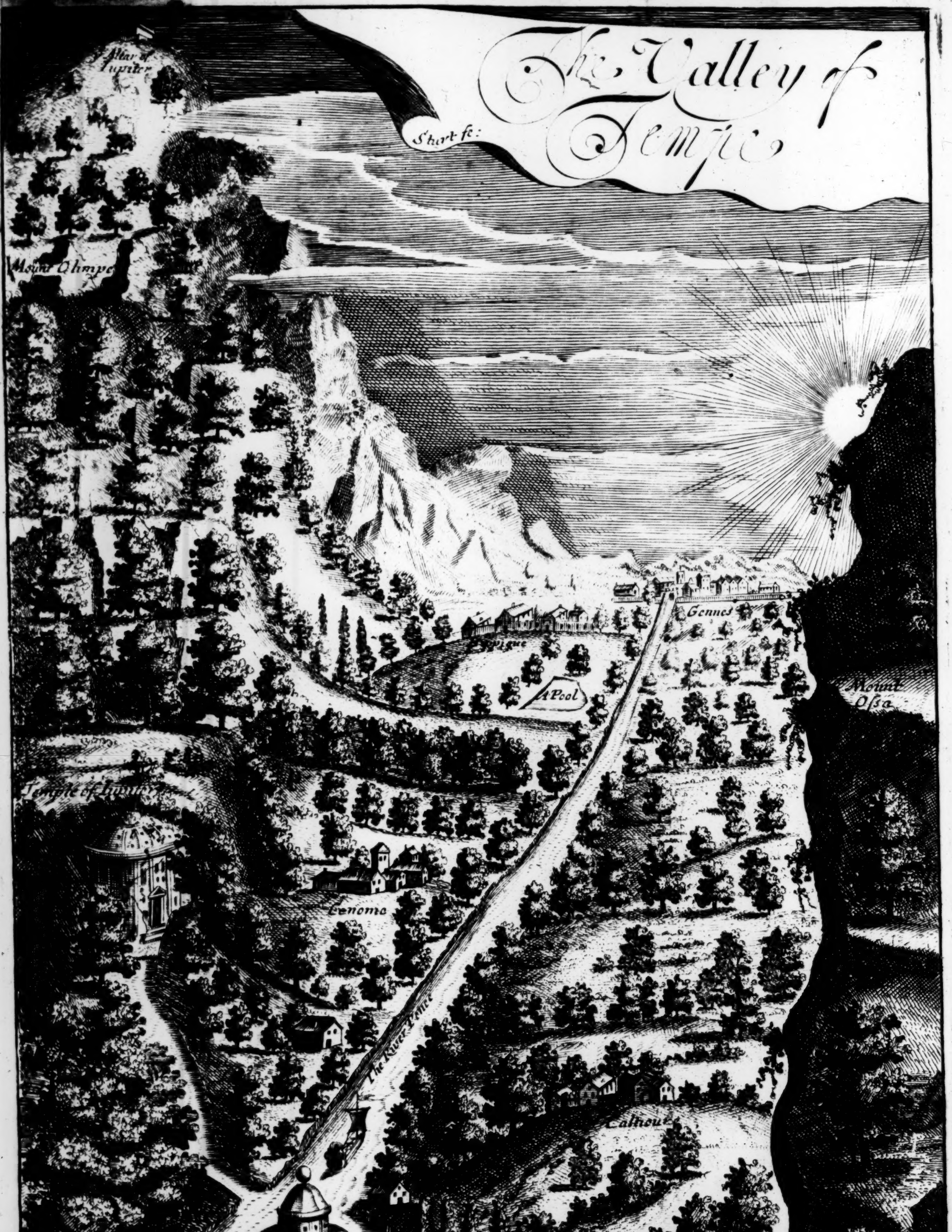
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Gennes
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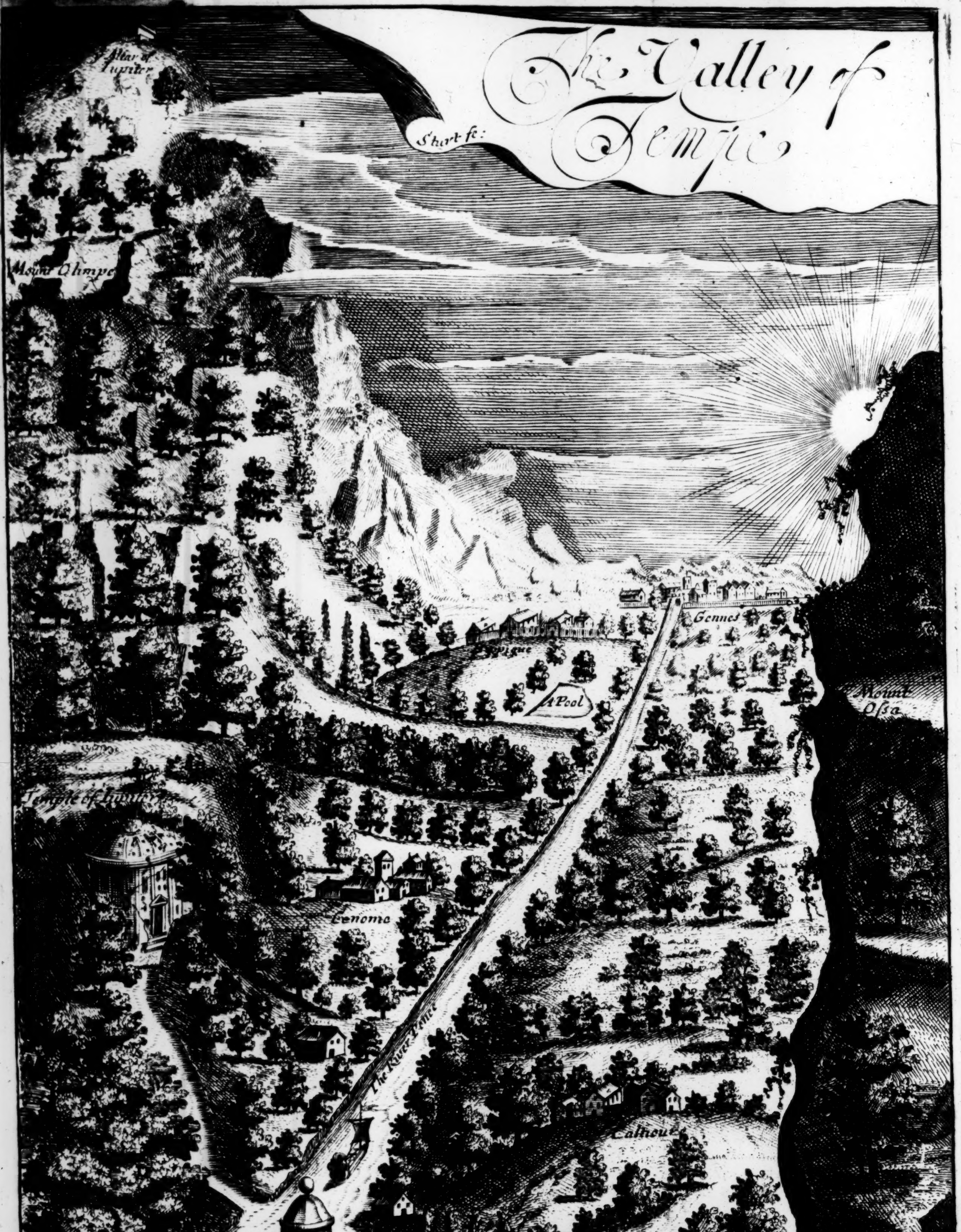
The Isle of Daphnides

LONDON Printed for Nath: Ponder at the Peacock in the Poultry 1684.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THE FAMOUS
ROMANCE
OF
Tarſis and Zelie.

Digeſted into TEN BOOKS.

VVritten Originally in FRENCH,
By the Acute Pen of a Perſon
of HONOUR.

Done into ENGLISH
By *CHARLES WILLIAMS*, Gent.

LONDON,
Printed for *Nathanael Ponder* at the *Peacock*
in the *Poultry*, 1685.

BRITISH MUSEUM

43

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To the Right Honourable

GEORGE, Earl of BERKELEY,

Viſcount *Dureſly*, Lord *Berkeley*, *Mowbray*, *Seagrave*, and *Bruce*, Baron of *Berkeley-Caſtle*, Governour of the *Levant* Company, *&c.*

MY LORD,

Since 'tis become modiſh to make Dedications of Books to Perſons of Honour and high Quality, amongſt whom your Lordſhip is worthily ranked one of the greateſt in Eminency, I humbly make bold to Preſent this to your Patronage, being the Fruit of ſome ſpare Hours of Recreation, ſpent barely in the Tranſlation out of the Original from which I have not Deviated; I hope to obtain your Lordſhips acceptance, which I ſhall look on as a Signal Addition to your obliging Favours to my ſelf, and ſeveral of my Worthy Friends both at home and abroad: My Deſign being chiefly to teſtifie my Gratitude to your Honour, until I am capable to make ſome more effectual Demonſtration of Real Services, who am,

Right Honourable,

Your Lordſhips moſt Humble Servant

C W.

London, the 12th.
of *November*, 1684.

TO THE READER

Telamon and *Tarſis*, two Sons of *Alcidias*, one of the chiefeſt of the Inhabitants of the Vally of *Tempe*, wherein he had large Revenues, called there a Shepherd, as were the Prime Nobility of that Region, having ſent them to be Trained up in their Youth in *Greece*, in the Schools of the moſt Learned Philoſophers, amongſt whom, having gained great Repute by their Proficiency in Learning, they betook themſelves to Forraign Travels, and then to Military Imployments, when they changed their Names to *Kion* and *Leonides*, and under thoſe Appellations ſignalized themſelves in Martial Exploits, and Feats of Arms, Fighting under the Banners of the Greateſt Princes, then waging War againſt their Enemies, whom having Conquered, they retired into their own Country wherein they were Vanquiſhed themſelves by two Fair Ladies, Siſters, with whom they fell in Love, who called themſelves Shepherdeſſes, Daughters of *Leucippe*, and the Grave Matron his Wife called *Melicerte*. *Telamon* obtaining his end, Eſpouſing the Eldeſt Daughter, who was Marvellouſly Vertuous, *Tarſis* endeavouring the ſame with the Youngeſt, though with much more difficulty would have ſucceded in his Deſign, had not unkind Fortune fruſtrated it, and deprived him of his Fair and Beloved *Zelie*, whoſe Favour and Affection he had gained with the Approbation of her Parents, whoſe Filial Obedience and Modeſty was as Wonderful, as her End was ſuppoſed Tragical.

Theſe Brothers who Reciprocally Imbarked themſelves, in the Succeſs and Calamities of each other, acted a large part, and became the Subject of a conſiderable ſhare in the enſuing Diſcourſe, calling themſelves Shepherds, were ſerviceable to many, once Potent Princes, who by Viciſſitudes and Change of Fortunes, were agitated and toſſed, betook themſelves to theſe Brothers for Shelter, Succour, Advice, and Aſſiſtance, and obtained it.

The Variety of the Paſſages and Actions both by Land and Sea, Diſcourſed of in this Treatiſe, are far too Numerous to be inſerted in a Preface, and are as well pleaſant as profitable. What Faults may have Occurred from my *Pen* or the *Preſs*, the Reader is deſired to Correct, and put a favourable Interpretation upon.

The

The Author to ZELIE.

I *Know not, my Shepherdeſs, whether you will not accuſe me of Infidelity; and whether it be not Treachery to your Chaſtity to oblige you to appear in Publick, in a condition where I promiſed you ſhould only appear amongſt your beſt Friends. They would not have ſeen you thus ſlighted, if you had believed you had been expoſed to the Eyes of Strangers, you would have taken ſome care to appear Adorned, or you would have deſired me, not to have obliged you to come out of* Tempé, *and to have left you in that delightful Deſart, there to Enjoy the Society of your Faithful Shepherd, in the Delight of a Ruſtick Life, and in the Delicacies of your perfect Friendſhip. Will you not even tell me, that I have Conducted you into a Kingdom, where time out of Mind, the Shepherdeſſes were not accuſtomed to mingle themſelves, or to have converſed with the reſt of the World? and if any have appeared there otherwiſe with a Glimps, it was that they were come in an Age, where Beauties were very Rare, and where Princeſſes and Ladies did no wrong to thoſe of Shepherdeſſes? In Sum, with what Splendor can you hope to appear in this Day, in Preſence of* Caſſandra Cleopatra, *and which is more, in thoſe of* Mandane, *and* Clelie; *Truly, my Shepherdeſs, it appears, that you have had great reaſon to be a Party in theſe Complaints againſt me: And perhaps I am the leſs excuſable, that if I have in that done you ſuch an Injury, they may alledg that I have done yet a greater to my ſelf. For if in ſhort, you ſhould have left that Reputation of being Fair, which you have ſo Auſpiciouſly Acquired amongſt our Shepherds, at leaſt-wiſe they could not deny you thoſe excellent qualifications of Modeſty and Vertue: as for me, whatever Vertue, what Modeſty, and what even Beauty you could have been Garniſhed withal, I foreſaw they would not have left me blameleſs, to have faſtned my ſelf too much to a Shepherdeſs, and abandoned the moſt ſerious Employments, for an Occupation which they deemed no otherwiſe Pardonable, than have they of the Idleneſs of thoſe who have no others. But notwithſtanding all that, I cannot Repent of my Reſolution; and after all, my Shepherdeſs, I ſuppoſe you ought not to complain your ſelf, if you ſhould loſe the Reputation of being Fair, you would have loſt but that which you have always deſpiſed: As for me, what Imports it to be condemned, ſince I deſire not to be known? it is not that I am uncapable to anſwer thoſe who blame the Tie that I have had for you, which hath never diverted me, even one ſmall Moment from thoſe Occupations which they call the moſt Solid, and which have gratefully diverted me without any perplexity. But I have kept my ſelf, my Dear* Zelie, *from any other thoughts, than thoſe of Loving you, that otherwiſe were a Crime, that had need of ſome Juſtification; But contrarily, that of our Affection which I will make my chiefeſt Honour, as it hath hitherto done that of my Joy; And that is to Immortalize if I could the Remembrance I have for you, and to Proclaim it throughout the World. I would tell you that it is true, that I take Pleaſure to trace to Poſterity, even by the ſame Means, a Draft or Lineament of the ſame Spirit, and of the Qualities of our Incomparable* Ergaſte, *to leave after his Deceaſe, an Eternal Monument of that Excellent Friendſhip which united us during his Life, which ſerves me as a Ligament, which joyns with your Hazards, and which declares, and ſpeaks forth thoſe of his, and to Publiſh that Admirable Talent which Rendred him ſo Dear to his Friends, and that Divine Science of Friendſhip, which he ſo perfectly poſſeſſed: But, my Shepherdeſs, it would be out of Seaſon to renew your Tears, by the ſevere Remembrance, of the loſs which we have ſuſtained; what Grace or Comlineſs you had in Tears: the Regret and Grief is Importunately Publick, and its Beauty ought to be accompanied with Joy and Mirth, as one of the moſt excellent Ornaments of its Tryumph.*

Tarſis

Tarſis and Zelie.

The Firſt Book.

THE Sun had diſappeared within the famous Valley of *Tempé*, and the incredible height of thoſe Mountains, within which it is incompaſſed, had already withdrawn into the laſt Beams of that Planet, when the moſt Amorous, and the moſt Unfortunate of Shepherds which inhabited that Country, ſweating and raving on the brink of the Rivet *Pennee* which divides it, was recovered from his fond Imagination, immediately he turned his Eyes from that ſide, and there appeared a Boat, wherein he obſerved one or two Perſons; he could neither diſcern their Viſage, nor yet their Attire, for within that Obſcurity they reſembled nor appeared other than Shadows. Neverthelesſ the Boat ſtill approaching he heard one of thoſe Perſons thus ſpeak:

I bewail thee, my dear Tarſis, *and thou ſhalt be ſurprized, when they ſhall bring thee this news; but in ſum, neither the one nor the other of Us can be more unhappy than we are, and it were far better we were loſt all at once, than to have the diſpleaſure to find our ſelves loſt every Moment, as we have done for ſo many years.*

The Shepherd was too often haunted with that Voice, and had the Idea of the Perſon who ſo ſpake, too frequently imprinted in his heart, to be a long time remembred.

He doubted not, but that ſhe was his Shepherdeſs, and although he underſtood not the meaning of her Words, yet the Loſs wherewith ſhe alwayes ſeemed to threaten him, did ſo alarum him with perplexity and impatience, that he could not have leiſure of attending the Period of this deplorable Ridle. *Zelie* quoth ſhe; *quite the contrary fair* Zelie; *what ſay you? with whom are you? or where go you?* He had no ſooner ſpoken, but inſtead of anſwering her, what ſhe attended, he ſaw the Boat, which before approached towards him, and which yet was not far off, change its courſe, and return to the Place, whence it came.

This ſilence and change of Courſe, amazed him more yet than all the reſt; however, as People commonly flatter themſelves in their Misfortune, he preſently perſwaded himſelf that his Shepherdeſs had not known his Voice, and that only having underſtood of ſome body, not diſcerning who it was, ſhe would remove further off, to avoid diſcovery; Therefore all reſolute, quoth ſhe, *fair Zelie, know you not the Voice of your Shepherd?* theſe Words producing no other effect than the formers, he at once fell into a hundred times more perplexing Imaginations: but his principal perſwaſion was, that ſhe had bin hurried away, even his fair *Zelie*; And in this belief, he acted ſomething worthy the exceſs of his Love. *Hold*, quoth he, *hold you, who are ſo cruel as to deprive me of my chiefeſt Wealth*: And at the ſelf ſame time without any other reflection, he caſt himſelf into the River to ſwim after the Boat, Cloaths and all, with a Dart in his hand; for the Shepherds of that Country carry one inſtead of a Crook, having retained that Cuſtom from their Original War. He preſently overtook the ſmall Veſſel although ſhe was at that diſtance from him, and though the Shepherd ſwam excellently well, he who ſteered the Boat ceaſed rowing. Immediately after this Lover had precipitated himſelf into the River, ſo that not being waſted otherwiſe than by the Stream, it was not difficult to to overtake her; As ſoon as the Shepherd approached, he there fixed one hand, and with the other ſtretching forth the Dart to a Man who diſcovered him, *Hold thou perfidious one*, quoth he, and at that inſtant touch't him with the end of the Dart, to advertiſe him that to him he addreſſed; The Man who before ſtooped, and upon knee in that Boat, preſently raiſed himſelf up, and turning to him with an Oar in hand, *Thou fool hardy*, quoth he, *withdraw, and beware that thou oblige and provoke me not to take the advantage in the ſtate wherein I have met thee*: *Render me then* Zelie, replied the Shepherd, *out of thy Generoſity. Thou haſt certainly loſt thy Reaſon*, quoth the Perſon unknown. *Who is this* Zelie, *ſeeſt thou not that I am alone in my Boat?*

The Shepherd who ſtill held faſt with one hand, in effect began to obſerve, that the ſame Man appeared only alone, and was aſtoniſh't to find himſelf thus ſurprized. He look't on all ſides as much as the darkneſs would permit him, to ſee whether he could not diſcover ſome other Boat, and ſeeing none, he was conſtrained to land to take Breath, and there to clear his doubts.

But he did no other than increaſe them, for firſt as he went to a little Houſe which was near the brink of the River, to have light and aid, he was met by an old Man, who in this obſcurity took him for another: *Is it you* Alpide? quoth he, *Whence is it that you came all alone?* The Shepherd who had remembred *Alpide* to be near allyed to *Zelie*, although had never ſeen him, believed that this rencounter might in ſome meaſure diſintricate the other or himſelf. Wherefore going in, asked of the Man, and very diligently enquired for what cauſe, at ſuch an hour he waited for *Alpide*, who dwelt ſo far off the otherſide of the River, but he could have no other ſatisfaction, only that *Alpide* had promiſed to give him a viſit, ſo that being only a little dryed, he departed, much more diſſatisfyed and perplexed than before.

It ſeemed, that Fortune took pleaſure in ſporting with the diſquietude of this poor Shepherd. As he went towards the Door to ſet out, an ill rub by hap hazard being before his Feet, conſtrained him to avoid falling, to lean againſt a door which opened to a Chamber on the ſame ſide wherein he was; This Door being ill ſhut and opening in the middle gave way, there appeared to him from the light of a ſmall fire, a young Maid, who had in her hands the Habit of a Man, whom ſhe meaſured as if ſhe would have clothed him.

The Light was not clear enough to diſcern his Viſage, and he could not be aſſured whether he were a Lodger or a Stranger. Therefore he ſeemed not to take notice of him. But being in a condition which rendred him ſuſpect, and that Suſpicion being yet increaſed by the Surprize, which ſhe teſtified when the Door flew open, he deſigned to forbear going out of the Houſe, and diſcover what might paſs from abroad till the day appeared.

He needed not ſo to attend long, he ſcarce had thought of going out of the door through which he ſhould have gone, but was attacqued by three Men, which ſprang in with Swords in hand, even into the Houſe, requiring the ſurrender of a Maid there concealed. Never was the like Surprize to that of the Shepherd. He doubted not but the Maid which they ſought was *Zelie*, but knew not whether they thought to ſuccour, or to take her thence, nor whether he ſhould take them for Friends or Foes.

He entred with them then for further diſcovery, and although he could not without difficulty contain himſelf, he determin'd for the future to ſtudy how to comport himſelf in this Encounter.

Mean time theſe Men looking evere where, of all ſides, and finding none in the firſt Chamber, they paſſed into the ſecond where the Shepherd had ſeen the Maid, but there could find none, ſhe whom they ſought being eſcaped through a falſe or trap Door, where ſhe had heard them. They diſcovered her however, by favour of the Moon which began to riſe, all three purſuing her flight with extreme diligence.

The Shepherd followed with the like incredible ſpeed, and all overtook this fugitive at her entrance into a Forreſt. Two of theſe unknown ſeized her.

The third turning towards the Shepherd rudely demanded, What he would have of them, and the reaſon of his preſumption ſo to follow them; The Shepherd was ſo impatient to know, whether this Maid were not *Zelie*, and ſo attentive to the ſound of her cryes, and the Words ſhe ſpake to thoſe who ſo ſeized her, that he appeared only as if they had addreſs'd to him.

He perſiſted ſtill in following them, when he who ſpake to him with his Sword atilt menaced therewith to pierce him, if he immediately retired not.

The Shepherd by theſe Words thus advertized, and by the glittering of the Sword thus brandiſht before his eyes, retired one pace, and ſtretching out the point of his Dart to this unknown, *I will* (anſwering furiouſly) *know, who this Maid is, whom you thus carry away, if ſhe be not one whom I ſeek, and what ever ſhe ſhould be, what right have you to offer this violence unto her? It concerneth not thee truly* (replyed the other) *to propoſe us theſe queſtions, but ſhouldeſt rather ask pardon for thy Inſolence*; and at the ſame inſtant lifted up his Sword, therewith to ſmite him.

The Shepherd perceiving this without loſs of time, but gliding himſelf directly beneath, when he ſpy'd his Enemy lifting up his Arm, ſerving himſelf with his Dart inſtead of a Sword, ſo forced it into his ſide, that the one half was left there broken off, and with this firſt blow caſt him ſtark dead upon the earth.

The cryes that this Man uttered in falling, made the two others believe that they were purſued; one came up to ſuccour his Comrade: But the Shepherd, rather feared that if he joyned this ſecond, the third would bear away wherewith he was ſeized; ſo that ſhunning him amongſt the Trees, under favour of the Shrubs and Boughs, made up his way to the third, and preſented himſelf unawares before his face. This then believed, that both himſelf and Comrade were attack't before and behind, and ſeeing his Adverſary ſo near him, quitted his prize for ſelf-defence, and inſtantly with his Sword in hand ſet upon the Shepherd. This Shepherd though unarm'd, was no whit moved, his ſtout Heart more worthy the name of an Hero than of a Shepherd, no otherwiſe then animating himſelf by this hazard, fended off the blow with the Troncheon or Staff of the Dart that remain'd in his hand, deſperately joyning the Souldier, caſt him down, throtled him with one hand, and breaking his Sword with th' other, and with its point pierced his heart with that which remain'd in the other hand. In another Incounter this brave Shepherd contented himſelf to have fell'd him down, and diſarm'd him; but he had bin here imprudent if under the neceſſity which he ſaw, to bear up under the aſſault of a third, he had left this in a condition to raiſe himſelf. He advanc'd alſo immediately to make up with him, all together amazed that he had given him that leiſure. But when he thought to have encounterd him, was much ſurprized, that inſtead of a Man, he ſaw only a Maid coming towards him with a Sword in each hand. *Is this one of my violent Comrades?* cryed ſhe, as ſoon as ſhe ſaw him amongſt the Trees, *how ſhould I be ſo happy thus to meet my brave Redeemer?* By theſe Words he knew that ſhe was the ſelf ſame Perſon whom he had reſcu'd; and indeed it was even the very ſame.

As ſoon as ſhe found her ſelf at Liberty, inſtead of the flight which probably ſhe might have attempted, ſhe went and took the Sword of the firſt whom the Shepherd ſlew, and with the ſame, like the heart of a true *Amazon*, made up to him whom the Shepherd ſhunn'd, ſhe attack't him ſo couragiouſly, that having dangerouſly wounded him in the Arm and Side, which cauſed his Sword to fall, ſhe conſtrained him to flight. She would not looſe time to purſue him, but contenting her ſelf to take up the Sword (for the Trees were not ſo thick in that place, that by the Light of the Moon ſhe could not diſcern him upon the Earth,) ſhe came to ſuccour her Preſerver, as we have ſaid.

It would be hard to expreſs in what amazement the Shepherd was in at this ſight, and a thouſand times more difficult to expreſs the anguiſh in which he was, when the ſound of that Voyce had confirmed him, that the Perſon whom he had reſcued was not *Zelie.* However he conceal'd his diſpleaſure, and only teſtified his admiration.

Thou valiantly unknown, Reply'd he, *I obſerve you are in a condition, where there is not any appearance, that any ſhould have the vanity to ſay, That any other ſhould be that of your Deliverer, than only your ſelf It's clear you have diſarm'd your Euemies, ſince you have their Spoils in your own hands, and all the honor that I can here* *pretend, is only to give occaſion to yours, and to have in ſome ſmall ſort ſeconded your worth.*

These Words alſo inſtructed the Perſon to whom they were addreſs'd, to doubt wherein ſhe had accoſted him; and as ſhe knew, that from him ſhe had received Succour: *Ah bravely unknown* (reply'd ſhe) *whoever you are, or may be, I muſt avow that to you I owe my Liberty and Life, and although the deplorable Condition of my deſtiny hath nothing but what ſhould render death it ſelf deſirable, I ſhall nevertheleſs beſeech you inſtantly to declare the Name of my Preſerver, nor to intreat you only that I may know, to whom my acknowledgments are due. Mean time,* added ſhe (after they both were gone a little further from the place of Combat to chuſe out one, wherein to ſpeak with more ſecurity) *I apprehend you came from performing an Action not only the braveſt, but the moſt juſt which could give ſatisfaction to a good Soul, and who would one day render you nothing leſs than a Kingdom, if it were poſſible, to point out the acknowledgments of thoſe Favours you have conferr'd upon me.*

The Shepherd judging by this Diſcourſe, as well as by the Actions of this unknown Perſon, that ſhe was without doubt ſome extraordinary one, and of eminent Quality, replyed with wonderful reſpect and modeſty. *Madam, the name of a ſimple Shepherd as I am, is no way worthy your Curioſity, and the very ſmall ſervice I have done you, is over-paid by the honor I have had in being imploy'd for you. Of a Shepherd,* quoth ſhe, *you ſurprize me in ſaying that Shepherds have that capacity, courage and civility which appears in you; and if it be ſo* (which I can hardly believe) *the Shepherds of this Countrey do equal thoſe of the moſt honourable, and the moſt generous, that are to be found in the Courts of the greateſt Princes.*

Madam (reply'd the Shepherd,) *you would be very injurious to the Shepherds of this Country, if you doubted, that there were not here, thoſe who in all reſpects, were much more worthy than my ſelf.* He ſtop't there, becauſe he ſought no other occaſion, than to finiſh this Diſcourſe, and to remove, where he was importuned by perplexity and by his Love. Only he would willingly have known, in few Words, who this unknown was, to find out whether his Fortune had not diſintricated him, in ſomething with that of *Zelie*, when ſhe anſwer'd him; *I believe all the advantages, that may be produced in a Countrey whence you ſprung: But you ſhall never perſwade me, but that you are more than a Shepherd, and you handle the Dart too well then to make me believe, that you were born to no other than that of a Crook. However it be, refuſe me not the ſatisfaction, and delay not to tell me who you are.*

The Shepherd was not naturally willing to ſpeak of himſelf, but beſides this natural repugnancy, he was ſo taken up by his perplexity and grief, that all other thoughts were as to him infernal. Notwithſtanding he was too civil, with an ill grace to repulſe that obliging Curioſity of a Perſon, who appeared a Lady of quality, and yet he was altogether as uncapable to tell his Name, but that in hopes thereof he might ingage her to declare her own.

That which he then did was ſolely to abridge the Diſcourſe, and without entrance into the particularities of her Life, to tell him ſingly her Name, and to explicate alſo that of her Quality.

Madam, ſaith he, *ſince its your command, I will declare unto you, that I am named* Tarſis, *and to aſſure you, that which is moſt conſiderable in my Perſon, its in telling you, that I am one of the Shepherds of this Valley, I will add that our Original is French; and that there are* Olimpiades, *that our Fathers being ſprung from the* Gaules, *(as have done for ſome two or three years, other* Gaules, *under the Conduct of the renowned* Brennus *) and having bin very ſerviceable to the* Lacedemonians *and alſo to the* Thebans *in the* Peleponneſian *War, the* Greeks *aſign'd them, by the treaty of Peace, an habitation at the foot of theſe Mountains, with the Territories of ſome Cities that ſurround them, ſo that by this means they were rendred Poſſeſſors of this pleaſant Valley. Now in the Diviſion which theſe* Gaules *made, The Knights elected this here for their Habitations and Places of abode. And whereas in other Colonies, the Captains diſpoſe themſelves within the Cities, and give the circumjacent Land to the meaner and more inferior Souldiers for tillage and to be cultivated: Theſe here in conformity to the Courſe and Cuſtom of their Nation, do no more ſhut up themſelves within the Cities, than do the meaneſt Souldiers, and chuſe out for themſelves the Villages and Hamlets of this delightful Valley; As it abounds in Medows, and hath its principal Revenue conſiſting no otherwiſe than in breeding up of Cattle, upon which conſideration by ſucceſſion of time, the Nobility which ſeemed to be born only for War, bent themſelves ſoly to Paſtures, ſo that they changed even the name of Knights to thoſe of Shepherds, ſo that quite contrary to what in Ages paſt hapned at* Rome, *where the ſimple Shepherds turned themſelves to be great Captains, it appears here that Eminent Captains take complacency in being Simple Shepherds.*

Brave Shepherd, reply'd the unknown, *there needs no further diſcovery, than what you have already made of your ſelf, nor to perſwade my ſelf better of you than you have ſaid, or of your worth. But ſince you have taught me who you are, it is but juſt you ſhould know alſo who I am; and beſides, it may not (perhaps) be out of ſeaſon, not to return ſo ſoon to the Houſe whence we came, I find my ſelf ſo much indebted to your Worth, and the Spirit of your Wiſdom and Diſcretion hath ſo anticipated me, that I ſhall not diſſemble, but confide in you the Secrets unknown to all the World beſides. The condition alſo wherein you ſee me, will perhaps, reduce me to have further need of you, and this acquaintance will facilitate, the occaſion, to continue me in your generous offices.*

On theſe Words having turned about to ſee whether any perſon followed them, ſhe took him by the hand, and advanced further into the Wood, even into a Place more obſcure and out of the way, where they might remain undiſcovered. *Tarſis* in going marvelled at the Confidence which appeared in a Virgin ſo young, that would ingage alone with a Man unknown, in the mid'ſt of a Wood, and in the Dark; and although the ſtate of her preſent Fortune gave no place to his preſent curioſity, yet he impatiently attended the iſſue of this chance; becauſe he knew not, as we have ſaid, whether he ſhould there find ſome manifeſtation of hers: When this unknown young Perſon diſcovered the amazement wherein he was, having obliged him to ſit by her in the thickeſt of the Forreſt, ſhe ſpake unto him in theſe Terms.

Hiſtory of *Damalecinte*.

IS it not true, *Tarſis*, that you find me a little too bold for a Maid, and that theſe Paſſages muſt render me ill in your Opinion? But be it known unto you alſo, ſuch a one as you conceive, and that this Attire derogates from my Sex, and covers the body of a moſt unfortunate Prince, by ſo tragical an occaſion and neceſſity, and by the moſt amazing Encounter, that hath hapned within the memory of theſe Ages.

Tarſis extremely aſtoniſhed at this Diſcourſe, reply'd My, Lord, that which you now diſcover me, is in effect very ſurprizing; But permit me therefore to tell you, that I am leſs aſtoniſh't, at a young Prince under the Attire of a young Virgin, than I was before, to ſee a Virgin as couragious as an Hero. And as he thus ſpake, (out of reſpect) he would have riſen up from the place whereon they ſate, to put himſelf in a poſture, which he thought, due to a Prince; but the Prince holding him by the hand, and in civil treatment, continued his diſcourſe, thus;

Have you known nothing of the Diſaſters, of the unfortunate *Nicholas* King of *Chipre*, the deplorable hiſtory of his Houſe is too much proclaimed through all the World, to be unknown at *Tempe*. You doubtleſs know, how this poor Prince ſeeing all his Kingdom rendred deſolate, by *Argee* King of *Crete*, his capital City and Metropolis taken, his two Sons and Brother Priſoners, and then ſlain by the Enemy, his Pallace inveſted, and himſelf in peril, yet living to fall with all his Houſe into the hands of his barbarous Conqueror; he took this deſperate, or rather this noble and heroick reſolution, to pile up within a Chamber all his moſt precious Moveables, and therein to ſhut up himſelf with his Siſters and Daughters, and then to ſet fire and burn all together, that nothing ſhould remain after his death, wherewith his Enemy might triumph

Tarſis having teſtified him, the knowledg that the Renowned had publiſhed far and near, of this amazing *Cataſtrophe*, although with very little diverſity; Now behold, the Prince continued, that which before without doubt you were ignorant of.

The Queen *Axiothee* Wife to this unfortunate King then was great with Child, having gone ſeven or eight Months; That moved him to compaſſion, he would willingly have cauſed to periſh his living Children, yet could not reſolve to deſtroy one who never had lived, and believed it was not in his power to diſpoſe of a Life that the Gods had not yet given. 'Tis very true, that this Deſign was founded upon politick reaſon. He had then no other than Daughters, all very beautiful and of competent ſtate for Marriage; Their Sex, Beauty together with their Age, had expoſed them to the mercy of a brutiſh and inſolent Conqueror, which he could not brook: but doubting of the Sex of the Infant, whereof the Queen was big, he ſtill retained ſome kind of hope of a Son, which ſhould revenge his Quarrel; wherefore in concluſion, he perſwaded the Queen to take care of her ſelf, at leaſt until ſhe ſhould ſee whether an Infant Male ſhould be born, giving her liberty to uſe her pleaſure, if ſhe ſhould be deliver'd of a Female.

After a thouſand adieus, or farewels, he cauſed her to imbark by Night upon a ſmall Boat, out of a trap-door, which from the Caſtle opened into the Sea; and ſeeing her part, half dead with ſorrow, muſing in the mean time of making a furious and bloudy Aſſault upon his Enemies, and afterwards proceeded to execute his tragical Reſolution, which reduced the reſt of his Royal Family into Aſhes.

The Boat was no ſooner gone, but that it fell into the hands of the King of *Crete*, who was highly pleas'd that he ſhould revenge upon the Queen, his reſentment and rage, for the eſcape of thoſe delicate and precious Spoils, whereof he was inſatiably anaricieux, without a politick conſideration, which he yet retain'd. He had a Son aged nine years, and conſider'd that if *Axiothee* ſhould lie down with a Female, that might occaſion the ſettlement of the Crown of *Chipre* on his Houſe, by marriage of his Son to the lawful Heireſs of the Kingdom; he appointed Guards to the Captive Queen, and ſet her to lye down in *Crete*. Gave order, that if a Male were born he ſhould inſtantly be ſlain, and if a Female, ſhe ſhould be preſerved. And for better ſecurity, appointed that upon the birth, the Infant ſhould be brought, being willing to confide in no other teſtimony then his own Eyes. But what precaution ſoever is contriv'd by Man, can in no wiſe Impede the Decrees of heaven? A Woman which of a long time had waited upon the Queen *Axiothee*, and who they permitted always to be with her, was alſo big, even about the ſame time, who alſo was delivered with her.

The Queen brought into the World a Boy, the Woman a Maiden, ſo that there being in the Chamber, no other then the Perſons appointed, they made an exchange, they brought the Maiden to the Guards that attended at the Gate of the Pallace-Royal, and theſe Guards having ſhewed her even to the King himſelf, confirmed him in the Opinion, that Queen *Axiothee* had bin delivered of a Princeſs. My life therefore was thus preſerved by this innocent Stratagem. For it is I my ſelf, Oh *Tarſis*! that was this unfortunate Infant, who durſt not be born but in ſecret, and to whom Death ſeemed to be ſo much the more inevitable, that as a Boy I was condemned to die by our Enemy, I was there, for ſo I may ſay, abandoned by my Father.

The greateſt difficulty was by means of the Nurſes, for it is hard to conceal an important Secret, when it paſſeth through ſo many hands. For prevention whereof the Queen my Mother deſired the Kings permiſſion, that ſhe might nurſe me her ſelf, which he in no wiſe oppoſing, ſo much over-joy'd was he, in believing that ſhe brought up a Princeſs for his Son; ſo the Daughter which had lent me her name, was ſurrendred to her Mother. I was alſo replaced into the hands of mine, and all by the care, and through the Fidelity of a Governeſs, whom ſhe gave me, I was brought up by her as her daughter.

The Queen diſcovered me this important Secret, ever ſince I was capable to apprehend, and conceal it, and to ingage me the more thereunto, ſhe manifeſted the peril to which it was annexed. And although I was not yet capable of ſo great Reaſon (being but nine years of age) I was not wholly deſtitute of an applicatory reply. Thus, *what will it import me to be a Boy, if I am brought up and educated as a Maiden? And what relief can you expect from my effeminate Sex by the Education beſtow'd upon me? That you ſend me not to ſome King of our Allies, there to learn ſuch Exerciſes anſwerable to my Birth, that I may at leaſt manage a Sword, wherewith I may one day revenge the quarrel of my Father. My Son*, reply'd ſhe, *I am raviſh't to ſee you capable of theſe Sentiments, and that under this Attire which you have, you retain a heart worthy of him who you are. I have heard ſay, that* Achilles *having alſo bin brought up, as you, in his Youth, under the habit of a Maiden, ceas'd not afterwards to be the moſt Valliant and the moſt Illuſtrious amongſt the* Greeks. *And I take that which is ſaid of him, as a good preſage alſo of you; I have no deſign alſo to neglect that which you tell me, if I have not ſent you hence until this preſent time, it's by reaſon I have bin ſo narrowly guarded and watch't, that I believ'd I could not attempt it with ſafety; but I avow you, that which I muſe of at preſent, that I conceive they do not ſo obſerve my actions, as they did the firſt years of our Captivity.*

The reſolution being made, and my Mother having taken theſe meaſures for this Deſign, ſhe one Evening cauſed me to habit my ſelf in attire conformable to my Sex, and cauſed me to be conducted by a Governor in whom ſhe confided, in a Merchant Ship which ſhould diſcharge at *Rhodes*. The morrow Morning as we were ready to weigh Anker, I heard a great noiſe at the Chamber door, from the Poop where I was, and preſently ſaw the Guards that would have ſeized me. I had a Sword by my ſide, and I would not that it ſhould be ſaid, that I would be the firſt that ſhould at the firſt time unprofitably wear one. I therefore took it in hand at Rovers, as if I held my ſelf capable to reſiſt ſo many Men, and having teſtified that I would not permit my ſelf to be taken alive, I wounded the firſt Souldiers, which were hardy enough to approach me, afterwards ſeeing my ſelf ready to be taken, I caſt my ſelf through a Window into the Sea, wholly reſolved there to periſh, rather then to be retaken, and to fall into the hands of our Enemy.

But all my precaution proved of no utility, ſome of the Guards had then ſeized my Governor and others of the Captain of the Ship, I well divined that we had bin betray'd: I knew immediately afterwards, that the King having had notice of my iſſuing forth, by the perfidy of a Domeſtick of my Mothers, had ſent theſe Guards to take me, and ordered the hanging of the Captain of the Ship, and my Governor by the Yards arm.

As for me they brought me to the Pallace Royal, where I only expected Death; for the means farther to diſguiſe my Sex, which I had betray'd my ſelf by my Attire and my Courage; in this imagination I ſuppoſed all loſt; for the King when I was before him, coming to reproach my diſguiſe, I who believed he would have ſpoken of him whom they had made to paſs for a Maiden, I was ready to avow all; and notwithſtanding (admire the effect of the prevention) it appeared he would have ſpoken of the habit, that I had taken to ſave my ſelf, and that as this Domeſtick had diſcover'd my departure, knew nothing of the reſt of our Secret, the King believed that they had not counterfeited me, in a Boy, otherwiſe than to ſavour my flight after a multitude of Menaces, he in concluſion cauſed me to be veſted in my firſt Attire.

That being done, he ſent us my Mother and my ſelf into Priſon, where we were ſtraitly ſhut up, and I can ſay it, treated as Captives, even to the hardeſt durance. But the Prince of *Crete* having attained the Age of twenty two years, and my ſelf coming out of my ſixteenth year, the King his father believed, deeming it high time to celebrate our Marriage, he came to ſee the Queen my Mother, even in the very Priſon, to diſcourſe her. I leave you to judge with what countenance ſhe could hear this terrible Propoſit on, and what ſhe could think in an occaſion ſo ſtrange, where ſhe ſaw her ſelf conſtrain'd to marry a Boy inſtead of a Girl. I ſaw conſtrain'd, for in the ſtate wherein we were, the King's Will was it not, as to us, abſolute neceſſity? and was there any other remedy, then expoſing my ſelf to death, to diſcover that which I was? She therefore diſſembled her grief, and feigning an apparent joy, ſhe only demanded time to ſound me.

Never was the like ſurprize, as that of mine, when ſhe brought me this piece of news; I avow that I remain'd a little confuſed. For what reſolution to take in ſo fatal a Conjuncture? To accept the Marriage that ſeemed not impoſſible; to refuſe alſo a Marriage ſo apparently advantageous for me, and which ſeem'd the only means to recover our Liberty and Dignity altogether, that could not be as I have ſaid without giving the King cauſe of great ſuſpicion.

In all caſes it was to irritate him by this rejection, it would be the prolonging of our Impriſonment, and by conſequence plunge us in another inevitable Peril, to diſcover my ſelf by time and by age.

We could not therefore do any other, than condole my Mother and my ſelf, wholly ignorant by whom to determin.

In the interim the King preſſed for her Anſwer, and he preſſed her with ſo much the more inſtancy, becauſe thoſe of *Chypre* were already revolted the ſecond time againſt him, and he ſaw no other than this only way to reduce them. After we had procraſtinated the Affair a whole Month, by continual fits and turns, and always under different pretexts, after I had eſſay'd a thouſand times new means to avoid my ſelf, in concluſion there fell into my thoughts a Project, which I diſcovered to the Queen, very near theſe terms.

Madam (ſaid I) *we afflict our ſelves, through an occaſion which ſhould rather rejoyce us, and that the Gods had ſent us (without doubt) to revenge the death of my Father and Brothers. Our Tyrant will give me his Son for to eſpouſe; which is to ſay, unleſs he will deliver me another himſelf into hands, let us uſe our advantagae, ſince he thereunto doth force us. I accept of this fatal bridal, ſince he conſtrains me: but ſince he deprives me of the means, further to diſſemble that which I am, let him know it, in the diſpence of his own proper bloud. I will furniſh my ſelf with a Sword or a Dagger, and hide it under the bolſter of my Bed. It's with that with-*

in which I will receive his Son into my Arms, and 'tis ſo that I will revenge my Father, my Brothers, my Siſters and our ſelves. Hah my Son (interrupted ſhe all in tears) *I will never permit that you caſt your ſelf in ſo unavoidable a danger: that could not be that which would revenge me, no otherwiſe then to looſe you, ſince 'tis only to preſerve you, that I am reſerved to ſo many evils.*

To make ſhort to you, I perſwaded the Queen, becauſe ſhe ſaw no other means nor day for our deliverance. She rendred the King an anſwer conformable to his deſire, who ſet us at apparent Liberty, however ſtill in effect, held us in a ſtrait captivity, by the Guards that he ſet over us, under pretence of doing us honor, and that which is yet more marvellous; the Prince of *Crete* gave me a viſit, even as to his Miſtriſs.

I muſt avow to you, although I was well prepared for that ſight, ſhe put me in much perplexity of mind, the habit of a Maiden began to rack me, after I had known my Sex. I thereupon found my actions all in compulſion, and it ſeem'd to me, that by their obſervations it would be impoſſible but that they ſhould divine who I was; but this was another torment, when I ſaw my ſelf reduced to perſonate not only a Maiden, but as they ſay a Lover in ſight of an amorous young Prince, and to counterfeit friendſhip and obſequiouſneſs, for a man whoſe birth was abominable and hateful unto me, however there was no means of avoiding it. He ſaw me, he courted me amorouſly, and on my part, I ſported ſo well, or rather ſo unfortunately my Lot, that I appeared to this young Prince not only to be a Maiden, but alſo for a fair one, ſo that he became marvellouſly amorous of me.

So that not only the Father, but alſo the Son preſſed even without meaſure, this loathſome and vexatious Marriage. As for me, I uſed all the delays poſſible, for whatever reſolution I had taken, I had always ſome repugnancy, to come to this extremity againſt a young Prince, which was not culpable as yet, of the Cruelties of his Father. I was a thouſand times tempted to ponyard the Father, with open force in the midſt of his Guards, and ſhould have done it without heſitation, if my Mother had not by all the cautions imaginable, impeded the execution of an enterprize, from the danger whereof ſhe well ſaw it was impoſſible I ſhould eſcape, and ſee if I ſpared any thing to diſpence me to come to that cruel Remedy, to which our diſgrace had reduced us, and if I forget any thing of that which would prolong time, in managing ſome other occaſion to dravv us out of captivity.

I remember that one day the Prince of *Crete*, found me extraordinary melancholy, and having intreated me to tell him the cauſe, I ſpake to him in theſe terms, according to the Inſtructions my Mother had given them. *My Lord, ſhall I freely avow you the ſubject of my heavineſs?* Yes, *I believe you too generous to abuſe my Confidence, and I believe that when you know my reſentments, you will find no other then ſo much more worthy of the honour that you do me. Know then, My Lord, that this long captivity wherein even to this preſent, I have led my life, hath not cauſed me to forget the Honor and Dignity of my Birth, and in the midſt of the very Priſon, I have conſerved a frank heart, and uncapable of delight for the violence and tyranny. In the interim, my Lord, I dare tell you, that one is, that the King your Father exerciſeth towards* *me, when he preſſeth me with ſo much impatience to eſpouſe you. I know you are a great Prince, and that you have all the Qualities worthy of your Birth, and that there are thoſe much more Happy and Fortunate then my ſelf, hold them honored in ſeeking or making after you; but the ſame honor that I would accept joyfully in Liberty, becomes the ſubject of my Grief, when I obſerve how they prevail upon the Condition wherein I am, to neceſſitate and conſtrain me. Is this a Marriage to which they have deſtinated me? or is this a new yoak which they impoſe upon my ſervitude? Is this a yoak that muſt be born, be not aſtoniſht that a free and frank Soul ſubmits not thereunto without perplexity. But if it is a Marriage they offer me, let them give me time at leaſt to know, and to love the Spouſe to which they deſign me, and that I might imagine I had choſen him; for (in brief) my Lord, is it not in the Priſon that they propoſe this my Marriage? Had I ever almoſt the honor of your acquaintance, and is not this the fourth or fifth time at moſt, that I have had to diſcourſe you? it is not that in theſe four or five times, as I have ſaid already, I have not acknowledged in you all the Qualifications, that may be deſired in an excellent Prince: But, my Lord, friendſhip hath not its birth in a moment, nor yet eſteem, but principally and eſpecially when they ſeem to make it to be born by conſtraint and force. Let them permit me a little to ſound and conſult my own heart, in a liberty totally intire; Let them give me leiſure to diſcern if I accept you through neceſſity or inclination, and that I may be able to let you know, that I yield not to my miſfortune, but to the ſole conſideration of your worth.*

This diſcourſe touch't the Prince, and inſtead of anſwering me, I ſaw that he betook himſelf almoſt to weep, but the conſequence made me obſerve, that it was debility of Soul and of Diſpleaſure, and that I ſeemed willing to withdraw his joy, and not of tenderneſs and compaſſion. For although he promiſed me a little afterwards, that he would do what poſſible he could to prevail with his Father to grant me time I craved, I knew he preſt him privately the accompliſhing our word, and that even he himſelf would remove all obſtacles, upon condition that we ſhould think to oppoſe.

All things were then preparing for the ſolemnization of theſe happy Nuptials, and I for my own part provided for that which to me was neceſſary for the execution of my Project; howſoever becauſe that thô the neceſſity to which they reduced me, would ſufficiently juſtify my Deſign, I could not therefore reſolve to kill a Man, which had bin without defence, I who eſteemed my ſelf a Man as well as me Enemy, and in ſpight of the great inequality of our Birth, judged not my ſelf inferior to him in force and courage; I appointed that they ſhould bring me two Ponyards inſtead of one, determining that when the one and the other of us ſhould be retired into our Chamber, to ſhut the doors upon us, and then give him one to chuſe, and tell him that I was a Man, and to oblige him by this declaration, to decide amongſt our ſelves, by ways of honor, the ancient Quarrel of our Houſes. This reſolution and theſe preparatives being made, I remitted the ſucceſs to the Gods, and intended no other than to appear calm and gay, as far as was neceſſary to avoid any ſuſpicion.

Never was feſtival Day more magnificent, and ſhe in no wiſe was concerned for the bad Succeſs that might attend her. The Evening they conducted me to my Chamber, the Prince rendred himſelf there, and all the company went to retire; when that we underſtood one of the Maidens which ſerved me, to cry out Treaſon and Murder, and that we ſaw her approach to us, a Ponyard in one hand and the other all bloudy, they demanded what ayled her, and found that as I had thruſt my Ponyards, with ſo much precipitancy under the boulſter of my bed, that the bed was in diſorder. This Maiden to whom my intention was unknown, went to ſet it in order, and unfortunately meeting the point of the one, whereby ſhe was wounded, as we ſaw her, immediately behold all the Pallace allarmed, the Prince troubled, the King furious, all the ſuſpected Domeſticks impriſoned; in fine, by diligent inquiries made through the Fields, they diſcovered that a Slave of the Queens had brought me theſe Ponyards the ſelf ſame day. Then behold all the ſuſpicion fell upon the Queen and my ſelf, they fixed us the ſame night in two different Priſons, and examined us ſeparately the next day. Beſides that it had bin difficult to me, to diſſemble that which was, I held it unworthy in me to deny a Deſign, which I deemed lawful. I avowed all, only the quality of my Sex, which ſeemed nothing neither as to my Crime nor to my juſtification, on which they interrogated me not. I contrived only how to ſave the Queen, and with very much tranquility and ſerenity prepared my ſelf to dye. But how much ſoever my indeavours were to juſtify her, to bring the burden upon my ſelf, ſo much eſſayed ſhe to perſwade them that ſhe was ſolely culpable, who forcibly had inſpired me with the deſign. Briefly, in all ſhe indeavour'd to ſave my Life to the loſs of her own. Our cares were reciprocally of no utility, they ſerved only to render us both convict, and not to perplex us by a piece-meal proceſs, we were both condemn'd to death. I confeſs unto you, *Tarſis*, that the ſmall vertue and reſolution which I had vaniſht away, when I knew that Sentence was pronounced againſt the Queen. I did not only reflect on that part which was like to fall upon my own head, I abandon'd my ſelf totally out of the tenderneſs I had to her, reſenting only her own Misfortunes.

I had theſe regrets, when I heard the doors of my Priſon opened, I believed they came to lead me to Execution, and had ſome kind of joy, for my Life was a burden to me, under the Preſſures and Anguiſhes wherein I was ſurrounded. My ſole deſire was, that I might imbrace my Mother before my death, and deſired it of him who entred before he told me upon what account he came. But, good Gods, what reply! Let's paſs I beſeech you, O *Tarſis*, a place ſo mournful to my remembrance, I had not yet the courage to ſpeak of ſo tragical and ſo lamentable an Incounter, he declared that he came from the Queens immediate Execution, and that ſhe dyed as valiantly as an Hero; and as forme, the Prince had out of paſſionate love ſo far prevailed for a commutation of the Sentence, as that I ſhould be tranſported into an Iſland in the *Egean* Sea; and believed he had done me a ſingular favour; I cryed out, *O hopeleſs I, go, go tell him, do I continue to addreſs to him who hath acted his part? I will court none of his favours, and if any, it's that I may follow my mother.* I would have added, and pray'd the Perſon that I might have liberty to ſpeak one only word to the King or Prince, having reſolved to declare openly whatever I was, believing that I had nothing to ſtand in fear for, than for my ſelf alone. But interrupting me, would not hear nor underſtand me, declared he was commanded to conſtrain me to depart without delay, the Veſſel ready, and that he came to cauſe me to imbark, immediately he led me, or, rather to ſay, compell'd me by force, even to the Port. They by mere compulſion, in ſpight of all imaginable reſiſtance forced me to imbarke, and conducted me to the Iſle of *Naxos*, one of the Territories that belong to the King of *Crete*, and ſhut me up within the Dungeon of an old Caſtle, who had no other proſpect than the Sea and the Rocks. I will not moleſt you with the relation of this ghaſtly captivity, nor with the Indeavours, that I unprofitably uſed to procure my Liberty, or deprive me of Life. I will tell you only, that the Prince of *Crete* had very lately ſome important and private Affair to diſpatch Perſonally at *Pidne*, and paſſed through the *Egean* Sea, where the ſight of the Iſle, wherein I was, brought me into his Mind: and whether his wrath was appeaſed, or whether he had ſome Deſign which I knew not, it fell out that he landed here, and ſent a Veſſel to take me in at *Naxos*, with Orders that I ſhould be brought to a City, ſituated in the entrance into that Valley of the *Macedonian* ſide, eighteen or twenty furlongs from hence, and I ſeemed to underſtand it to be called *Gonnes*. We arrived here yeſterday, and in the Evening I took an occaſion, which by chance hap'ned to me, to ſteal away unknown to the Guards, who ſuppoſed that a young Maiden would not attempt flight, in an unknown Country ſo far diſtant from her own.

I made up by chance to the houſe of an old Marriner, with whom you have found me here, who agreed to bring me to the firſt Port, where I might conveniently imbark for *Chypre*, I provided me Apparel to depart with the moſt ſecurity.

Then when I was ſurprized by theſe three Men, whom you have ſeen, which are of the Guards, which conducted me to *Gonnes*, and who without trackt me, and diſcovered the Place I retired to. But in fine you have delivered me, moſt generous *Tarſis*, and out of my reſentment of ſo ſignal a piece of ſervice, I have taken pleaſure to tell you (at leaſt) the name of him, whom you have ſo obliged, the juſtice of the Cauſe you have ſupported, and the unfortunate neceſſity, which ſerves to excuſe me, neither can I at preſent, teſtify my acknowledgments otherwiſe than in words; that which I have to deſire of you at preſent, that you would vouchſafe to inſtruct me a little, is, with the *Carde* of the Countrey, as well as in the State, and intereſts of the neighbouring Cities, that I may accordingly take meaſures for my Retreat; for all that I can draw from this Marriner, doth no otherwiſe inlighten me, than to perplex and confound me, there being an impoſſibility to comprehend any thing from his dictates.

Whileſt the Prince thus ſpake, *Tarſis* was ſtrangely impatient, for he had as we have ſeen a perplexity of Soul; which rendred him almoſt uncapable of being ſenſible of that and of anothers; wherefore he imbarked not, throughly to underſtand the hiſtorical relation of the Prince of *Chypre*, but in hopes as all thoſe ordinarily have, which are in trouble to learn on all hands, news of thoſe whom they are in queſt of. So that ſince the conſequence of the diſcourſe of *Amalecinte*, that the hazards of this Prince had no connexion with thoſe of his, he had a thouſand regrets, when he had loſt the opportunity of hearing them, and left no means unattempted, convenient to reingage himſelf in his converſation. Howbeit the quality of the Perſon with whom he had bin, permitting him not abſolutely to conform to his paſſion, and the rights of hoſpitality ſuffered him not to refuſe ſo great a Prince the Inſtruction he required, in relation to his Countrey. He ſtrove to give him all requiſit illumination, but it was with all brevity poſſible, and in theſe terms. *My Lord*, ſaid he (after ſome teſtimony of acknowledgments and reſpects) *you know undoubtedly that the Valley of* Tempé *is of* Theſſaly, *as well as the major part of the Cities which are on the* Thermaique *Gulph, on the ſouth ſide. Since* Philip *King of* Macedon *and father to* Alexander *the Great, this Province hath always bin ſubject to the Kings of* Macedonia, *but I vow unto you, that I know not almoſt at preſent who are our Maſters. For ſince the death of* Alexander *the Great,* Macedonia *hath changed ſo often and ſo ſuddainly ſo many Kings, that ſcarcely have they ſometimes given opportunity to their Subjects to learn their Names. Moreover there are about two or three years, that* Brennus *to come and fall upon* Maçedonia, *with that great Army of* Gaules, *which over-whelm'd, as you know, all* Grecia; Demetrius *then King of* Macedonia *to whom our Original, communicated with that of our new Enemies rendred us ſuſpicious, ſent us here for our Governor, a Lord of* Albania *named* Alcime *to impede the Intelligences, that they feared betwixt us and them, and to impoſe upon us a new Oath of Allegiance. He appointed him alſo his principal Troops, to place them in Garriſons within our Cities : But by this means he became ſo Potent, that this Governor being a little afterwards in League with* Lyſimachus *King of* Thrace, *and a little after with* Ptolomee Ceraune, *eldeſt Son to the King of* Egypt, *to drive away his Maſter from* Macedonia; *he advanced himſelf, as a kind of Soveraign. But* Ceraune *having in concluſion bin defeated, and* Antigonus *ſon of* Demetrius, *being by that remounted upon the Throne of his Father* ; Alcime *who knew that this young Prince prepared himſelf to come and puniſh his Treaſon*; *immediately uſed indeavors to conclude a Peace, at leaſt to put himſelf under the protection of ſome King who might ſupport him*; *and poſſibly it might be that, to tranſact ſomething on this Subject, that the Prince of* Crete *ſhould come to* Pidne, *where* Alcime *made his reſidence.* But however it be, my Lord, if it be permitted me to offer the Houſe of a Shepherd, to ſo great a Prince, I dare tell you that my Father, and one of my Brothers, have each of them one in this Valley, where you may continue as long time as you pleaſe unknown, and where you may at your leiſure liberally take ſuch meaſures as you ſhall judge expedient, for the ſucceſs of your Deſigns. *Amalecinte* thanked him very courteouſly, and having teſtified him, what he judged convenient for their ſecurity, they imbarqued the ſelf ſame night, and together took the way from the Marriners houſe, arming themſelves for all hazards, each one with a Sword.

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They already found all this Family alarmed with the Accident whereof we have ſpoken, and it was immediately, that they were tranſported with ſuch joy, when they ſaw the young Prince to return, that he abſolutely loſt all ſuſpicion, which he had had that the people had betray'd him. However he was amazed, when he would have preſſed the Marriner to depart, obſerving the old Dotard to recoil always with new excuſes; ſo that the young Prince being by little and little warmed, in concluſion grew impatient, and ſo taking his Sword in one hand, and with the other ſeizing the good Man, compell'd him by force to the bark, and made him enter it, with ſuch precipitancy, that he had even forgotten to change Apparel, which before he reſolv'd upon.

Tarſis having ſeen him depart, betook himſelf to run here and there upon the Rivers bank, his mind ſtill preoccupied, with the tranſportation of *Zelie*, and ſo allarmed, that he could not expreſs himſelf. It was then a Seaſon when the Nights are ſhorteſt, ſo that the day appeared immediately after, and with the Day light appeared, alſo three Shepherds, whom he had known to be, *Telamon*, *Ergaſte* and *Celemante*, *Telamon* was that Brother, whoſe Houſe he had offered to the Prince of *Chypre*. He was the moſt ſagacious and judicious Shepherd of all the Country, and was bound to *Tarſis* in ſuch a perfect bond of friendſhip, that it exceeded even their affinity. He had eſpouſed *Philiſte* eldeſt Siſter of *Zelie*, and was marvellouſly prevalent by means of this alliance to favour the love of his Brother. Inquietude had cauſed him to go forth very early in the queſt of *Tarſis*, *Telamon* very well knew, that at leaſt by ſome extraordinary accident, he would not have fail'd his word.

Ergaſte and *Telamon*, were both neighbours to *Telamon*, who came from the next Village or Hamlet, driving together their Flocks to feed by the Rivers ſide, and that *Telamon* had a little before joyn'd them, to inquire of them news of his Brother. *Telamon* and *Ergaſte* entertain'd themſelves yet together, when *Tarſis* diſcerned them, *Celemante*, plai'd upon a Flute a few Paces behind them, after they had ſeen *Tarſis*, *Telamon* ran to him very joyfully, and although he had imbraced him, he ceaſed not afterwards to reproach him, for the perplexity wherein he had put him. *Ergaſte* and *Celemante* approached him immediately afterwards, and *Celemante* who had checkt him, betook himſelf even to jeſt with him, as if he had believed, that *Tarſis* had bin retain'd by night, by deputation of ſome Shepherd. But they were all much amazed, when he made them all ſad, by recital of his adventure. They could not doubt of the truth of ſome part of that which he declared them, becauſe he had led them into the Wood, where were yet found the bodies of two of the Guards whom he had ſlain, but they could not yield, to that which he had related them of *Zelie*. For ſaid *Telamon*, they muſt either have conveyed her away, or muſt have cauſed her to be conveyed away by force. That ſhe was carried by force there was no manner of appearance; becauſe that beſides the Words that we have recited you, ſhe would not have failed to anſwer you, nor yet to have demanded your aid and cry'd out, then when you were mentioned to her. To believe alſo that ſhe cauſed her ſelf to be carried away, that ſuppoſition is abſolutly repugnant to the vertue and incomparable Wiſdom of *Zelie*.

Dear *Tarſis*, reply'd *Ergaſte*, ſhall I tell you my thoughts. That part of your adventure, hath the very face of a Viſion, your imagination is foreſtall'd by your Love, ſo that all that you ſee perſonates *Zelie*, all that you hear, ſeemeth to be her voice, and this is not the firſt illuſion, by which an amorous Perſon, hath bin deceived after this rate. Ha! through favour, do not jeſt *Ergaſte*, reply'd *Tarſis*, for I am throughly diſquieted by a thouſand thoughts. I alſo jeſt not, reply'd *Ergaſte*, do you not call to mind that which you have formerly learnt in the Schools of Divine *Plato*, that our Memories do bring to our thoughts, the Ideas of all the things we have ſeen, and cauſeth ſo great an amaſs or heap of theſe that we have very often ſeen, and which to him, are ſo delectable, that in the abundance of that whereof he is glutted (for ſo I expreſs it) ſhe repreſents her ſelf ſometimes contrary to our imaginations, its that which abuſeth, and makes us believe, we have ſeen the things that we have not therefore done? *Ergaſte* added, ſtill laughing *Celemante*, that which I have often learnt in the Gardens of the great *Epicure*; that the Air is full of certain Images, which every moment comes forth of the body, and repreſenting themſelves to our view, form thoſe Viſions, which the Vulgar call Ghoſts and Scarcrows. He ſtill perſiſted in jeſting, if it comes out of all Bodies, it muſt alſo come out of that of *Zelie*, and as *Tarſis* hath told us, that at the moment that he believed he had ſeen him, he was turn'd to the Rivers ſide, towards the hamlet of *Calioure* where ſhe dwelt, 'tis no wonder that he ſaw ſome kind of Image come forth which reſembled her. You may jeſt with me as much as you pleaſe ſaid *Tarſis*, but would to God, that what I have told you, were not a very great truth. But my Brother, added he, ſadly beholding *Telamon*; is it poſſible that *Lencippe* and *Milicerte* have not advertiſed you of this fatal accident? I came out ſo early reply'd *Telamon*, that I was not able to tell you the news.

With the like Diſcourſe they approached again to the River, whence caſting their Eyes over to the other ſide, they perceived a great number of Perſons, a little below *Calioure*, and they obſerved even in the crowd, *Lencippe* and *Melicerte*, Father and Mother of *Zelie*. When *Tarſis* had even till then doubted of his Misfortune, that which he ſaw would have done no other, than to have too much confirm'd him, for it was eaſy to judg by their Action, that they were in ſome trouble, and it could not be doubted, but that it was for their Daughter. Ha! my Brother cryed out immediately this deſolate Shepherd, in turning himſelf towards *Telamon*, all is loſt, and without further diſcourſe, betook himſelf into the firſt Boat he met withal, and went directly where he ſaw *Lencippe* and *Melicerte*; they were ſurprized at his approach, for as much as there was already ſome time paſt, that he had not further viſited them for reaſons, that hereafter ſhall be explicated, and their aſtoniſhment principally was augmented, when he inquir'd, whether his Misfortune were true, and whether they ſought not for *Zelie*.

And indeed, as it was that, that they were come, they knew the love the Shepherd bare towards her, the length of the reſearch which he had made, the Obſtacles that *Lencippe* there had brought, what reſolutions are capable of a paſſion ſo extraordinary as thoſe of *Tarſis*, and beſides all, that a Man whom they had ſent to *Telamon*, had reported to them, that he went in queſt of *Tarſis*, who had paſs'd the night without the Hamlet, it was impoſſible, but that they ſhould fall into great ſuſpiſion of this Shepherd. However the freedom and ingenuity with which he related to them, that which hap'ned the preceding Evening, the tears which fell in abundance from his Eyes, and above all the knowledg they had of his vertue, effaced all theſe Impreſſions.

Melicette declared to him then, how *Zelie* had bin conveyed away without their perception, till the morning, and ſhe related him all the circumſtances which ſhe knew, the tears in his Eyes, with the perplexity that might be imagined, on this occaſion in the Mind of the tendereſt Mother throughout the World. While ſhe ſpake, the Shepherd ſtedfaſtly fixed his Eyes downwards, and gathering together all the circumſtances that he had learnt on this occaſion, he verily had good ground to believe that *Zelie*, had cauſed her ſelf to be convey'd away. And becauſe ſo great a love as his, is ſuſceptible of all fear imaginable, a little jealouſy made him apprehend, ſhe had not done it, but that through the diſpoſition of ſome new affection, and in effect he could conceive of no other cauſe.

O juſt Heaven, cry'd he, *in that thought, could it be poſſible that* Zelie *had forgotten ſo much vertue? and that the moſt retentive and diſcreeteſt of all the Shepherds, was become the moſt ....?* The reſpect ſtopt him there, and inſtead of finiſhing; *No* Melicerte, added he, beholding her with tears ſtill in his Eyes; *I rather imagine ſome other thing, than to permit the leaſt thought, to wound the vertue of the incomparable* Zelie.

In thus diſcourſing they deſcended along the River, and *Melicerte* recounted to *Tarſis*, that after ſome Weeks, that he had withdrawn from *Zelie*, that Shepherdeſs had lived in a retiring and extraordinary ſolitude, not ſuffering the company of any whoſoever, except one Nephew of *Melicerte*, who lately was returned from a long Voyage, and who was named *Alpide*. At this word, *Tarſis* remembring himſelf to have heard this name *Alpide*, by the old Marriner, whom he had taken the preceding Evening for him; recounted that paſſage to *Melicerte* with ſome ſhew of ſuſpicion, which he began to conceive of him: and becauſe he was there amongſt thoſe that ſought after *Zelie*, *Melicerte* immediately asked him, to ſee whether he believed that he was the ſame, whom he had ſeen the preceding night in the Boat. *Tarſis* who knew him not, becauſe that *Alpide* was not returned to *Calioure*, but ſince the Shepherd went not there, lookt for him a long time, but beſides that it had bin difficult for him to know the viſage of a Man, whom he had not ſeen but during an obſcure night, being ſwimming in a River, and during the trouble and anguiſh of Mind, as we have deſcribed. *Alpide* himſelf alſo teſtified ſo much of anxiety and grief at the loſs of *Zelie*, and he manifeſted ſo much concerned in her reſearch, that his Action together with the near Affinity which he had with the Shepherdeſs, cauſed them to abandon alſo the ſuſpicion that they could have had of him.

Some time afterwards, *Tarſis* and *Melicerte* ſtill deſcending, they arrived almoſt at the mouth of the River, and when they were over againſt a Boat which was there faſtned to a Willow, *Melicerte* caſting her Eyes there by chance, perceived in the bottom a great Roll of Papers, which he ſeem'd often to have ſeen with *Zelie*. *Tarſis* to whom ſhe ſhewed it, ran readily to gather it up, and knew that it was a parcel of Letters and Verſes, that he had formerly compoſed, upon the ſubject of their Love, whereof this Shepherdeſs had taken pleaſure to collect together, and often carryed with her. The Shepherd having often brought them to *Melicerte*, both one and another were ſo aſtoniſhed, that they knew not almoſt what to ſay.

After they had deſcended a little lower they found themſelves near a little Houſe, which reached or ſtood over the water, where *Melicerte* enquir'd for news, whilſt *Tarſis* ſtood to queſtion the herdmen, which there kept ſome Cattle. She found the door open, and ſeeing no Perſon in the firſt Chamber, ſhe called aloud to cauſe ſome one to come. At the ſame time came forth an old Woman out of another Chamber, who made ſigns with Eyes and Hands, not to make ſo much noiſe; and who approaching to her very ſoftly ſaid, that there was on the other ſide one ſick who ſlept, and beſought her not to awake her. *Melicerte* on theſe Words conceived ſome hope; ſhe being much moved demanded who this ſick one was, and declared her the ſubject of her anxiety, as of her demand. Then the old one taking her by the hand, led her out of the door, to ſpeak with more freedom, and afterwards declared to her, that the preceeding day about Noon, a Boat who carried four or five Perſons, having bin wrackt at the Rivers mouth, her husband who was a fiſherman had ſaved a young Maid of admirable beauty, who was named *Hipolite*, that her Parents, as ſhe had told them, had ſent into the Iſle of *Daphnides* to be there a Nun. She added, that according to their ſmall apprehenſion, this Maiden had no great inclination to proceed there, and that it was true, that the indiſpoſition cauſed by her accident, had not permitted her to effect it; that ſhe was at preſent lull'd aſleep, not having doubtleſs taken reſt all the night.

Theſe circumſtances being lively and properly declared by this Woman, cauſed *Melicerte* to judge that this unknown was no other than *Zelie*, however as all was to her ſuſpect, ſhe had the curioſity to ſee her. The old one therefore led her, as ſoft as poſſible, into the Chamber, where ſhe repoſed, and *Melicerte* had no ſooner ſet in her feet, but was well aſſured ſhe was her Daughter, for ſhe diſcerned near the Bed, Attire which had no ſimilitude to thoſe of *Zelie*. She obſerved even what Papers were ſcatter'd upon the Table, there to be dryed, and in approaching, knew that they were recommendations for this Maiden whoſe name ſhe ſaw was that of *Hipolite*. She therefore retired without any further enquiry and returned, mixing her moans and regrets to thoſe of the diſconſolate *Tarſis*.

In the interim, this tragical accident having bin divulged of all ſides, a company of Shepherds came to offer themſelves to *Leucippe*, becauſe he was one of the moſt conſiderable of the Country, and a multitude of Shepherds alſo came to make their Complements to the wiſe *Milicerte*, and to the vertuous *Philiſte* wife of *Telamon*, who promptly came to render himſelf to his Mother, ſince ſhe had advertized the accident of her Siſter. *Tarſis* whoſe anxiety rendred the company ſo much the more inſupportable, that every one on this accident caſt his Eyes up, in regard there was not any Perſon to whom his love was unknown: inſenſibly ſtole himſelf from the preſs, went and thruſt himſelf into a ſmall Grove which was hard by, there to bemoan himſelf with more liberty. He there ſate upon the Graſs, his back leaning againſt a Tree, his Hat fallen over his Eyes, with his Arms acroſs and in this ſtate, having burſt forth a thouſand Sobs, he betook him again to perplex his Spirits with a thouſand reflections, wherein he neither became more knowing nor yet conſolate. But contrarily the torment and toyl, which he gave to his Spirits, through ſo many melancholy thoughts, a hundred times reverberated, ſerved for no other uſe, than to overwhelm him with diſpair. Now he doubted that *Zelie* had not bin conveyed away by force, then that ſhe had not cauſed her ſelf to be carried off, and ſometimes he fell into conceit that ſhe might be drowned, and in that thought he was ready to precipitate himſelf in the ſame Waves where he believed her buryed. After many confuſed reaſonings and revolvings on all theſe Imaginations, he meditated or contemplated this roll of Papers which he had ſet upon his knees, and opened them to ſee whether he ſhould not there meet ſome writing or other of *Zelies*, which might enlighten him in the Deſign he had reſolved upon. He thereſore unknit the ſtring which bound them together, and unfolding them beſore him, the firſt Paper which fell into his hands contained theſe lines,

Of a Charm ſo ſenſible and ſo delicious,
And of ſo many Pleaſures the Soul finds it ſelf raviſhed,
from the firſt moment that they ſaw you, adorable Zelie.
That ſhe taſtes here below all the Pleaſures of Heaven;
But amongſt all the tranſports of an infinite joy,
A poyſon ſo ſubtil and pernicious,
Even from the bottom of the heart,
Trickled down from the Eyes,
That muſt ſoon or late coſt loſs of Life:
So that by two effects in equal Prodigies,
You make ſo many benefits,
And cauſe ſo many Evils;
That remaining confuſed in the doubt wherein we are,
We cannot judg, if the Gods in diſpleaſure
For our Chaſtiſement gave you amongſt Men,
Or if they had pitty upon Vs.

Ha *Tarſis*! thereupon cryed this poor Shepherd, that this doubt is now explained, and 'tis this day eaſy to judge, that the Gods cauſe thee not to ſee *Zelie*, but to make thee ſuffer the moſt exquiſit Torments that the moſt culpable are chaſtized with. After theſe Words, he remain'd a ſmall ſpace of time without ſpeech, his Eyes fixed before him, however unfaſtned on any Object; and in ſuch a manner, that it might be well ſeen, that all his apprehenſions were contracted in him, and that he was ſolely taken up with his anguiſh. He returned in concluſion with a profound ſigh, and took the ſecond Paper which he found under his hands, which he did but run over ſlightly where there were theſe Words,

Since thou wilt know, why thou ſeeſt me pale and wan, Melancholy and languiſhing.
Learn Telamon *that I Love,*
And ſo much the more, becauſe that I am abſent.

But alas it is but too little to tell what, or, who I Love.
The Object that I love hath ſo many attractives,

That there was never one of the ſame,
Nor will they ever ſee any.

Her Stature, her Viſage, and her Eyes full of flame,
Diſplayeth us a thouſand treaſures :
And I know not whether her Soul,
Can be more fair than her Body.

A thouſand and a thouſand Shepherds
adore this fair one.
But they are all fair that adore her,
thouſands do ſigh after her,
Not one can cauſe her to ſigh.

Nere her alone I have found ſome favour,
She hath ſome kindneſs for me :
Or rather 'tis too much audacity,
She hath taken ſome pitty.

They would ſay, what ſuffers ſhe her ſelf in her own heart,
The Evil or Sorrow with which mine is overtaken,
And if the Shepherdeſs love me not,
I believe that ſhe at leaſt condoles me.

Demand not therefore why thou ſeeſt me languiſhing,
Melancholy and grown wan ;
Since thou Shepherd knoweſt that I love thee,
And that that which I Love is abſent.

Poor Tarſis, continued he, (for he remembred ſince he caſt his Eyes on thoſe Lines, of the occaſion whereof they were made,) *what Complaints oughreſt thou not now to make, if thou ſo bemoaneſt thy Self, in a time wherein thou wert happy ? Thou wert abſent, but it was to ſee* Zelie *again very ſpeedily, and thou perhaps ſhalt never ſee her again.* In thus ſpeaking, he took a third Paper, wherein was traced what followeth.

Tarſis *and* Zelie.

My amiable Shepherd, it may be, I have in effect ſome wrong to afflict my ſelf ſo much, and that I ſhould comfort my ſelf in all my Evils, only to think that you lov'd me. Therefore then conceive, that this ſecond Voyage of Athens, *wherewith they menace me, is at leaſt a Months abſence.*

Certainly when I thereof think, I doubt almoſt, whether I am not to much ſolaced, becauſe there are already two days that they diſcourſt me concerning that Voyage, and yet am ſtill living.

If I muſt yet abandon Zelie *in that deplorable condition wherein you ſee me, I muſt relinquiſh Life, for of that Malady they never eſcape twice.*

TARSIS.

Ha Fortune! cry'd *Tarſis*, in putting up this Paper in ſome heat, *wilt thou preſent me with no other than theſe things, or who ſpeaks of the beauty of* Zelie, *to repeat the diſpleaſure I have at her loſs or by the memory of a light abſence, makes me contemplate the difference that there is betwixt my preſent Evil, with that which is paſt, and how more unfortunate I am this day, than I have bin in all the diſgraces I have had in my life?* At theſe Words, he finiſhed impatiently running over all the reſt, and having found nothing there of what he was in queſt, he rebound up the Papers, ſo having gather'd them, he drew his Hat again over his Eyes, leaning his head upon his two hands, both Elbows on his two knees; and in this poſture, he revolved in his Mind a thouſand mournful Deſigns, and without doubt would have executed ſome one of them in the Field, if one light beam of hope, which yet remain'd with him, which at this preſent juncture ſaved him from deſperation.

The End of the Firſt Book.

Tarſis and Zelie.

The Second Book.

THE Valley of *Tempé* which ſhould be the Scene of our Hiſtory, and the famous Theater of ſo many rare and renowned Adventures, hath in length about forty furlongs, that's to ſay, a little more than two Leagues. It commenceth at the City of *Gonnes*, towards the Weſt, and following the courſe of the River *Penée*, which traverſeth through the midſt, ſhe finiſheth with it towards the Eaſt in the ſame place, where meeting the famous *Helicon*, they degorge themſelves together within the *Thermaique* Gulf. The Mount *Olimpio* boundeth its bredth in the North, in the South it's with the Mount *Oſſa*: the firſt is covered with a Forreſt of Birch and Laurel Trees, the ſecond with one of Pine Trees, and you would ſay that Nature had incloſed this admirable Valley, between theſe two Mountains, as between ſtrong and invincible Rails, for facilitating to its Inhabitants, the conſervation of the moſt rare, and the moſt accompliſht of its primeſt and chiefeſt Works. In effect they may ſay, that there is nothing beautifully formed elſe where, which is not found within this ſmall ſpace. There may be ſeen Plains, Valleys, Meadows, quantities of Groves, an infinite number of ſmall Rivolets and Fountains, the Waters whereof ſerve as a Soveraign Remedy againſt divers Maladies, and all that is ſo marvellouſly diverſified and adorned, with ſuch a number of fair Hamlets and ſmall Villages, that it's impoſſible to imagin any thing more delectable. The moſt conſiderable of its Hamlets are *Hipique*, being the firſt, they meet on the left hand coming from *Gonnes*, deſcending a long the River to the Sea-ward; *Cenome* which appears on the ſame ſide, about twenty five or thirty furlongs lower; and *Calioure* which is on the other ſide of the River, more yet towards the Sea, and almoſt upon the brink of the Gulf. At *Calioure* was the habitation of *Lencippe* and of *Melicerte*, Father and Mother of *Zelie*, at *Cenome*, that of *Telamon* and *Philiſte*, and that of *Alcidias* Father of *Telamon*, and of *Tarſis* was of *Hipique*. As for *Tarſis*, he ordinarily dwelt with his Father, but he omitted not therefore to lye often at *Telamons*.

As for this laſt Night, he had not (as we have ſeen) layen at *Telamons*, nor yet at *Alcidias*, he's ſo, that in the Condition wherein we have depainted him, reflecting upon the Words of *Zelie*, which he had heard the preceeding Evening (*That I bewail thee moſt dear* Tarſis, *and that thou ſhalt be touch't, when they ſhall bring thee this news*,) it came in his Mind, that this Shepherdeſs might have ſent to *Cenome*, the habitation of *Telamon*, or to the *Hippique* at the dwelling of *Alcidias* to bring a Ticket, to advertize him of his Deſign, and that not being there, they might leave it with ſome of the Domeſtiques, to deliver at his return. In this Imagination he rudely roſe from the place where he ſate, repaſs'd the River, and again took the way of *Cenome*, and having found nothing there of what he ſought, he afterwards took that of *Hippique*, after he had diſcharg'd himſelf of the roll of Papers whereof we have ſpoken, and after giving directions to leave it with *Telamon* or *Philiſte* to keep it for him.

He was already on the dependances of the houſe of *Alcidias* within a Valley, where the way on one ſide's Boards upon a Meddow, and the other upon a Pond, when he ſaw a Horſe tyed to ſome Branch under a Tree, at the entrance into the Meddow, and an unknown one ſit near the brink of a Fountain which ran amongſt thoſe Willows, and which form'd the Pond for the diſcharge of the Waters. This unknown was covered with Armor, enamelled with black, raiſed up on all borders with a twiſt of Gold, the head-piece black and welt as the reſt of his Armor, ſhadowed with ſome quantity of Feathers of the ſame colour, and his Shield was upon the Graſs near his Dart, had for a Coat or Embleme, a Lance faſtned to the trunk of a Tree, almoſt ready conſumed with fire, the Flame appeared as though 'twere agitated by Winds, and beaten with a furious Rain which ſeemed to do it in ſpight, but unprofitably, although they uſed all indeavours to quench it, there were theſe Words above, *It's too much lighted.*

Some Paces behind this unknown was his Squire, his feet alſo upon the ground, but ſtanding upright his back leaning on a Willow, the bridle of his Horſe paſs'd within one of his Arms, which he held acroſs, and his Eyes fixed upon his Maſter whom he lookt upon, uttering from time to time long ſighs, whilſt that he, the Viſer of whoſe Caſket was advanced, who held in his hand a ſmall Book, which he read with much attention.

Although the poſture wherein he was, permitted not *Tarſis* well to conſider him, howbeit he ſaw enough, that his Viſage was fair, the Countenance rayſed, the Port and Stature high, the Air melancholy, yet noble, and ſo obſerving him, found that in all things he ſhould be an extraordinary Perſon. However this Shepherd who was preſs'd to terminate his Voyage, through impatience that he left no place to his curioſity, ſtill haſtning to paſs farther, and was already one hundred Paces from thence, when he heard a great noiſe behind him, and having turned about his head, he diſcovered four Men on horſe back who with Lance in hand, made up again upon this unknown. The cowardiſe of theſe Aſſaſſines who attach't him, being in number ſo diſproportionable, moved *Tarſis* to indignation, and as he had the moſt generous, and the faireſt Soul in the World, he drew the Sword wherewith, as we have lately ſaid, he was armed, and raſhly returned to his Succor, who apparently was weakeſt. But this couragious Man, had therefore no need, for before that *Tarſis* was with him, being already mounted on horſeback, he had with his Dart pierced the foremoſt of theſe Cavaliers, and felled him dead to the ground, he had cut the hand off of the following Comrade by a back blow with his Sword, and by this fortunate beginning, he had in concluſion ſo affrighted the two others, that being themſelves contented Cowards, they threw their Darts to him a far off, and betook themſelves to flight.

The unknown would not continue there, but purſu'd them, Sword in hand, with all the ſpeed he could, his Squire doing the ſame; ſo that the Shepherd who was on foot, not being able to follow, he ſoon loſt ſight of them.

In the interim he approacht to the wounded Perſon, and having taken off his Helmet to know whether he were yet living, he ſaw him open his eyes weakly, and heard him ſpeak theſe Words with many repetitions. *O unfortunate* Pallante, *Is that the fruit of ſo many Crimes, if you are juſt Gods, puniſh alſo the Traytor* Menelas. *Ah Pyrhus!! Antigone! you are avenged.* Death cut off his Voice in this diſcourſe, and the Shepherd ſaw paleneſs to ſcatter all at once upon his face at that laſt word.

Tarſis had not always lived ſuch a Shepherd, but that he knew, that the King who then reigned in *Epirus* was called *Pyrhus*, and that that Prince was one of the Prime, and one of the moſt valiant Monarchs of the World, ſo that this Incounter gave him great ſubjects of aſtoniſhment, but his Surprize was otherwiſe, then when he perceived lying at his feet, the ſame Book which before was read by the firſt unknown; and when theſe Words appeared to him, at the top of the firſt Page, where it was by chance opened. They skipt into his ſight, (for ſo I may ſay) becauſe they were in a very great Character.

Hiſtory of *Kion* and *Leonides*, written by *Straton* of *Lamſaque*, to the Prince *Philadelphe*.

IT is not poſſible to expreſs, what was the amazement of the Shepherd, when he ſaw theſe two Names of *Kion* and *Leonides* at the Frontiſpiece of this Work, he immediately took it up, to ſee whether he were not deceived, and having there yet read over again the ſame Words, and beſides having ſlightly ran over ſome Pages, he found himſelf ſo ſurprized, that he began to doubt, whether this and the preceding Paſſages were not a dream.

In ſumm, it's not poſſible to delineate or pourtray any thing more ſurprizing, than was that, which he had found written in that Book, as we ſhall ſee in its proper place. However he could not forbear to read it from one end to the other, and being only content by the beginning and the end, what the reſt contain'd, he cry'd: *Ah! the news I ſeek after, is not for* Kion *and* Leonides, *I would know none but that of* Zelie. *Ah poor* Leonides, *thy diſgraces are pleaſant in compariſon of thoſe of the unfortunate* Tarſis! *O* Tarſis, *why haſt thou ſurvived* Leonides.

At theſe Words, croſſing his Arms athwart before him, he remained ſome ſpace immoveable all in a ſweat, that the Book fell out of his hands without his heed. In concluſion, being a little afterwards come out of his ſweat, he departed thence, and went his way towards *Hippique*.

In the interim, *Telamon* was on the other ſide in great trouble about *Tarſis*, and ſought him every where, being accompanied by *Ergaſte*, *Celamante* and another ſtranger that joyned them alſo, and behold in what manner.

Amongſt the crowd of all thoſe, which the accident of *Zelie*, had drawn together by the River ſide. A Man of thirty eight or forty years of age, addreſſing himſelf to *Telamon*, ſaid. *May I know the reaſon, why ſo many People are aſſembled here together?* *Telamon* having beheld him, believed he had ſeen his face elſe where; and in effect by ſerious conſideration, he knew him to be an *Athenian*, with whom he had formerly born Arms in the Service of the *Thebeans*. *What* Agamée, ſaid he unto him (for he remembred that ſo he was named) *Hah! who hath brought you here amongſt us? Alas!* Telamon, (reply'd the other, who likewiſe knew him,) *you ask me a thing which requires a long explication. All that I can tell you in one word, that is, that I fly my diſgrace, and come to ſeek your repoſe. You ſee,* reply'd *Telamon*, *that you take an ill time: for beſides, that's, there is a long time paſt, that* Tempé *is no more (ſo to ſpeak) it ſelf; we are ſo alarm'd, by the taking away of one of the moſt conſiderable Shepherdeſs of the Countrey, that we were never ſo much diſordered and afflicted. And as for me, I am concern'd more than any other; becauſe that this Shepherdeſs is my Siſter-in-law, and one of my Brothers is ſo exceedingly amorous of her, that he is altogether diſconſolate. I bewail his diſpleaſure, more than I do his Fortune*, anſwered *Agamée*; *for I would that he apprehended only that of mine to conſolate him, if he yet is capable of reaſon. He would ſee, that he could not be grateful enough to Fortune, if it could thence withdraw his diſire to be married. But I ſhould be obliged to you*, reply'd *Telamon*, *if you could aſſiſt me, in giving him ſome comfort: for he ſo loved this Shepherdeſs, and I ſaw him ſo anxious, that I believe not, if the Gods have not pitty upon him, but that he will dye.*

In ſpeaking ſo, he ſought *Tarſis* amongſt the Croud, and not finding him, he called *Ergaſte*, to know, if he ſaw him not on his ſide. *Celamante* who underſtood *Telamon*, ſpake to him and ſaid: *I alſo ſought him my ſelf, and began to be in pain, becauſe a Shepherd lately inform'd me, that he had ſeen him to draw towards the little Grove, that you ſee on the left hand, and that his countenance was ſo ſad, that we ſhould do very well not to leave him alone.*

This diſcourſe alarm'd *Telamon*, he beſought *Celamante* to aid him in ſeeking him out, and demanded pardon of *Agamée*, if he ſhould quit him; *Agamée* offered himſelf to follow him and *Telamon*, having received his offer civilly, they went together towards the little Grove, where was entred *Tarſis*.

In walking *Telamon* ſaid to his two friends, which was *Agamée*, with a ſummary Elogy of his Merits. *Agamée* on the other hand, demanded of *Telamon* which where *Ergaſte* and *Celamante*: and certainly theſe two Shepherds were not unworthy of her curioſity.

They were ſufficiently well ſhaped in body, and yet more excellent in Mind. Both the one and the other were, Good, Free, Generous, and if there were wherewith to object, in relation to this humor, it is that

Ergaſte was too prompt, *Celemante* a little too voluptuous ; and beſides many natural accompliſhments, they had acquired a large addition of others in the Schools of the moſt Famous Philoſophers of *Athens*, where they had a long time Studied, and there they were bound in ſuch a degree of friendſhip, that thoſe who knew them ordinarily called them the two Couſens, more in reſpect of the Union of their Minds, than for their conſanguinity which was no other than very far off. In the mean time, its not poſſibly to imagine the great contrariety of their tempers and inclinations. *Ergaſte* was of a nature very fiery, and that appear'd in the ſingular vivacity of his Eyes all ſparkling with flame, and the moſt glittering that had been ever ſeen. His Choller would be moved for the leaſt thing, and oftentimes without any heed he would be chafed in his own proper diſcourſe, that when he believed he had ſpoken very moderately, others would have ſuppoſed, that he had been in very great wrath.

But contrarily *Celemante* had a ſpirit ſweet and temperate, and it muſt have been a greater matter to provoke him to anger. *Ergaſte* was melancholy, he took no pleaſure very few things, but his Books or in the Society of his moſt intimate friends, and hated above all things new Acquaintance: *Celemante* in the reverſe, diverted himſelf equally every where, and took pleaſure at all times, to know all men. The firſt was exact and circumſpect with his friends, and as he never came ſhort towards them, in the leaſt Obligation of Friendſhip, ſo he could in no wiſe brook their reciprocal diſreſpect towards him: the other did not ſo narrowly regard it, and as he was of humour in all points indulgent towards others, he expected the like treatment. In ſumm they were obſerved alſo to be almoſt always in diſpute one againſt another, but never in one that was repugnant to friendſhip.

That which *Ergaſte* had moreover in particular, is that there was never a man, that was deceived leſs than himſelf in his Judgments, and in nothing leſs, be they Perſons, be they Books, be it in other things within his verge. He had found both good and evil, with ſuch exactitude, that the moſt tedious Contemplations of others, were uncapable to add any thing therunto. *Celemante* yet gave out that praiſe of *Ergaſte*, that he had never known man which would ſo well love him, to whom he pretended love, and moreover ſaid, that if he knew himſelf to be a good friend, he had had an Obligation to *Ergaſte*. But that this had been taught him, as a Maſter doth to little Children, that is to ſay, in reproving him, and in grumbling without intermiſſion and almoſt with the Rod in hand.

Telamon ſaid not ſo much to *Agamée*, he contented himſelf in letting them underſtand they were his Relations and near Friends, knowing that he would ſoon be ſenſible of all the reſt.

They were half way from the ſmall Grove, where they went to ſeek *Tarſis*, when ſome perſons inform'd them, that they had ſeen him repaſs the River and take the way to *Cenome*. They preſently went there, but found him not. They ſtay'd no longer there than the time of taking a ſmall repaſt or light meal, becauſe 'twas late, and thence went towards *Hipique*, following the Road as *Tarſis* had ſignified to them. *Telamon* and *Agamée*, walked before, and entered together; *Ergaſte* went ſweating behind them; and *Celemente* walked by his ſide. But becauſe his friend ſaid nothing to him, and his naturally pleaſant temper, could not ſuffer a moments Melancholy. After he had unprofitably ſpoken of many things, endeavouring to fix ſome converſation with him, he began to ſing a Song which he had formerly compoſed, and which began after this ſort.

Reign ſolely in my heart with freedom, tranquility and joy,
Wealth is not wealth without you,
You are of thoſe whom the Heavens have ſent,
The moſt ſolid and the moſt pleaſantly ſweet
And the only one worthy of Us.

Since he betook himſelf to ſing, *Ergaſte* returned to him with a ſerious Countenance, and lifting up his Shoulders, twice or thrice ſhook his head,to ſignifie to him that he ſung much out of Seaſon,and in an occaſion ſo unpleaſing where he ſaw his beſt friends afflicted, Moans had been much more graceful than Songs. *Celemante* immediately held his peace, and without conteſt with his friend excuſed himſelf, that he not having entertain'd him in diſcourſe, his ſinging had eſcaped him unheedily. But a little after *Ergaſte* being ſet to raving,*Celemante* perſiſted alſo inſenſibly to ſing without Dreaming the advertization of *Ergaſte*.

How Love flatters thoſe who are Amorous, with vain hopes of Delights; its moſt conſiderable Contentments are to the wiſe but places of Execution and Death. Did ever Lover live without uttering a Multitude of Sighs, without bewailing Inhumanity? its pleaſure is even a pain, and if it were without pain, it would be without pleaſure. Reign ſolely in my heart, with freedom, tranquillity and joy: Wealth is not wealth without you. You are of thoſe that the Heavens have ſent us, the moſt ſolid and the moſt amiably ſweet, and the only one worthy of us.

The ſweeteſt paſſion is always a very great evil, if it be not an affliction, tis at leaſt an inquietude; the more vexation croſſeth an Amorous deſire, the more pleaſure alſo abounds, but the greateſt pleaſure of the World, if it gives me Anxiety, its no more a pleaſure to me.

Reign ſolely in my Heart, with Freedom, Peace and Joy, Wealth is not wealth without you. You are of thoſe whom the Heavens have ſent us, the moſt ſolid and the deliciouſly ſweet, and the only one worthy of us.

Celemante would have perſiſted, but *Ergaſte* who had already look't twice or thrice upon him, to cauſe him to hold his Peace, without the heed of *Celemante*, obſerving that he continued without intermiſſion, in concluſion he began to ſpeak to him, ſaying, *Without doubt*, Celemente, *it muſt be avowed that thou haſt but little judgment. For how indifferent ſoever thou art for thy friends, at leaſtwiſe thou ſhouldeſt uſe thy endeavours to conceal thy defaults, and to contain thy ſelf when thou ſeeſt them in affliction; and 'twere better for thee not to offer thy ſelf to* Telamon, *than to come with him only to ſing, and let him ſee by thy Actions how little regard thou haſt to his diſpleaſure.* *Celemante* who (as we have ſaid) without any reflection betook himſelf to ſing, and by a kind of Habit of diverting himſelf in one ſort or other, had no ſooner perceived his fault, but joyning his hands he turned to *Ergaſte* and ſaid. *Oh! my poor* Ergaſte, *I demand thy Pardon, and of* Telamon *alſo. I proteſt unto thee I remember not hitherto any more of thy reproofs, and I thought no* *more of thy ſinging*. *Ergaſte* did not thus believe him, and as the kindneſs he had for him joyned with a little inclination he had to reprove all that he diſliked of, perſwaded him eaſily to make him out ſome Leſſons on his defaults, and on this Subject it was ſufficiently long. *Celemante* took it in good part, for though the Reprehenſion was perhaps more earneſt than he had deſerved, he knew too well, that what *Ergaſte* had done was through exceſs of friendſhip, but he would not therefore acknowledge that he was ſo much overſeen, as he would have poſſeſſed him he had been; and he fixed himſelf thereon ſo much the more willingly, that he might thereby find means to ingage him in ſome diſcourſe. My Inſtructor, replyed he then laughing, you blame me after all for a thing for which I think you ought to commend me; if I ſing and if you ſee me joyful in occaſions that are queſtionable in employing my ſelf for my friends, believe not that this is a fault to intereſt my ſelf in that which concerns them; but contrarily, this which I I do him of good Will, that I concern my ſelf merrily, when I ſerve them without regret. Behold, a very fair conceit, ſaid *Ergaſte*: My Friend, when men take a ſhare at the diſpleaſure of their Friends, they have a like diſpleaſure, and are ſorrowful with them. I agree thereunto (ſaid *Celemante*) but when this diſpleaſure or ſorrow ſeems of no uſe to our friends, they ought to do all that's poſſible to chaſe it away. See'ſt thou, dear *Ergaſte*, friendſhip goes not to counterfeit the Poſtures and Faces of our Friends as do the Apes, to laugh when they laugh, and cry when they cry; it is ſolidly and effectually to ſuccour them when there is an occaſion, and to do it handſomly and with a good grace. The greateſt number of ſuch as thou ſeeſt ſad, when they ſhould comfort and ſerve an afflicted friend, it is not becauſe they ſee their friend to be ſo: but where they counterfeit themſelves, or that they are effectually Melancholly, it's that they ſhould do ſomething which pains them and rejoyce the Perſonage that diſpleaſes them; or in fine, becauſe they may be ſad for Company, and by reaſon of one only man, vexation is diſpleaſant and irkſome to all the Company. And know, interrupted *Ergaſte*, that this of a man which ſings is yet more to thoſe who are really afflicted. I believe nothing, anſwered *Celemante*, for when I have affliction I am aſſured that my friends do me the greateſt pleaſure in the World, to come and make themſelves merry with me. When I am gay and pleaſant I have almoſt no need of them, becauſe I ſufficiently divert my ſelf all alone, but when I am ſad it's then that I have occaſion of my friends to divert me. I ſee well (*ſaid* Ergaſte, *perſiſting*) that thou never hadſt any trouble that was really and truely ſo. Thou oughteſt to know that to make a man laugh who is deſirous to weep, is as vexatious to him as to make a man weep, who would fain laugh. I believe nothing yet, added *Celemante*, and I declare unto thee that if thou ever ſeeſt me weep, I ſhall be much obliged to thee for the pains that thou ſhalt take to make me laugh. It's not but that after all, if I knew that my friends were offended to ſee me jocund, and that they therefore doubted of my friendſhip, I would not have done my utmoſt to abſtain from being ſo. But as I am perſwaded they ought to be very well pleaſed, and that my friendſhip to them is ſufficiently known that exterior demonſtrations are needleſs, I ſhall do more than endeavour to ſerve them, and comfort my ſelf all at once.

Ergaſte and *Celemante* were ſo bent to this diſcourſe, that they heeded not how much their Comrades were advanced before them, even ſo much, that there was a long time, that they had loſt ſight of them, then when they diſcerned them.

And truely *Telamon* and *Ergaſte* were already in the little Valley, where *Tarſis* had met thoſe unknown, whereof we had ſpoken, that *Ergaſte* and *Celemante* were yet very far. *Telamon* and his friend found the Body of this unfortunate one, who was there ſlain, and after they had conſidered of him, without knowledge of him, they perceived alſo that little Book that *Tarſis* had there likewiſe met withal. *Telamon* was him who firſt had obſerved it and taken it up, and it cannot be imagined how it ſurprized him, when he knew its Subject.

Agamée obſerving the aſtoniſhment of *Telamon*, approach't to ſee the cauſe alſo why it was, and taking the Book out of the hands of the Shepherd, (which he left him to carry away without ſpeaking any thing, ſo much was he amazed) he betook himſelf to read it there, whilſt that *Telamon* returned to conſider once again the dead Corps, and attempt to know it. But his endeavours there were all to no purpoſe. He would willingly have had *Ergaſte* and *Celemante* with them, to ſee whether they could aſſiſt him to replace its Ideas, and ſeeing theſe two Shepherds lingred ſo long in coming, *Telamon* returned to preſs them. In the Interim *Agamée* remaining at his Book, read there what follows, without knowing that which had been neceſſary for him to learn, to render the Lecture more acceptable.

Hiſtory of *Kion* and *Leonides*, written by *Straton* of *Lampſaque*, to the Prince *Philadelphee*.

YOur Curioſity my Lord is worthy of you, and it becomes you well to know, the moſt rare Effects of a Vertue, to whom you owe your name. As for me I ſhall take great pleaſure in tracing you out a Memorial of the friendſhip of two Brothers. The ſingle Picture whereof, I learn is ſo Famous, that it hath raviſh't you with Admiration; and to enrich Egypt *after you, by a ſecond Example, that all the Ages to come, will envy that of ours.*

Heraclée a City ſituated upon the *Pont Euxin* in the Kingdom of *Pont*, had after the death of the Great *Euméne* been peaceably govern'd, by its Senate under the Juriſdiction of old *Antigonus*: then when the Slaves rebelled againſt their Maſters, and having choſen for their Chief, a Perſon of mean Parentage, named *Clearque*, troubled the Tranquility of that City, and made it the Bloody Theatre of the moſt horrible inhumanities that *Aſia* had ſeen for many Ages. This *Clearque* was a man bold, violent and cruel in whom all Crimes held place as vertues, when they ſerved the ends of his Ambition. He ſoon compoſed a ſmall Army of his Slaves, and being by this means rendred Maſter of the City, he cauſed the Senate there to aſſemble, to deliberate upon ſome Propoſal, that he would there treat of in order to a Peace. Having by this Artifice aſſembled all the Senators into the Town-houſe, he cauſed them all to be Arreſted, made ſome part of them to be Maſſacred upon the place, ſeized upon others whom he impriſoned, lading them with Chains, and afterwards cauſed them to be inhumanly put to death.

This was no other then a preludium to the Cruelties of this deteſtable Tyrant. He cauſed to be taken and executed by the like barbariſm, all thoſe of the City that were rich and wealthy, and by this general Maſſacre, having made Widows of all the Women of quality in *Heraclea*, he recompenſed his complices, and by a ſacrilegious Attempt, and beyond example, he put the Slaves into the poſſeſſion of the Wealth, into the Offices, and into the beds of their Maſters, the major part of the vertuous Women, not being able to brook ſo great Indignities, ſlew themſelves upon the Corps of their Husbands, and there were a conſiderable number of young Virgins, imitating their courage, ſacrificed themſelves alſo, upon thoſe of their Parents.

Amongſt thoſe, there was one named *Olympie*, who was paſſionately beloved by a young Stranger, of whoſe affection ſhe had received great teſtimonials, and of whom ſhe was greatly inamored; but above all things ſhe was exceeding tender of her Father and Mother, which would not permit her to ſurvive them, nor yet to let them be unrevenged. She would have a thouſand times given her Life to render them, this ſad and deplorable duty, and you may well judg, that there was not any thing in the World, which ſhe would not willingly have ſacrificed in this deſign, by the ſtrange and unparallell'd Reſolution, which her anxious and perplexed ſtate had made her to undertake. She was tempted a thouſand times to go her ſelf perſonally to ponyard the Tyrant; but after ſhe had ſeen the impoſſibility of this Interprize by a young Maiden, after conſideration had of an Attempt of this nature, without any effect, would ſerve but as an advertiſement to *Clearque*, and thereby oblige him to hold himſelf well guarded, and precaution him againſt all hazards and events.

She ſent for her Lover, and having ſhew'd him the Body of her Mother, ſtretcht out all bloudy upon the floor of her Chamber. *Kion* ſaid ſhe, melting into tears, *you ſee the conſequences of the Cruelties of* Clearque, *and to what Extremities he reduc'd my Mother, after he had bin the barbarous Executioner of my Father.* That's to ſay *Kion, that I muſt dye, for you would not ſee me recompenſed as a Slave: but alſo I muſt tell you, that it behoves you to revenge me, and thereby give me ſome illuſtrious Tokens of that Love you have ſo often times ſworn unto me, and if my ſupplication is not yet ſo effectually forcible, thereon to reſolve you, behold* Kion, *behold, how I command you.* At theſe Words having drawn a Ponyard, which ſhe had hid under her Attire, and therewith twice pierced her heart, which he could not in any wiſe hinder, and immediately fell down dead upon the Body of her Mother, adding only theſe few Words: *It's* Clearque *who hath ſlain me,* O Kion, *revenge me of* Clearque.

Theſe Words pronounced from the Mouth of a dying Miſtriſs, wrought a ſtrange effect on this poor Lover, and the conſequence made appear that he had too much love to ſurvive her, if he had not courage enough to revenge her.

This Stranger aged only twenty five or twenty ſix years, had a younger Brother than himſelf named *Leonides*, with whom he was bound in ſuch a ſtrict degree of friendſhip, the like whereof was rarely exemplify'd amongſt men; I have never bin able to learn their Countrey, nor yet their Birth; only I learnt ſince, that they had both ſtudied in the Schools of *Plato*, and that there was two years, that curioſity of Travels, had caus'd them to roam the World, and that they were return'd from *Gaul*, whence they declared their Original was. Their deſign had bin immediately to paſs farther, and after they had ſeen (as they had done, the major part of *Europe*,) to run over all *Aſia*: but the love of *Kion* and the delectable fellowſhip of *Leonides*, for his dear Brother had ſtay'd them both at *Heraclea*.

Kion being then come, as well as he could from the view and ſight of that diſmal and bloudy Spectacle, ran towards his Brother, his heart pierc'd with Love and Grief; declared to him, with a thouſand regrets and ſighs, the deplorable piece-meales and paſſages of this tragical Accident, and in the tranſport of his Deſperation imbraced him, and demanded his Succour to revenge the death of *Olympie*.

Neither the friendſhip nor the great courage of *Leonides* could not permit him to refuſe any of the Supplications or Deſires of *Kion*: And behold a reſolution truly worthy of the Love of the one, and friendſhip of the other, and the courage of both.

The Tyrant never walked but in the middle of two hundred of his Guards. He had the inſolence to call himſelf the Son of *Jupiter*, and as a badge or mark of his Extraction, he cauſed to be carried before him an Eagle of Gold, and his Buſquins or Boots all embroidered with precious Stones and Jewels. So that this Slave being apparrelled with the Pomp, State and Authority of a King, made all *Heraclea* tremble, by the ſole port and equipage of his Perſon, and of his Train and Attendants.

All that which there remain'd amongſt the Citizens, were Groans under the weight of his Tiranny. There paſs'd not a day, that he perpeted and imbrued himſelf in ſome ſanguinary Murder, there was neither Wealth nor Liberty, but only for Slaves, and in the mean time, theſe poor Citizens had their Souls ſo amated and diſmayed, and their Hearts ſo violently quelled and born down, that they ſerved themſelves only with wiſhing the death of the Tyrant, without the courage to undertake it, and ſaw themſelves ſo Maſſacred one after another, not one daring to revenge it. But this part ſeemed not poſſible to come forth from any other, than from the hand of ſome God, and there appeared not a poſſibility in Men to give a Deaths wound to another, who never would leave himſelf to be approached, but acroſs through two hundred Halberdtiers.

However *Kion* and *Leonides* undertook it, and the honor of the deliverance of *Heraclea* from the moſt abominable of all Tyrants, joyn'd to the Tranſports and to the excellent Movements, Agility and Diſpoſition of love and friendſhip wherewith they were animated, they reſolved without difficulty or heſitation, to expoſe their own lives, to render themſelves Maſters of his.

They therefore armed themſelves immediately each one with a Ponyard, and went to the Pallace, demanding ſpeech with *Clearque*, under pretence of having ſome difference betwixt them, of ſome great Importance, which they would refer to the King, and being by this artifice introduced, and way made to the Tyrant, they took their time ſo oportunely, that in the very inſtant that *Clearque* liſt'ned to him who firſt ſpake, the other drew his Ponyard, and with the very firſt ſtab, wherewith he was pierced, this infamous Captain of Slaves, fell ſtark dead at his feet.

Immediately the Guards ran upon them; but their number diſmayed them not, and reſolving to dye; yet to ſell very dearly their lives, they ſet upon the Souldiers athwart their Pikes and Swords, and ceaſed not killing, until they were in, concluſion, borne down with blows, they deferred putting them to preſent death, reſerving them for a barbarous and cruel Execution; and in that reſolution, they ſhut them up in the very Chamber where were the Corps of the Tyrant, and they placed Guards upon them. In the mean time the rumor and fame of this Action, was ſpread, immediately throughout all the City of *Heraclea*. It awakned the courage of the Inhabitants, who running to their Arms, and impatient to have at leaſt the Bodies of their Deliverers in the hands of thoſe, by whom 'twas ſaid, they were ſlain, came in Troops crowding to the Pallace. And beleaguering it, they at laſt forced the reſt of theſe unfortunate Slaves, who kept it to redeem their Lives in the ſurrendry of *Kion* and *Leonides* into their hands.

It's in no wiſe poſſible to expreſs the joy, they conceived, when they found them living; nor yet to deſcribe what Marks and Tokens, all the Populacy ſparkled and glittered forth in teſtimony of their grateful reſentments. Some immediately ſeized the Corps of the Tyrant, dragging it through the Streets, and i'th' end tearing it in a thouſand pieces. Others ſounded and echo'd out Elegies and magnificent Triumphs, ſetting forth Trophies in memory of their generous and unparrallell'd Deliverer, you had ſaid they had bin taken for Gods. They fell before them in Troops upon their knees, lifting them upon their Shouldiers, and ſo pompouſly carried them to the publick *Guild-Hall* or town-houſe, and through an extreme zeal, which they ſuppos'd to be more fatal to the lives of theſe two illluſtrious Brothers, than the very hands of their Enemies,they for ſome time minded not but utterly forgot the dreſſing and healing of their own Wounds, by a kind of an indiſcreet ardour they had, to render them the Honor worthy their acknowledgments. In an inſtant the face of the whole City was changed, the joy and allacrity pierced the hearts, and was viſibly demonſtrated in the Viſage of the Citizens, when it had for a long time bin baniſhed and exiled; there was then ſeen no more heavineſs, but in thoſe of the Slaves and *Kion*.

This generous and faithful Lover, could not ſurvive his Miſtriſs, and after he had executed his Commiſſion, it ſeemed he would go and render her an account of it: neither reaſon nor prayers, could act any thing towards the mitigation of his Dolour; there remained nothing but Friendſhip and Amity could oppoſe the mournful effects of his Love.

His brother and himſelf would willingly have bin ſet in one Chamber ; ſo that *Leonides* ſeeing the reſiſtance that *Kion* made to all remedies : *Brother*, ſaid he, *I believe I have ſufficiently teſtify'd to you, that I fear'd not to dye with you, but I muſt alſo let you know, that I cannot yet live without you. Wherefore if you have reſolv'd to dye, tell me frankly and freely, that I may not give my ſelf the trouble unprofitably to labor the conſervation of a Life, which to me is of no value without yours.* Upon theſe Words, he commanded the Chyrurgeons to ceaſe, and diſcharged them from further attendance, in expectation of his reply. *Kion* tenderly and gingerly look't upon him, and would have obliged him to let them perſiſt, indeavouring to perſwade him, that he had neither cauſe nor reaſonable ſubject to hate his life : but *Leonides* having proteſted to him, that he would not permit any further care to be taken of himſelf, then ſhould be ſeen that his Brother ſhould take care of his own, *Kion* was in fine conſtrained to live, only to preſerve the Life of his dear *Leonides*. It's true their care and recovery was very tedious and leiſurely, becauſe their Wounds were great and grievous, and for a conſiderable time almoſt deſperate, ſo that it occaſioned the world to believe that they were dead : but you will ſoon ſee, they were reſerved for more ſtrange Adventures.

After the example of *Heraclea*, the major part of the Cities of *Pont* were alſo held by ſmall Tyrants, who from being ſimple and petty Governors under old *Antigonus*, had erected themſelves to be ſo many Soveraigns, ſhaking off the yoke of Tyranny and declared for Liberty : but in regard theſe petty Kings chaſed from uſurped Thrones, were in League together to re-enter there, with *Satyre* brother of *Clearque*, the Cities likewiſe united amongſt themſelves, and having levyed Troops for their univerſal and common Defence, they elected for their Chieftain one valiantly unknown named *Ariamene*, upon whom they conferr'd all the Authority of their Arms, under the Title of *Defender of the Liberties of the People.*

My Lord, I will not tell you any thing of this *Ariamene*, a whole volum would be neceſſary ſeparately to recount to you the Hiſtory of his high Feats.

For over and above that, the Renown of them is manifeſtly famous throughout the earth, you will without any doubt have known, that he had defeated *Satyre* and his Comrades in five different Battels, that in the latter, and that he himſelf with his own proper hands had ſlain three of theſe petty Tyrants, and in ſum had acquired ſo conſiderable a Reputation of Valor, Liberality and Juſtice among the People of *Pont* and *Cappadocia*, that after having fought during the term of four years, for their ſole Liberty, they had voluntarily renounced him, to ſubmit it to *Ariamene*, and that they had crowned him their King, after they had had him four years for their Captain. But let's return to the Hiſtory of our two brave Brothers.

The People of *Heraclea* being united, and in league with other Cities of *Ponr*, levyed Troops which they ſent to joyn with thoſe of *Ariamene*, and for a badge of Cogniſance towards *Kion* and *Lecnides*, they remitted them to their ſole Conduct.

Theſe valiant Brothers, ſo acquitted themſelves of this truſt and charge, that it exceeded the poſſibility of all Expectations : they declared to me, that the grand *Ariamene* had divers times confeſs't himſelf, that he ow'd a conſiderable part of his Victories to their Valor. *Satyre* and his Allies having bin defeated the two firſt Battels, craved aſſiſtance of the King of *Thrace*, and ingaged him in their Succour, through hopes, that they would even make him King of *Aſia*.

This was, my Lord, at the ſelf ſame time, when the King your Father did me the honor to ſend me his Ambaſſador in Ordinary to *Lyſimachus*: and I learnt by the way, that the King of *Thrace* had already paſs'd into *Aſia* with an Army compoſed of threeſcore thouſand Men, againſt the valiant *Ariamene*. I was then obliged to find him in *Aſia*, and I arrived at his Camp, only three days before this great Battel, which was the commencement of his Loſſes, the Succeſs whereof, I writ the King your Father.

It's certain, that when I arrived among the *Thracians*, the Reputation of *Ariamene*, how conſiderable ſoever it was, did in no wiſe obliterate that of *Kion* and *Leonides*. They were not only ſignalized by a hundred valorous Actions; their amity and friendſhip did no leſs contribute to render them Illuſtrious.

They made it ſhine and glitter, even againſt Envy and Emulation, by a thouſand remarkable paſſages, nay in their Habiliaments and Array.

In effect they were ſeen always attyred after the ſame Mode and Method, and armed in ſuch ſort, as was ſufficiently ſignificant.

Their Heads were covered with Caskets or Helmets, adorn'd with the figure of two Men aiding each other to ſuſtain and uphold one heart, in the midſt whereof were plumes of Feathers of the colour of fire, ſorting or iſſuing it in guiſe of Flames, to expreſs the ardour of their friendly Amity. This Motto was engraven under their Hearts. *One alone animates both.* For on the Scymeter were ſeen the trunk of a Man with two heads, compaſſed and bound with a Crown of Laurel, with theſe Words on the buſt, *Amity makes but one.* On their Bucklers was depainted each of them peeping into a Looking-Glaſs, which inſtead of his Viſage, repreſented to him that of his Friend.

Although theſe Portraits were ſmall, yet that did not leave them, otherwiſe then to be marvelouſly reſembling each other, and the famous *Protogene* their friend, had there ſo counterfeited the natural, that having even demonſtrated their Amity upon their Faces, he ſeemed to have found the ſecret to paint their hearts. That was the Body of the Deviſe or Embleme, which they were not ſo ſolicitous to invent according to the Rules, but according to their Inclinations. For Soul there were theſe Words, *It's my Self.*

But if they ſignaliz'd their Amity by theſe petty ſmall exterior Marks, they rendred them much more illuſtrious, by the noble Actions which they did in this Battel.

They there fought always one near the other, or rather to ſay, they ſought one for another. For 'twas ſaid, that *Leonides* had his eyes perpetually fixt on *Kion*, which made him as a ſecond buckler of his Body, and of his Sword, and that when he ſaw any turn againſt this dear Brother, no Obſtacle was ſufficiently able to hinder him to cauſe the hands to fall which ſuſtained him.

Kion likewiſe warded off no other blows which were upon young *Leonides*. And of theſe two brave Lovers and Adventurers, there was not ſo much as one that dealt or warded the leaſt blow for the defence of his own life. So that to ſee an Enemy fall under the Sword of the one, it was not enough to judg, that he had attempted the life of the other, and at this Encounter they gave ſuch Teſtimonials and Tokens of their friendſhip, ghaſtly here to behold, by the number of dead Corps wherewith they covered the Field of the Battle: But behold, my Lord, ſomething more worthy your attention.

Lyſimachus having loſt the day,and totally defeated in Battle, retired himſelf into *Chalcedone,* where *Ariamene* purſued him with ſuch diligence, that he there incloſ'd him, and ſhut him up before he had dreamed of repaſſing into *Thrace.* Alſo *Lyſimachus* believed not that they would preſume to infeſt him, which was not ſeparated, but by a ſmall Ferry or Paſſage of the Sea, from the Capital City and Metropolis of his Kingdom. For as you know,*Chalcedone* is ſituated and ſeated upon the *Promontory,* at the Entrance and Paſſage from *Pont-Euxin,* and all over againſt or directly oppoſite to *Bizance.* On one ſide the Sea waſheth its Walls,and the profound and deep Trench and Dike which encompaſſeth the other part, ſerveth as a Bed to a rapid River, which dividing themſelves into two Arms, encloſeth all the reſt of its Circuit. This abundance of water is the cauſe that all the Neighbouring and Circumjacent Fields, are no other than Mariſhes,ſo that when they would make Trenches, they make unwarily ſmall Rivers.

Thoſe difficulties notwithſtanding did not deter, nor yet divert *Ariamene* from the Siege. He took Ships in the Neighbouring Ports,and filled them with able men, and upon the Sea ſtopt up all the Paſſages to *Lyſimachus,* and as for the ſuccour which he might poſſibly receive from *Thrace,* he cauſed his Army at the ſelf ſame time by Land,giving ſuch neceſſary orders and directions for the Siege, and having rendred himſelf Maſter of all the Frontiers and Out-works, in a few days he found means to approach the Walls with Ramms, by the favour of ſome Bridges of Boats, wherewith he covered a part of the Moats. I can ſpeak experimentally of this Siege, in regard I was in the number of the beſieged.

The endeavours and devices of the Engines were not without Effect, and their Battery overthrew one Pannel or piece of the Wall.

The two Brothers put themſelves in the Front of their Armed Followers, entred the firſt breach which was guarded well and defended by an infinite number of their Enemies,and having forced their way a croſs Stones, againſt Arrows, Pikes and reſolute men, they had in fine the pleaſure of fighting within the City.

There were already of the one Party and the other many fallen, and the Swords of our young Adventurers had fell'd down ſo many men, that the heaps of the dead Corps one upon another repaired almoſt the breach which had been made, and by an effect of Valour,which was contrary to them, they themſelves ſhut up the Paſſage, in ſuch ſort that they themſelves endeavoured to open it ; when one of the Beſieged accoſted *Kion,* laid on him ſo heavy a blow, that he was conſtrained to reſt his Knee on the Earth. *Leonides* who had taken no other care, than according to his Cuſtom,to ward off the blows which were aimed at his friend, thought to dye because he could not have warded him from the laſt. He fell furiouſly on him,who had dealt it, and ſeeing him retired behind others,purſued him in ſpight of all ſuch as oppoſed his paſſage. You may very well believe that *Kion*, who until then had not alſo fought but for *Leonides*, would not have withdrawn, or abandon'd him, in danger where this here had not ingaged himſelf, but to revenge him. He followed him through a thouſand Swords, and becauſe he whom *Leonides* purſued, ſtill kept himſelf alooff, they engaged ſo far within the City, that they were found alone to defend themſelves. In ſumm, the great number that oppreſſed and over-bore them, and all their worthy Actions, ſerved to no other uſe then to render their Surprize more conſiderable to *Lyſimachus*. The Beſiegers were repulſed, being deprived of ſuccour ſo advantageous, and the *Thracians* ſaw themſelves at liberty to repair the Ruins of their Walls.

In the mean time theſe two Valiant Brothers, who were but ſlightly wounded, for as much as the ſeizing them behind,they had in ſpight of them managed their lives and way; they were led and placed in two ſeparate Towers, where the King of *Thrace* had cauſed them carefully to be ſhut up.

You will obſerve, My Lord, that amongſt thoſe who had been ſlain by *Leonides*, was the eldeſt of the Children of the King of *Thrace*, and that which had principally animated *Leonides* againſt him, that he had ſeen his hand lifted up againſt *Kion*.

That Prince was named *Diomede*, and of all his Brethren there was not one for whom *Lyſimachus* had ſo much tenderneſs as for him. He loved him with ſo forcible a paſſion, that he would have him perpetually as a *Companion* in all his Wars, dividing even betwixt them the whole Sovereign Authority; his own life was not ſo dear to him as was that of his Prince; and they aſtoniſht themſelves how nature was ſo puiſſant on him who paſſed as you know for unnatural. Alſo when he knew of his death, he was more afflicted than if he had learnt the ſubverſion of all his Kingdom. His perplexity appeared viſibly in his Viſage and in his Actions, as well as in his diſcourſe: and I can truely tell you, that his deſperation manifeſted it ſelf even through ſuch and ſo many infirmities, as were unworthy a man. He deliberated not long upon the Revenge he would take: and ſeeing the Murderer *Diomede* in his hands, he reſolved he ſhould die. It was in vain for all thoſe that were near him or had any influence upon him or that were tender of his reputation,to repreſent to him the Laws of Honour and of Arms; thoſe of his paſſion were more forcible, and even *Theodore* the Philoſopher (the liberty or reputation of whoſe Sentence cauſed him to be Surnamed *Athée*, and whom the King your Father had ſent Ambaſſador Extraordinary to him,) having preſumed to contradict him thereon, the King was ſo moved that he menaced him with death. It was then when this Philoſopher gave him ſuch convincing Anſwers,as you have known, and all *Greece* hath ſo open Publiſhed, Thou ſhalt do to him no more than a *Cantharide* (or venomous green Fly) can do to thee. *Lyſimachus* more irritated than before, reply'd that he would have him hang'd. Reſerve that Execution for thy Curtiſans which fear it, reply'd he, as for me it's indifferent to die upon the Land or in the Air. Theſe words put *Lyſimachus* in ſuch a furious fume againſt him, that if the terrour of the King your Father had not reſtrained him, he would without doubt have executed and effected his Menaces.

It was in vain therefore that they endeavour'd to oppoſe his Cruelty; he had cauſed magnificent preparations to be made for the Obſequies of *Diomede*, and would have his Hearſe bedewed with the Blood of his Murtherer. But the reſemblance that there was upon the Harneſs of theſe brave Brothers, that having hindered the Souldiers to diſcern with which hand he had been wounded, *Lyſimachus* knew not which of the two he ſhould take. They had ſufficiently aſſured him that the blow was from one of them: but they could not diſcern from which. Thus having fruitleſsly Eſſayed to draw ſome clear Teſtimony from thoſe who were there preſent at his death, and ſeeing none poſſibly able to inſtruct him but *Kion* and his Brother, he endeavour'd to learn it from themſelves.

He gave Commiſſion to one of his Captains named *Evandre* (and who was of his guards) to inform himſelf, and this Captain having been inſtructed in what Method he ſhould proceed, he went to viſit *Leonides* who had been ſhut up in a Priſon ſeparate, for they would by no means permit them the ſavour of being together.

Evandre feigned that he came for no other intent but to give a Viſit: and after ſome Civilities had paſt, he told him, that he was not the perſon alone, that ſo much reſented and ſhared in his mis-fortune, that all thoſe who had been Witneſſes of his Courage and Valour, could not but be concerned, and intereſt themſelves on his behalf, and that even the King himſelf could not but be an admirer of him, although he had been fatal to him in depriving him of his Son.

Leonides who would willingly give the honour of the Combat to his Brother, replyed that the ſimilitude of his Armour, had without doubt cauſed him to take him for *Kion*, and that the gallant Exploits he attributed unto him, could not be ſeparate from that hand.

Evandre imputing this Diſcourſe to his Modeſty, preſſed him further on the ſame Subject: but *Leonides* comported himſelf ſo handſomely, that the other was altogether perſwaded that *Diomede* had been ſlain by *Kion*, and upon that conſideration went to ſee him for further aſſurance.

He entertained him after the ſame Method he had done *Leonides*: but *Kion* would by no means aſſume a Victory to himſelf, which he had not won, he who finding all his honour in that of his Brother, would not be leſs generous to accept of his own, in the like Encounter *Evandre* not being able to diſcover any thing, went to find out the King, where learning the *ill* ſucceſs of his Commiſſion, reſolved to employ himſelf in the cleer diſcovery thereof.

The ſelf ſame Evening he ſent for them, and as he had extreamly diſſembled, he treated them with many demonſtrations of friendſhip, and teſtimonies of goodneſs, demanding their Pardon for the bad Entertainment they had received. He proteſted to them, that it was not by his order that they had been ſo ſtraitly ſhut up, and that for the time to come he would demonſtrate, that he did not conſider them as Priſoners, and would let them know he had not ſent for them, but to aſſure them, ſo much.

With this diſcourſe he made them inſenſibly paſs with others, who ſeemed no leſs obliging, and told them he believed himſelf not a little recompenſed for the defeat he had in Battel, by the prize of ſuch two Couragious Men, and inſenſibly inſinuating himſelf into the Subject of his Sons death, he addreſt himſelf particularly to *Kion*, declaring to him that if any thing were capable of comforting him, it was only that he had yielded to none but the moſt Valiant Man in all the World.

Kion not foreſeeing his Artifice ingeniouſly anſwered him, that the Action which he attributed unto him came from the hand of *Leonides*. *Leonides* who would yield the honour to his Brother acted as aboveſaid, and both the one and the other reciprocally yielding the honour of the Exploit as above related, *Lyſimachus* loſt all manner of hopes of being truely informed.

What,ſaid he then, was there ſo little honour in Vanquiſhing of *Diomede*, that no perſon will avow his defeat? *Leonides* willing to purge his Brother from that reproach, and at once to ſet an end to their Conteſt; we have both my Lord, reply'd he, overcome him, and we have therein found ſo much honour and acquired ſo much glory, that we both Challenge it.

The impatient *Lyſimachus* was not appeaſed by or with this obliging Reply, but contrarily was in ſuch a manner heated, that quitting his Cuſtom, he could not any more diſſemble his Fury and Rage: well, ſaid he, ſo much the better, I ſhall then have Victimes upon whom to wreak my Vengeance, and you ſhall both die,ſince you are both guilty, and immediately Commanded the Souldiers who had led them there, to return them to Priſon.

Leonides preſently changed Note and Language upon theſe words, and ſeeing of what Importance the Life of his Brother was, without further diſſimulation, Ah! *Lyſimachus*, cry'd he, we have both overcome, but it was my ſelf that dealt the Mortal Blow to thy Son. Thou King of *Thrace*, reply'd *Kion*, my Brother's innocent, it's my ſelf alone that have deprived thee of *Diomede*. I leave you, my Lord, to judge whether or no *Lyſimachus* was ſurprized, to hear them both at once change diſcourſe, and that each of them did impute that to himſelf, the ſelf ſame Crime from each which had ſo carefully and with ſo much ſollicitude freed himſelf.

That made him believe that he ſhould be ſufficiently inform'd according to his own deſire, and upon that account, he made ſign to the Souldiers to let them further ſpeak.

Leonides having that liberty ſaid to his Brother; What then, after having ſo long time diſputed the Victory over *Diomede*, muſt I yet diſpute it againſt *Kion*? But tell me your ſelf, reply'd this, what have I done to you,my dear *Leonide*, who obligeth you to be willing to take from me the honour of ſlaying *Diomede*? You have Vanquiſhed ſo many, generous Brother, reply'd *Leonides*, do not envy me the honour of vanquiſhing one alone.

Their Conteſt had laſted longer, unleſs *Lyſimachus* perplexed with this diſcourſe, diſcovered no other thing than their Amity, and therefore interrupting them, thus ſpake unto them.

Hah, hah! Which of both will appear the moſt Criminal? Ah my Son, I will avenge thee of both. The moſt innocent is ſufficiently culpable, ſince he boaſteth of thy death.

Upon theſe Words, he cauſed them to be return'd again without further hearing them.

They put them again in the ſame Priſon, that they might, as there was manifeſt appearance, then being together, might if 'twere poſſible decide the Conteſt; for what ever *Lyſimachus* had ſaid, without doubt it had bin facile, not to confound the author of the loſs with him, that had bin innocent.

I knew from the Captain who had them in Ward, that they recommenced again, their friendly combat in the Priſon, and not being able to vanquiſh each other, in this generous diſpute, they bethought them of attempting another remedy. They reſolved every one in particular to write a Letter to *Lyſimachus*, and as the King ſhew'd it to me, thinking to juſtify himſelf to the King your father, by this Conduct and management, behold a Coppy I have drawn of each of them.

Kion to King *LYSIMACHVS*, Health.

My Lord,

I *Repeat and reitterate you again, that I my ſelf alone am guilty of the Death of* Diomede.

If my tongue hath rendred me ſuſpicious to you, you ought to believe my Hand, for it's that which perpetrated the Crime. My Brother is innocent, all his Crime is no other, but that he was willing to ſhare in mine, and when he accuſeth himſelf of Guilt, it's not as the Murderer of Diomede, *but as the Brother of*

KION.

LEONIDES to *LYSIMACHVS.*

S*Ince Valor paſſeth with thee for a Crime, I vow unto thee, that my Brother is more criminal than my ſelf. It is not therefore to ſay that he hath ſlain* Diomede, *for 'tis no great Exployt to have done no other than to have kill'd thy Son, for if he had done it, 'tis true he deſerved to have bin puniſhed, and 'twould not have bin a ſmall Crime, to have profaned and polluted his valiant hands, in the bloud of the treacherous and cowardly* Lyſimachus: *but thou ſhouldſt take it of me alone, for 'tis I only that have polluted my ſelf. Revenge therefore thy Son, who had not courage to defend himſelf. This Action would be reproachful to others, as well as to the King of* Thrace, *and it would be a ſhame to take ſo unworthy an advantage of our Misfortune, but they will pardon thee, who would'ſt nor could'ſt not have power to reveng, if thou giveſt us liberty to defend our ſelves, uſe therefore without fear thy utmoſt power, upon the murderer of thy Son. But confound not the Innocent with the Guilt, if thou wilt not have all Men and the Gods alſo even for thy Enemies.*

mies I reitterate to thee again, that I alone have kill'd Diomede; *and the Victory had not bin ſo difficult, but for the carrying it away, ſome Succors muſt have come to*

LEONIDES.

You ſee, my Lord, that the ſtile of theſe Letters are very different. *Kion* thought to obtain what he demanded of *Lyſimachus* by gentleneſs and mildneſs, *Leonides* dream'd of nothing more than to exaſperate him, to draw all his fury upon himſelf: but neither the one nor the other had the deſired ſucceſs.

I was preſent when *Lyſimachus* received theſe two Letters. He read that of *Kion*, which had bin firſt brought him, not having produced any teſtimony of its effect upon his mind: but he often changed his countenance, in ſeeing that of *Leonides*, and after he finiſhed its peruſal, he was ſo tranſported with rage, that he could not forbear expreſſing himſelf in a furious tone and voice, he braved me, the ſmall piece of inſolence, that he is and would have conceived himſelf generous, in outraging a Son, who no more was in a condition to defend himſelf: but if *Diomede* be dead, let him know, that *Lyſimachus* is yet alive. He ſhall dye, even that arrogant *Leonides*, and I deſign him to ſuch exquiſite torments, that I will make him repent of this Victory, whereof he ſo proudly vaunts himſelf. I will render him the deſirable Deſtiny of *Diomede*. He ſhall dye alone, leaſt he ſhould be conſolated by the meeting of ſuch an unfortunate one as himſelf, and ſince he will make himſelf alone culpable and guilty, he alone ſhall ſuffer the pains of both.

But added he a little afterwards, that which he demands is, to dye alone; and if I give his Brother his life, I ſhould make my ſelf a recompence for his Crime. No, it's ſo, that both muſt dye, only one alone is not able, nor yet capable to bear all my vengeance, one Life alone would not be ſufficiently durable to commemorate and reſent all the Evils and ſo many Miſchiefs. They ſhall both dye, and that inſolent *Leonides* ſhall not have the Honour to have ſaved the life of his Brother.

He held a thouſand ſuch Diſcourſes as theſe were, and ſpent above an hour, uttering forth nothing elſe, but menaces alone. In vain had the great *Ariamene* ſent to him divers times to treat of their Ranſome, we ſaw the fatal day that theſe two illuſtrious Victims ſhould be ſacrificed to *Diomede*.

The Scaffold deſign'd for their Execution was erected upon the Walls of the City, in a certain place where they were ſo high, that they appeared without the *Scalado*, and ſo thick, that the endeavors of the Rams had bin there of no utility, beſides the ſwiftneſs and rapidity of the River, being much more deep and profund there, than any where elſe, rendred the approach almoſt impoſſible.

He purpoſely choſe out that certain place, that all the Camp of *Ariamene* might teſtify his Vengeance, and to diſtort and extend it, ſtretcht out in ſome ſtrange mode and manner even upon all his Enemies, for the ſanguinary and bloudy diſpleaſure, that ſo diſmal and deplorable a Spectacle, might be able to carry them. As if he had even apprehended that their eyes could not have given nor yielded them a ſufficiently great certainty of this loſs,he cauſed it to be confirmed to them, by ſome Souldiers to whom he expreſly and premeditated purpoſely granted free liberty; and having cauſed a double Guard to be ſet through all the Quarters of the City, in concluſion, he commanded to draw forth theſe innocent Victims out of Priſon, and to lead them where they ſhould be ſacrificed.

They would have bound their Hands, but *Leonides* not being able to brook ſuch an Indignity; What ſaith he, Lyſimachus *fears us yet diſarm'd, Go, go,* ſaith he to him, who deſigned it, directing himſelf to him who approached for that purpoſe, *cauſe us not to call to mind the treachery and unworthineſs of thy Maſter, and let us believe, that we go of our ſelves to dye.*

At theſe Words they went forth, *Kion* and he, and walked together to the Scaffold, without any further inſtance made to bind them, for as much as the King had not expreſly commanded it, and being alone and without Weapons, they could make no reſiſtance.

They knew by the preparations made for their Death, and by the report of thoſe who led them there, that whatever Theater *Lyſimachus* had made, he contented himſelf that they ſhould loſe their heads only; and they knew alſo at the ſame time, that *Ariamene* advertized of their Misfortune, came to attack the City in three different places, but uſing all endeavours imaginable, to render himſelf Maſter thereof, he had bin repuls't with great loſs, all that was too true. This generous King, after having taken a little breath, advanced himſelf again even towards *Chalcedoine*, and recommenced the Aſſault with new ardour, when the two Brothers appeared on the Wall.

That ſight did in ſuch a ſort animate their Troops, that there was not almoſt one Souldier, who would not have ſome ſhare in the honor of their preſervation: but their generous emulation was of no utility, and all that it produced,was only to give ſome joy to *Kion* and *Leonides*, in letting them ſee the pains they had taken for their deliverance. However they prepared their death with ſo much ſpeed, that they foreſaw that what Succeſs ſoever the Arms of *Ariamene* had, the City could not be ſo ſoon taken, that they were not in a condition to receive Succor.

They ſtayed to caſt their view upon the Camp, not deſiring to be imployed, but only to have themſelves ſeen the ſmall time that remained to them to do it. And *Leonides* being willing to prevail, and eſſaying yet once more to make *Kion* reſolve to ſave his Life. *If you were willing,* ſaid he to him, *you would have done, even you only alone, more than the Army of the great* Ariamene, *for you ſhould have bin ſaved your ſelf; but there is yet time enough; diſavow a Crime that you have not committed (ſince it muſt be called ſo) and fight not againſt your ſelf, as long as all our Troops fight for you. Ay my Brother* (reply'd *Kion*) *and I can do much more yet, if you pleaſe, ſince that I can preſerve you your ſelf, even you. Preſerve me* (reply'd *Leonides*) *Ah! that's that which we cannot do both of us, and if I ſhould be ſo ſufficiently treacherous, as not to dye with you, I ſhould infallibly dye with ſhame and with regret, to have ſeen you dye without me.*

He would have continued, when the Executioner interrupting them, adviſed them to put themſelves in a condition to dye, and firſt addreſt himſelf to *Leonides*, he ſignified to him, that he had order to begin with him, *Leonides* appeared very willing, becauſe he imagined that it would alwayes give more time to ſuccor his Brother. He then reply'd, that he was ready to dye, and demanded no more, than leiſure to give him his laſt imbraces. There was not any Perſon that oppoſed, he imbraced him yet another time, Adieu, my too generous Brother Adieu. He would have added ſomething; But *Kion* interrupting him, reply'd, *Say not unto me Adieu, I will not quit nor abandon you, my dear Brother, and am far from our ſeparation, death unites us for ever. Leonides* reply'd not to this diſcourſe, but by a ſmall indeavour that he made to imbrace him, yet more ſtraitly and cloſely: afterwards unclapſing himſelf from between his arms. *Oh* Lyſimachus *!* cryed he, *preſerve* Kion, *or elſe thou goeſt to deſtroy in one day, a miracle of friendſhip and amity, that Nature could not repair in one Age.* At theſe words he withdrew from him, to place himſelf at the other end of the Scaffold, where was raiſed a little Poſt or Beam, on which he ſhould have loſt his head.

Kion followed him mournfully, his Eyes fixed, and was ſeized with ſo violent a pain, that there was little appearance, but that he would have prevented the office of the Executioner. The leaſt noiſe he heard cauſed him to return his head, to ſee whether it were not ſome ſuccor come to his Brother; but that ſerved but to let him ſee, that he ſhould expect none at all. For if he had caſt his Eyes upon the Camp of *Ariamene*, he ſaw, he uſed but unprofitable indeavors, if he ſhould fix upon the People, which aſſiſted at that ſanguinary Spectacle, he might ſee enough that bewailed him, but not one that would ſuccour him, and if he lookt upon *Leonides*, he ſaw himſelf aſſiſting at his own death.

In effect, he had almoſt ſtretched out his Neck to the Executioner, then when he teſtify'd, that he would willingly ſpake one word to his Brother. He eaſily obtain'd permiſſion by reaſon they fore-ſaw not but that might be of the ſmalleſt conſequence: however they obſerved that after he had ſpoken to him ſome words very ſoftly, they ran both together, holding one another by the hand towards the edge of the Scaffold, which butted towards the City Moat or Ditch, and there precipitated themſelves both together.

This Action ſtrangely ſurprized all thoſe, who beheld it, for the Exceſſive height of the Walls, and the impetuous rapidity of the River, even very frightful to behold, would not have permitted them to have fore-ſeen it. Alſo they immediately believed, that they have done no other, than changed the kind and manner of their Execution, and that by reaſon they would not fall by the Hand of the Hangman, they had not yet bin able to eſcape death. But the River was not ſo cruel to them, as was *Lyſimachus*, and after that by reaſon of the weight of their fall, they had bin ſunk down in the Water, it caſt them up again upon the face of the River, not far from the place where they fell. *Leonides* was the firſt that appeared, and ſupporting himſelf by the motion of his hands and feet, he lookt on all ſides; to ſee whether he could diſcover his brother. It was not long but that he obſerved him acting and moving, as he had done himſelf, but accidentally finding himſelf neareſt the Shoar, he would not in the beginning uſe any indeavor to advance forwards, until he had ſeen him before him.

Kion in like manner would have kept himſelf behind *Leonides*, not being able to reſolve to loſe the ſight of him in the danger, and that he might be ready to ſuccor him, in caſe of emergency or neceſſity. So that as if he would have bin aſham'd to be the firſt out of danger, they remain'd ſome time there in Emulation, and their friendſhip ſeemed to them more mournful in this broad River, then it had been within the City.

However they gain'd the Shoar in deſpight of a thouſand Arrows, which they had ſhot againſt them from off the Walls, they ſaw themſelves in a condition to revenge themſelves.

The Land afforded them immediately a Party of Forces, which the Water had debarr'd them from, and ſcarce had they recovered ſtrength to walk, but taking each one a Sword, they ran without any other Weapons, as wet as they were, to the place where the valiant *Ariamene* had given the Aſſault.

Their preſence ſo aſtoniſht thoſe who ſaw them, that ſome believed they had been alreay dead, and took them for their Shadows, that came to avenge themſelves. In ſum, their preſence infuſed ſo much courage into thoſe who began to grow weary, that after ſome extraordinary endeavours, having made their Enemies and their Walls to yield and give way, the great *Ariamene* entred the City victoriouſly. The Maſſacre was great within *Chalcedoine*, and though *Ariamene* did all that might be poſſible to hinder its pillaging, they revenged it more than they otherwiſe would have done, for the indignity they had there received: The Souldiers in their furious rage, made no diſtinction neither of Age nor Sex, and he who could not kill a Man, would force himſelf upon Woman or Child, whereby to dye his Sword. The ſlaughter was ſo prodigious, and the Streets were ſo ſtrewed and covered over with ſo many dead Corps, that thoſe laſt that entred, finding ſuch great heaps to oppoſe and ſtop up their Paſſage, were more incommoded by the dead, than by the Living.

The day ended before the diſorder, and when the Shadows of the Night could conceal any one from the fury of the Souldiers, they created a new day by the fire they put into the Houſes, and ſeeking their Enemies, by the aſſiſtance of this diſmal and fatal light, they made the City to contribute its aid in the Maſſacre of its Inhabitants. However *Ariamene* who would have preſerved it, diſpatched ſuch good Orders and Directions, that the fire was extinguiſht and wholly quenched. The Water there ſerved not all alone, but the bloud which ran down the Streets was therein imployed; the dead had at leaſt this fruit of their deceaſe to preſerve their Countrey,and the City by this blow,drew an advantage from the Maſſacre of its Inhabitants. As for *Lyſimachus*, as he was Maſter of the Sea, it was eaſy for him to ſave himſelf, and I imbarqued my ſelf to retire to *Biſance* with him. This ill ſucceſs obliged and conſtrained him to treat of Peace with *Ariamene*; but, my Lord, I will not entertain you with this negotiation, for as your deſign is no other than to learn that which concerns our two Illuſtrious Brothers, I ought to inſiſt upon none, but the Subject that imports them.

Agamée was in that certain part of his Book, and he was thereunto fixed through ſuch a marvellous attention, when a Shepherd came to interrupt him, and tell him from *Telamon*, that he pray'd him to excuſe him, if he return'd not to find him, and that he did invite him to go ſtill to *Hippiqué*, where he ſhould meet him, if he had not rather expect him where he left him; and behold what obliged *Telamon*, to ſend him to make this Complement.

We have ſeen that *Telamon* had abandoned *Agamée*, to return to *Ergaſte* and *Celemante*, and to ſee the cauſe that retain'd them ſo long a time: but he had ſcarcely walked two hundred Paces, but he called for *Ergaſte*, ſo that following the ſound of his voice, he entred into the high way of a Wood, where he found them in an occupation which ſurprized him no leſs than the meeting which he had had near the Pond. *Ergaſte* and *Celemante* aſſiſted a Man who had mounted another, who had bin ſore wounded on horſeback; and in the ſame place, he yet ſaw a third ſtretcht out upon the ground as dead. *Telamon* immediately judged that he whom he and *Agamée* had met a little beneath in the like condition, ought to be of the company of theſe here, and he was not deceiv'd. He whom they remounted on horſe-back was the ſelf ſame Cavalier, who had bin ſometime before attacked by four others, ſo as we have ſeen, and who purſuing the fugitives even within the Wood, there had found four new Enemies in Ambuſh, who had put him in that condition: but they were all fled having ſeen the third to fall who was of their company, by blows which they alſo had received.

The Squire of the bravely unknown was without any Wounds, although he had done all that was poſſible for the defence of his Maſter: but it was not at him that they aimed; and 'twas he who having ſeen theſe Aſſaſſines turn in flight, and not able alone to replace his Maſter on horſe-back, wounded as he was, had diſſwaded *Ergaſte* and *Celemante*, whom he had accidentally met in ſeeking ſome one to aid him.

As it was not then time to think of ſatisfying their Curioſity on this Subject, but rather to ſuccour that unknown, they dream'd of nothing but of remounting him on Horſeback, and ſeeing that there was no appearance that with facility he might go to *Gornes*, as he made account, by reaſon of weakneſs, and the loſs of a conſiderable quantity of Blood by his wounds, *Telamon* offered him the Houſe of *Alcidias* his Father, as being the neareſt. The unknown was not in a State of refuſing it, and he even beſought him that he would take care of that Cavalier who had been laid along in the ſame place, that they might ſee if he were yet in a condition to be ſuccoured.

Ergaſte and *Celemante* did officiouſly undertake that care; and for *Telamon*, having mounted the Squire behind his Maſter to uphold him, he Conducted both the one and the other to the Houſe of *Alcidias*, walking on foot before them; He returned not through the place where he had left *Agamée*, becauſe that from the place where they were, there was another way ſhorter to go to the Houſe of *Alcidias*, and in that condition wherein the unknown was, there was not any time to be loſt.

The Shepherd repeated part of thoſe things to *Agamée*, with the Compliment that *Telamon* had ſent him to make, and they may judge of the pleaſure and ſatisfaction which that *Athenian* had taken at its reading, ſince that inſtead of being touched, with ſome curioſity for that new adventure, he choſe rather to ſend to *Telamon*, by this Shepherd, that he would expect him in a certain Alley that he perceived one hundred paces from thence, where he went to withdraw himſelf from the High-way, and there continue more repos'd, in the reading his book, whereof he ſaw the ſequel and conſequence was ſuch.

The peace of *Lyſimachus* being concluded, and *Satyre* with his Allies ſeeing themſelves deſtitute of his Succors, they were conſtrained to caſt themſelves under the protection of *Prytanis*, one of the Kings of the *Boſphore Cimmerien*.

This Prince was then himſelf waging War againſt his own Brother, named *Eumele*, and the ſubject of their Diſcord was the partage or diviſion of the Kingdom. The Embaſſy whereon the King, your Father, had honored me with, and this having given me ſome reputation amongſt the People of the North, I had bin called to aſſiſt in compoſing that difference; and I ſhould have bin ſufficiently happy to ſucceed therein, if *Prytanis* alſo had bin ſo religious, as was *Eumele*, in the performance of his Word. But this league and confederacy with *Satyre*, having made him entertain new hopes, the War recommenced more earneſt and furious than ever before. *Prytanis* retired himſelf into *Panticapee*, the capital City or Metropolis of the *Boſphorus Cimerien*.

Eumele laid ſiege thereunto, and *Ariamene* having known that *Prytanis* had taken part with *Satyre*, took that of *Eumele*, and ſent him *Kion* and *Leonides* with ſome part of his Troops.

Theſe two illuſtrious Brothers, ſoon made themſelves known in the Army of *Eumele*, for as much as they were, that is to ſay, two of the moſt gallant Captains that were in all our Troops. They alſo yet more manifeſtly made it known to their Enemies, but the envious fortune of their worthy Actions ſoon interrupted the courſe, by an Adventure the moſt diſmal, and the moſt tragical of the World.

After five Months ſiege, *Prytanis* finding himſelf weak, in point of Souldiers and Victuals, demanded of *Eumele* a ſecond Conference. This generous Prince aſſented thereunto, though he had Subject ſufficient to reject it.

For he had diſcovered two or three Conſpiracies contrived to aſſaſſinate him, by the practices of *Prytanis*, who had cauſed the Guards of *Eumele* to be corrupted for that end; and all theſe Traytors had afterwards took refuge within the City. However *Eumele* would not that it ſhould be ſaid, that he had refuſed to conceade to a Peace, and theſe Kings ſaw one another upon a ſmall riſing, between the Walls of the City, and the Camp of *Eumele*, both the one and the other equally diſtant.

Eumele (near to who I had dwelt after the concluſion of my Embaſſy) was willing that I ſhould accompany him thither, and the two Brothers were of thoſe of whom he deſired to be guides. There is a very fair appearance that the Parley and Conference, was not craved by *Prytanis*, but to give occaſion to his followers to ſound and endeavor yet to corrupt, ſome of ours.

For while they ſpake together, there was one of the Principal Officers of his Retinue, who addreſſing himſelf perticularly to *Kion*, ſaid, *that knowing his Merit and his Valor, as well as that of his Brother, he was diſpleaſed to ſee them engaged in ſo ill a bargain; and above all, that he was fixed to a Prince, who owing them ſo many obligations, had not placed them in the principal Offices of his Army. And if they had done half ſo much for his Maſter, in point of Services and Feates of Arms, he would have loaden them with Titles of Honor as well as Riches, and he perſiſted in amplyfying the liberality of* Prytanis, *and that particular eem that he had both for himſelf and his Brother.* When *Kion* had well obſerved where he was willing to come, and mortally pierced and thruſt through, to ſee himſelf believed to be one capable of Treaſon, interrupted him, and with an incenſed tone, animated with generous fury, ſaid unto him; *Your Maſter hath in ſo decent an Order, drawn unto him all the treacherous Perſons of our Army, that he ſhall never for future meet with any one near to* Eumele. But reply'd the other, *They are no Traytors, but whilſt they are amongſt you; and ſince they are belonging to us, they cannot deſire any thing more faithful. I doubt not*, coldly reply'd *Kion*, *but you have more of the recital and ſimpathy with ſuch People, than we have with them.* The other could not brook ſuch an unanſwering blow without a reply, ſo that after many ſtinging Words from one to another, in the concluſion, this diſpute was ſo forcibly warmed, that the *Cimerian* abandoning all mature and ſober conſideration, and ignorant of any further Anſwer, thought it became him to give a reply with his hand, but having bin fruſtrated of his deſign, drew his Sword, and dealt a blow at *Kion*, who here having warded it off, ſtood upon his own defence, and as they knew not the ſubject of their quarrel, nor who had wrong, every one immediately taking and eſpouſing the intereſt of his Party.

And behold all thoſe who had accompanied the Kings, betook themſelves to their Swords, *Prytanis* himſelf not being ſatisfy'd with *Eumele*, began to cry out that he had broken the Truce, and called to the Gods for Witneſſes, and handled his Sword as the others had done. This Diſorder was incontinently obſerved both from the Camp, and the City, whence many Troops advanced at the ſame time, each one imputing foul play, or injury done or committed by his Enemy. In fine, the Conflict was ſo great, and ſanguinarily bloudy, that above two thouſand fell there, and amongſt the others *Prytanis*.

This Prince having there wounded *Kion* in the Arm, had ſoon drawn *Leonides* upon him, and as nothing was able to reſiſt the ſame, when he began to revenge for his Brother, he compell'd *Prytanis* in ſpight of all his aſſiſtants, to give back even to the Walls of the City, and there deprived him of life by two blows with his Sword: but alas! this Victory coſt *Leonides* dear.

His Valor having ingaged him too far amidſt the Crowd of his Enemies, they by Troops ſet upon him, and having ſeized him, they drew him into the City, where all retired themſelves.

It is very certain that his Surprize, put all the Camp in a general Conſternation, and the affliction appear'd equally in the Viſages of the chief Commanders, as well as the Souldiers, becauſe he was univerſally beloved of all. But that which is unconceivable, is the dolor of his Brother. He heſitated not upon what he had to do; the ſelf ſame night he ſlipt into the City, and by all ways imaginable attempted to ſee *Leonides*, in a Tower wherein he knew he had bin ſhut up.

Eumele on his ſide hearing the diſgrace of theſe two illuſtrious Brothers, and well fore-ſeeing that they would perpetrate ſome villanous Act upon the Perſon of *Leonides*, by reaſon of the death of *Prytanis*, reſolved to apply thereunto all the Remedies imaginable, which might in any wiſe depend upon him, and to that end he ſent me the ſecond day with a Trumpet, that I might thereby ſpake with the Wiſe of *Prytanis* then a Widow, and who commanded the City.

The Gates were opened unto us, and we were introduced into *Panticapée*: But ſcarcely had we paſt two or three Streets, but we met a great multitude of People, aſſembled in a place in the midſt whereof, they had raiſed a Block of an extraordinary height and breadth, and in form of a ſquare *Pyramid.* We incontinently knew that this was to render the laſt dutiful Offices to the King, and conformable to the Cuſtom of the Countrey in the like diſgraces, he who had ſlain him, ought to be burned with him. I leave you to think in what manner we were ſurprized at this diſcourſe. We readily inquired if this news were certain, and ſeeing it was general, and that there was not any the leaſt appearance of doubt to be made thereof, we immediately ran to the Pallace, to ſee if we might learn ſome better tidings. But alas! our diligence ſerved to no other purpoſe, than to confirm rather our Misfortune.

We were not yet above half way, but we ſaw a great number of armed Men, who making their way through the Streets to make place, conſtrained us to put our ſelver under a Gate. They were followed by a bout one thouſand more, which walked four and four abreaſt, at the falling of certain lugubrious and doleful Inſtruments, that their voice and tone, was almoſt as mournful as the Diſaſter, which they denounced and proclaimed. Theſe People were half Pike Men, and the other half Hurlers of Darts or Shooters of Shafts or Arrows. The firſt carried their downwards, their points trailing along the earth, the others had each one a Bow, the Cord or String whereof was broke, and each two Arrows, with their heads or Irons taken off.

Theſe here contrary to the ordinary Cuſtom, held their Bows with the right hand, and the Arrows with the left, and altogether they boar their Shields and Targets of Withy, negligently hanging at their Shoulders. Their Officers marched alſo on Foot, and at the head of each Company, whereof there were ſome four in front, every one making a File, and their Enſign-bearers carried their Banners or Colours dragging upon the ground.

After theſe Troops, marched as many Cavaleers or Horſe-men, all armed except the head, which they had all bare. The points of their Darts and Javelins were broken, with their Scutcheons in their right hands, upon the flanks of their Horſes. They made a halt from twenty Paces to twenty Paces, and every time that they began to march, the Trumpets ſounded in the Air ſo mournful a tone and noiſe, that in deſpight of endeavors, drew down tears from all eyes; four hundred Women, their hair diſchevelled and falling looſe, appeared following, who notwithſtanding the rigor of the Seaſon, carried in their Arms, Children all naked, whom they conſtrained to cry, by blows given them from time to time, that no Sex nor Age, might be exempt from grief, and that thoſe who by reaſon of their puberty and youth, could not weep for the death of their King, ſhould by other means be compelled to bewail it.

We afterwards ſaw a Chariot hung with mourning, drawn by twenty Men all naked, only that they had a Callezon or Drawers made of Human leather, made of the Skins of their Enemies.

In the middle of the Chariot was a Coffin, wherein lay the King's Corps, and round about were Prieſts, which ſang Verſes, compoſed purpoſly in praiſe of the deceaſed. The Officers of the King's Houſhould followed the Corps, all mounted on horſe-back. Theſe were the moſt deſolate of all, as being thoſe, who alſo had the greateſt ſubject: for they were not only to bewail the death of their King, but their own ſelves properly and perſonally, the Cuſtom ordaining that they and their Horſes ſhould be ſtrangled about the Block; to accompany their Maſter, and ſerve him in the other World. Thoſe of the *Boſphorus* had borrowed that cruel Cuſtom from the *Scythians* their neighbors, who ſtrangled them even upon their King's Grave.

Theſe Men therefore had their Viſages, with their demenor, geſture and behavior, very mournful, for they were magnificently deckt, adorn'd and garniſhed, and mounted on excellent horſes, moſt ſumptuouſly furniſhed, as being thoſe who not having loſt any thing ſince they went to find out their Prince.

Of all theſe Spectacles, it was this laſt that moſt moved me with pitty and commiſeration; but he who appeared laſt of all, touched me with a much more violent grief. I ſaw the poor *Leonides* (my Lord) coming, his head bare, his hands bound behind his back, and walking a foot in the midſt of a Troop of Guards. In this diſmal and deplorable eſtate, however I can truly ſpake it, he rather cauſed admiration than pity. He walked as one in triumph, with a frank and chearful Countenance, a Viſage and Face modeſt and compoſed, and you would have ſaid that thoſe who follow him, to carry ſome part of his Chains were Priſoners, whom he drew after him as an Ornament of his triumph. They could never obſerve his heart to utter forth the leaſt ſigh unworthy the height of his Courage; his Viſage demonſtrated no kind of alteration, nor did his Mouth form forth the leaſt complaint.

As for me, I was a thouſand times more troubled than was he, when I ſaw him in this poſture, and making my way forceably through the preſs, I cry'd out, demanding them to ſurceaſe, and that they would bring me to ſpeak with the Queen, from the King *Eumele*: but all that I could do, ſerved me not to any purpoſe. I had fairly beſought them and menaced them from the Prince who, had ſent me. I had fairly ſaid, that if the Queen had underſtood me, ſhe would have revoked this cruel Arreſt.

They anſwered me, the Queen would do nothing thereon, and that ſhe could not although ſhe would have bin willing, to repeal and abbrogate the Law, that was more puiſſant and powerful than her ſelf. I ran to the Pallace, and not having ever been able to ſpake to the Queen, in regard they told me, that ſhe would not permit her ſelf to be ſeen all that day in her perplexed ſtate; I return'd to the place, and preſſing through the Crowd, I indeavour'd at leaſt to ſpake with this illuſtriouſly unfortunate one. 'Tis true I ſaw him at this time a little moved: but that was not occaſioned by his death, it was through grief for his Brother. I found his poor Brother bound to his Neck with teares in his Eyes, moans and cryes in his Mouth, ſpeaking and uttering forth a thouſand things capable of making ones heart cleave with pitty. *Leonides* dream't of nothing elſe but comforting him, and fearing by reaſon or for this dear friend, all that might inſpire him with deſperation, he earneſtly beſought all who were there preſent, to take care of the life of his dear Brother. I obſerved that he rejoyced when he ſaw me, thinking that his Supplications to me, might have a more prevalent effect, than it might upon others.

He therefore repeated it to me, and when I had told him of the care that *Eumele* had for him. The King, *reply'd he*, hath too much reſpect for me: but if I had bin ſo happy, as to have rendred him ſome Service, which merrited the Honour of his remembrance, I would have craved all for my Brother. At theſe Words he turn'd towards the Block, and beheld it with a very ſtedfaſt Eye, and with a Countenance other than that of a Man going to Dye; he inquired whether all were ready, and knowing there wanted not any thing but him, he returned towards me, and ſeeing me all in Tears: *Straton*, *continued he*, ſhewing me his Hands bound, I would have imbraced you, if they would have given me liberty. I recommend unto you my Brother, Adieu, it belongs not to me to undertake to comfort a Philoſopher.

On theſe Words, he entred couragiouſly in the Block, by an opening that they had left there, expreſly in one of its ſides, and ſtopping it immediately with much Straw, and preſently afterwards the reſt of the Ceremonies being finiſhed, and the Officers of the deceaſed King deſign'd to follow him into the other World, having bin ſtranged round about the Block, they there ſet fire to its four Corners.

Although the heat of the Flame conſtrained even them themſelves, who were at a farther diſtance than my ſelf, to retire further off, I was notwithſtanding ſo afflicted, and altogether ſo full of admiration, by reaſon of the conſtancy of ſuch a one dead, that I dreamt not of removing from the place where I had bid adieu to *Leonides*: but behold another Adventure which made me return to my ſelf. *Kion* did no ſooner ſee the Flames well lighted, but he very precipitatedly hurl'd himſelf therein, I preſently flew to his ſuccour, I drew him thereout forcibly, in ſpight of his endeavours, with the aid of ſome that ſeconded me, and from the apprehenſion I had of his deſperation, I took from him his Sword. I would alſo have brought him with me to the Camp of *Eumele*, and reſolved thereupon, but he ſtole himſelf from me at the corner of a Street by the favour of the Night, which then began, and through the crowd of People who returned from the beholding of that diſmal Spectacle, and as I could never learn news of him ſince, I doubt not but that the amity which had ſo perfectly united his Brother and him, during their life, did not alſo reunite it by their death.

Behold all that was contain'd in that Book, and *Agamée* finiſht its reading when he was accoſted by *Telamon.*

The End of the Second Book.

Tarſis and Zelie.

The Third Book.

TELAMON had, as we have ſaid, conducted the unknown Wounded to the Houſe of *Alcidias*. *Alcidias* was an ancient Man, of a ready Wit, pregnant judgment, and of a comely Perſonage, and although a Shepherd, had notwithſtanding ſpent a conſiderable part of his Life in great Imployments. His reputation had occaſioned his being choſen amongſt others, by the deceaſed King *Antipater*, to deal Soveraign Juſtice within the two greateſt and moſt important Provinces of *Macedonia*.

The ſweetneſs and elevation of his Genius, having rendred him well known in that Imployment, he had yet paſſed on, and made a greater progreſs, but the diverſity of Factions, which he obſerved to be framed in that State, made him think of his retreat. Above all the death of his dear Wife, who during her whole life, was an illuſtrious and worthy Example of Honor and Vertue to all her Sex, having given ſome diſtate in relation to the things of the World, he had baniſhed himſelf, even as one exiled to his houſe at *Hippique*, there to terminate the laſt days of his Life, in the innocence of Agriculture or Tillage, and in a Sage and Serene meditation of death.

He received the unknown, not only as one wounded whereof the diſgrace invited him to give him ſome ſuccor, but he received him as a Perſon, who was airy, whoſe Countenance, Features, Geſture, Viſage and Phyſiognomy marked and betokened, I know not what, ſome thing more than ordinary worth and grandeur, and having cauſed him to be commodiouſly placed in a Chamber, he gave general Orders and Directions for all things neceſſary for his Cure. Yea he even cauſed a Chariot to be prepared to fetch the Bodies of the two others unknown, whereby the laſt devoirs might be rendred them, if they were not in a ſtate to receive thoſe of others.

Telamon in the interim, having inquired after news of *Tarſis* at the houſe of *Alcidias*, he knew that ſcarcely had the Shepherd entred there, but that he went out again; and that all thoſe who had ſeen him, were aſtoniſhed at the trouble, and almoſt the wandring and ſtraying port wherein he appeared to them.

This anſwer redoubled the inquietude of *Telamon*, he gave order, that they ſhou'd tell *Ergaſte* and *Celimante*, if they ſhould come in queſt of him, that he would take his way towards *Gonnes*, by reaſon they had told him, that his Brother had gone from that ſide there; and for that cauſe he returned to take *Agamée* to the place where the

Shepherd had inform'd him again that he expected him. *Agamée* had then finiſhed the reading of his Book, and the diſmal and tragick end of that Hiſtory, had moiſtned both their Eyes with tears, when he was accoſted by the Shepherd. *Ah* Telamon! ſaid he to him wiping his eyes when he ſaw him, *I am not the more aſtoniſh't, by the ſurprize you had ſoon teſtify'd, in reading ſome pages in that Book; I am amazed that you could have power to begin it, without finiſhing it, if it be not that you had already known from elſewhere or from others, the tragick and marvellous Adventure of thoſe two young and unfortunate Heroes, whoſe Lives are here deſcribed. Telamon* did not immediately anſwer, but only with a ſigh, afterwards taking the little Book in his hands, and having opened it towards the latter end, to ſee only how far the Hiſtory had continued, he immediately cloſed it, and ſaid unto him, *Oh* Agamée! *I can well be taught the diſgrace of theſe two unfortunate young ones, of whom you have diſcourſed me, ſince even I my ſelf have ſuffered a ſhare, and do yet know more of news, than the Philoſopher* Straton *himſelf; ſince that he learnt the greateſt part, from no other than my Mouth.*

Agamée comprehended not preſently all the ſence of this Diſcourſe, and believing that *Telamon* knew not theſe things, but becauſe he had known *Kion* and *Leonides* more particularly than *Straton*, in the voyages that he had made: he ſaid unto him, *I eſteem you happy, O Shepherd, to have known theſe two unfortunate Heroes, if the knowledg you have had, redoubled not without doubt the regrets that you alſo have at their loſs.*

But however it be, pardon me, if I tell you, that I will not leave you patient, that you taught me not, that which you ſaid that the Philoſopher Straton *had omitted, in a Hiſtory ſo full of Wonders. For in fine, I avow unto you, that I am enamoured with the vertue of theſe two illuſtrious Brothers, as much as I am concerned at their Misfortune.*

And I love them ſo much the more, that their union ſeemeth unto me, in ſome ſort, the Image of that excellent amity and friendſhip, that I ſee between you and Tarſis, *whereof you willingly would, that I demand of you alſo the ſame time the news. I cannot tell you any thing of* Tarſis, replyed mournful *Telamon, and I my ſelf would demand of you, why or wherefore hath he done nothing more, than only to have paſſed by the houſe of* Alcidias: *but I will tell you of* Leonides, *if you pleaſe, in ſearching out for* Tarſis, *or rather I will declare unto both of the one and the other, ſince 'tis true that* Tarſis *is himſelf* Leonides.

It is not poſſible to delineate, how much *Agamée* was ſurprized, when he underſtood that *Leonides* died upon a Block, in view of ſo great a part of the World in *Panticapée*, and *Tarſis* is now yet living at *Tempé*, were not but one ſole, and alone even one ſingle Perſon.

What Telamon, reply'd he, joyning his hands, and retiring two or three Paces, by way of recoil? That *Leonides* whom the Philoſopher *Straton* ſaw, burnt with his own proper Eyes in *Panticapée*, is the ſame Shepherd whom we ſeek; *Ah! the teſtimony of his death is too illuſtriouſly manifeſt, to make us ſuſpect it to be a fable; and if it could be capable, yet it ſhould not be addreſſed to make one to one ſo great a Prince as* Philadelphe.

Favor me therefore, and of courteſy tell me, how you underſtand it, and unfold

unfold or explicate me a ridle or miſtery, which I would give to be done by Oedipe *himſelf. The explanation ſhall be therefore, as well ſhort, as facile* (reply'd *Telamon*) *but let's not loſe more time here, let's ſeek out* Tarſis, *and I will unridle you this Myſtery in walking.*

Then returning fifty or ſixty Paces the ſame way by which they had come, they met a ſmall Town, where turning to the right hand, they took the way to *Gonnes*, and in the mean time *Telamon* ſpake to him thus.

Here continues the Hiſtory of Kion *and* Leonides.

NOT only *Tarſis* is *Leonides*, O *Agamée*, but I my ſelf am that unfortunate *Kion*, who was the Companion of all his diſmal and mournful Diſaſters.

This diſcourſe having yet redoubled the amazement of *Agamée*, (although he was falling ſomething ſuſpicious in his mind, ſince he had underſtood that *Leonides* was *Tarſis*) he could not refrain himſelf from interrupting *Telamon*. *I thought* (ſaid he unto him) *not to come to ſee the People of* Tempé, *but as illuſtrious Shepherds: but by what I ſee, I find my ſelf (contrary to my expectation) amongſt Heroes. I ought therefore well to fore-ſee,* Telamon, *that theſe illuſtrious Commencements of apprentiſhip, that you did ſo young among the* Thebeans, *could have no other than ſuch marvellous conſequences: but I am too impatient to learn that which you promiſs me, to interrupt you for a longer time.*

Telamon anſwered with as much civility, as ſuch obliging Words deſerved, and after he had told him that *Straton* the Philoſopher, having bin his particular Friend, he had doubtleſs taken pleaſure, to ſet a much higher value upon his Actions, than they in themſelves were worth, he continued thus.

It's not convenient, *Agamée*, that this great Amity which you have ſeen between *Kion* and *Leonides* ſhould ſurprize you. For not only were we born, my Brother and my ſelf of the ſame Father and Mother, but I will yet tell you, that if Fortune as well as Nature, had taken a task to render all amongſt us in common, we had not even from our infancy, but the ſelf ſame Nurſe, the ſelf ſame Sportes, the ſame Exerciſes, yea and even the ſame Maſters; and although there is ſome difference in our Ages, there hath not bin almoſt any, in all the courſes of our Lives.

At the return from the Voyage of *Thebes*, which is the only one that ever I made without him, we went together to *Athens* to ſtudy in the Academie, where then preſided *Xenocrate* the Philoſopher. The eſteem that our excellent Maſter had for Travellers, and Voyages gave us encouragement, I ſay, to me and my Brother, to ſpend ſome years in that Place, and the rather and more eſpecially to ſee the *Gaules*, which we held for our Original Countrey.

I will ſay nothing to you of the divers Accidents that hapned to us there; you will know only, that being in the Capital City of the

Gaules, we were challenged by two young Knights, with whom we had had ſome difference. Fortune gave us the advantage of that Combat, but the proſecution that was made againſt us, by the Relations of theſe two young Knights after their death, conſtrained us to depart from thence, ſooner than othewiſe we had done, and to change even our Names for our better ſecurity. We then took upon us theſe of *Kion* and *Leonides* which our grand-Fathers bore, and our paternals; and we were ſo well accuſtomed to thoſe, that as 'tis ordinary enough with thoſe who travel, to change theirs, we took thoſe of others, in all the remainder of our courſes. Behold *Agamée*, all that I will declare unto you, in relation to our Voyage from the *Gaules*, although that at our being there, we met with other conſiderable Adventures: but I pretend not as to the preſent, but to ſatisfy that of your impatience, which you had to know, how 'tis poſſible that *Leonides* ſhould be living here, when as you have ſeen him, (for ſo it may be ſaid) to dye at *Panticapée*.

For this end, you ſhall know that the Wife of *Prytanis* was daughter to *Ariſtodeme*, Prince of the Senate of *Heraclea*, before the Tyranny of *Clearque*. She had known our Names by our Misfortunes, and that ſtrange accident which hap'ned to us at *Chalcedone*, was no leſs come to her cogniſance, than the Hiſtory of the Deliverance of *Heraclea*. That which we had done for her Country, moved her therefore to ſome compaſſion for us, and the natural mildneſs and tractable curteſy of the aſiatick Qualities and Conditions, which ſhe could not forget, imprinted an averſion in her, againſt the cruelty and barbarity of a Superſtition, to which ſhe had never been accuſtomed. She knew that the Crime, that they imputed to my Brother, was called Valor in *Heraclea*, and that this was an effect and product of that ſame courage wherein her Countrey had received ſuch ſignal and conſiderable Services. That *Lyſimachus* had drawn upon himſelf from all *Aſia*, the reproaches of cruel and barbarous, by a Vengeance almoſt in ſimilitude, to what he would have taken for the death of *Diomede*, and although this great Queen had all the mournful Regret and Sorrow, whereof a vertuous Princeſs was capable in the death of her Husband, ſhe therefore knew how to diſtinguiſh the Crime of *Tarſis*, from that of his Fortune. So compenſating in ſome ſort, the Services which ſhe had received from him, in the Perſons of her Compatriots, beſides the outrage that ſhe had received in that of *Prytanis*, and conſidering that ſhe owed the firſt to our Affection, and that ſhe could not impute the Injury but to his Fortune, ſhe was aſhamed to ſacrifice a Life, which had bin ſo profitable to her Countrey, ſo that having but one Son, very young, the Tuition, Wardſhip and Cuſtody of whom, rendred her the Regency, and conſerved in her the ſole and intire Authority, ſhe had in deſign to ſave *Tarſis*.

I avow that the Enterpriſe was great, and that the Execution appeared impoſſible: for ſhe would alſo have ſaved the ſignificant appearances and ſeeming ſigns, and given to the Memory, and to the Obſequies of the dead King, all the Honor and Solemnity that to him was due. Moreover when ſhe had had in contemplation and thought to retrench ſomething, that depended not abſolutely nor ſolely upon her ſelf; becauſe ſhe agitated in a Law and Cuſtom inveterate, and of very ancient uſe and long continuance, of a Royal Prerogative, and of popular Superſtition. What remedy then in an occaſion of this nature, where it was in queſtion publickly to burn a Man, in the view of all the People, and yet therefore not to cauſe him to dye. What way to ſave appearances? what means to offer theſe Sacrifices, and not to immolate the Victim? Certainly I believe they were the Gods, who inſpired, to him whom you go to underſtand; be it by reaſon they never abandon'd vertue, and oppreſſed innocence; be it becauſe that there having bin nothing that more pleaſed them in Princes, than Actions of Clemency, for as much as it's principally from thence, that they immitate them, they would not leave the generous Compaſſion of this great Queen, without the ſatisfaction of an happy Succeſs.

The Corps of the dead King being placed upon the height of the Block, to be expoſed to the view of all the People; my Brother was entred, as you have read, through an opening place, that they had left on one ſide, and which they had immediately ſtopt up with ſome quantity of Straw. He found this Block empty and hollow within, but made no reflexions thereon: and being layn flat upon the ground at his entrance, expecting when they would ſet fire thereunto, he dreamt of no other thing but death, with conſtancy worthy his Life; when he felt ſome certain one, who took him by the Arm, drew him, as if he would have made him to riſe, and that having turned his Eyes from that ſide, he diſcerned by the favour of ſome beam of light, which penetrated through the roof of the Block, that it was a Man that waited for him there, and whom he had not at firſt perceived, by reaſon of the obſcurity of the Place, and that he iſſu'd forth at Noon or light day.

My Brother being raiſed up again in ſurprize and that amazement, that you may readily conceive; this ſame Man took him by the hand, by one of his own, and holding a cloſe Lanthorn in the other, cauſed him to deſcend, by an opening newly made under ground, under a Vault, where he immediately felt an extraordinary freſhneſs, all cool, he underſtood or heard even the noiſe of a ſoft murmuring very near that Place, and had no ſooner made ten or twelve Paces, but he ſaw himſelf, through the favour of the light which his guide brought, upon the brim of a Pond full of clear and fair Water, which glided down along the Vault. *Tarſis* ſtill in an incredible aſtoniſhment, thought to have demanded in the Language of the Countrey, of which he could ſpeak a little, a ſolution of this paſſage of his Conductor: but that Man anſwered him only with Signs; ſo that my Brother having in concluſion found that he was dumb, diſpos'd himſelf only to follow him. After they had walked about one hundred and fifty Paces, ſtill under the ſame Vault, they made them paſs through a ſmall Gate, and aſcend by ſteps very obſcure into a Tower, where the dumb one ſhut him up, making him a ſign, that he would ſoon come to fetch him. In effect, they came to take him away in the Night, and having cauſed him to mount into a Chariot all covered, they lead him into the Pallace, and by a ſtollen Ladder, they introduc'd him into the Queens Cabinet. He bowed himſelf his face to the ground in his entrance, conforming himſelf to directions preſcribed him by an old Woman, who received him at the Gate, (for it was not permitted to look the Queen in the face) and he ſtill remain'd in that poſture, whilſt the Queen ſo ſpake to him in the Greek Tongue.

Young Stranger, I believe that you are not ignorant, but that you ſhould dye according to the Cuſtom of this Countrey, and it is by a very particular Grace and Favour, that I have conſerved you your Life, after I had received from you, the moſt ſenſible Affronts and Outrages. However, I am perſwaded, that I may preſerve it you with Juſtice, ſince 'tis not by Treaſon, but by the Law of Arms that you have committed the Crime, whereof you are accuſed; and 'tis with ſome kind of Solace and Conſolation that I pay you, in that the Services you have done to the City of Heraclea. *But abuſe not that Life, that I ſo freely and liberally give you, and do not betake your ſelf to Arms afreſh, againſt us, who after ſuch an Action, can be no other, than Criminal. As for other Matters, conceal the theft I have made here againſt our Laws, for your ſake and conſervation, and betray not an Act of Grace and Favour, whereof you reappeal the Fruit and Benefit, and manage through this Secret my Reputation with care, as much as I have done your Life,* and with theſe Words ſhe ſent him away.

In the mean time, I was in ſo great grief and dolor, which cannot be conceived, and the affliction wherein I found my ſelf, in contemplating how I had ſeen to periſh my dear Brother, and to periſh by ſo tragical an end, gave me no other hope of Conſolation than only in death. *Straton* had once ſaved me from my deſperation, but he had not appeaſed it. I ſtole my ſelf from him through favour of the Crowd, in the intricazy of his going out; and I returned apace, reſolved with my bloud to water the Aſhes of my dear *Leonides*, and to appeaſe his Shadow, by a Victim which I believed, could be no other than pleaſing to his Mind. In that deſign, I would have bought a Sword, becauſe that *Straton* had taken away mine, and having choſen one out by the favour or light of a Lamp in the firſt ſhop that I met withal, I threw to the Merchant ſeller double of what it might be worth, being not willing to continue there to treat of the price.

That precipitant profuceneſs joyn'd to my Language, and the Mode of my Attire, which made me appear a Stranger, having occaſioned ſome Souldiers, who were in the Shop, to look upon me very narrowly; who queſtioned with me, and my Anſwers having rendred me ſuſpect, they ſeized me as a Spye, and brought me to the Queen. The Queen having known me by the free and frank avow that I had made, commanded me to be put in Priſon, I was there carried immediately by her Order, and 'twas in the ſame Tower, where the dumb one had preſently ſet *Tarſis*. I entred there even almoſt at the inſtant, that he was there alſo brought, at the coming forth from the Queens. I will learn you to apprehend, if it be poſſible, our joy and reciprocal aſtoniſhment, at this unexpected Encounter, but they left us not then, the time to teſtify it to each other. For after an Officer had made us ſwear Secreſy, and that he had received our Oath, no more to bear Arms againſt the Queen, yea, and not to return into the Troops of *Eumele*, nor of *Ariamene*, they made us both deſcend by a ſmall Step from the Tower, under this ſame Tower, where *Tarſis* had bin brought, and which we knew by an Aqueduct. Afterwards the firſt guide of *Tarſis* having cauſed us to walk a league under ground, he made us at laſt to go out through a ſecret Gate, in the midſt of the Fields. Thus in few words *Agamée*, you have heard the narration of our deliverance.

There we quitted the Names of *Kion* and *Leonides*, and reaſſumed our own, that we might fulfil the Commands of the Queen, who had engaged us to ſecreſy, to conceal our ſelves, and to the Oaths ſhe had ſo preciſely exacted from us; and wearyed with ſo many traverſes that we had had in our Courſes, we reſolved to return and taſt the repoſe of our *Tempé*, which ſeemed more preferable, than all that we could expect elſe where by Fortune. However in returning we remained ſome Months in the Siege of *Mitylene*, and rendred our ſelves a little afterwards here; having bin fully ſatiated, (by the many and divers unfortunate Adventures of our Travels) the curioſity of obliging us to depart hence. I will only add, that we knew by the way, that *Eumele* had victoriouſly entred into *Panticapée* a little after our departure, and that believing us to be dead there, he had avenged us by ſacking the City, which he had put to the Sword and fired.

Telamon preſſed himſelf thus to be cut off ſhort, becauſe that in the Moment that he had pronounced theſe Words, they had underſtood *Agamée* and him, thoſe of a Man which bewailed himſelf very ſadly very near there.

Alas Erigone, ſaid he, in a languiſhing tone, *you would that I ſhould dye, and behold you are at the point of being ſatisfy'd. I would have choſen a kind of death more prompt: but the pleaſure that you have alwayes taken to ſee me ſuffer, hath caus'd me to believe that my Pains would be yet longer, and you would be yet more content. Your Husband had not bin ſufficiently revenged by a common death, and it muſt have had alſo one ſtranger than mine, to ſatisfy ſo extraordinary a Malice as was yours.*

Theſe Complaints having adminiſtred them the curioſity to advance towards the place, where they had underſtood it; they perceived a Shepherd layn down all at length near unto a hedg, having all his Cheeks bedewed with tears, his Arms joyned croſs his Stomach, the head and ſight turn'd toward a Shepherdeſs, who ſate upon the Graſs near unto him. The Viſage of the Shepherd was pale, lean and lank, and fallen away, as if he had bin newly recovered from ſome tedious Malady or Diſeaſe. Neverthleſs in this bad plight, he ceaſt not to have ſomething very agreeable and delightful, becauſe all the lineaments of his face were regular, his eyes naturally fiery, yet were ſweetned and tempred through a pining and languiſhing Affection or Amour, his hairs were clear, and of a Cheſtnut colour all curled; his Phiſiognomy decyphred him to be a Man of Mettle, marking out ſomething of frankneſs and generoſity, his pitch and ſtature as much as one could judg, neither of the talleſt nor of the leaſt, but they were better proportioned, and amongſt other things he had (I know not what) ſomewhat of naturally paſſionate in all the air of his Perſon, which beſeemed properly and very marvellouſly well ſorted to the plight of his diſgrace, and the ſhallowneſs and lankneſs of his Viſage.

That of the Shepherdeſs demonſtrated it ſelf a little broken and defaced, and yet notwithſtanding ſhe appeared wonderfully fair and beautiful. One might diſcern that ſhe was not unſenſible of the ill plight of the Shepherd, whatever reproach had bin made him; for ſhe alſo had her Eyes bedewed with tears, and ſhe beheld him with marvellous ſignifications of compaſſion. *Telamon* judged that there had bin no long time that they were at *Tempé*, becauſe he remembred not that he had ever ſeen them, and becauſe he had no other deſign to imploy himſelf upon any other thing, than to ſeek out *Tarſis*, he returned to go on his Journey. When the Shepherdeſs diſcerned him, ſhe called him by his Name, and ſaid unto him, Wiſe and diſcreet *Telamon* behold an Action worthy your generoſity, by favour aſſiſt me to heal the languiſhing Spirit of this poor ſick one, and ratify the opinion that they have given me, that nothing could be able to reſiſt your Wiſdom.

Telamon was ſo preſs't with his own diſpleaſure, that heno was not in a proper plight to intereſt himſelf in that of others: however he could not refuſe a word of anſwer, to the requeſt of the Shepherdeſs, ſo that approaching himſelf, he teſtify'd to her, that though he was not ſeaſoned with ſo muchwiſdom to render even to himſelf the conſolation, that was convenient for him, he would however, if 'twere poſſible, do ſomething to ſerve her. I demand nothing of you, but for this poor unfortunate one, reply'd ſhe. He hath reſolved to ſuffer himſelf to periſh and dye with hunger in this certain place, where you now ſee him, and behold this is the ſecond day that he is there, without taking any refection or nouriſhment.

I know that your reputation hath given him a marvellous eſteem for you, and 'tis for that cauſe I was imboldned to crave your ſuccour for him, as being the moſt capable that I know to give it him. *Hah cruel!* cry'd the Stranger in beholding her. *The Gods will doubtleſs revenge me of your hypocriſy. You feign and pretend to ſeek ſuccour for me, and 'tis you alone that makes me dye.*

At this Word raiſing himſelf ſitting up, and addreſſing himſelf to *Telamon*. *Wiſe Shepherd*, ſaid he unto him, *all the conſolation that I could wiſh from you before my death, is that you would underſtand the Cruelty and Injuſtice with which this Shepherdeſs hath treated me theſe three years. It ſeemeth to methat I ſhall finiſh my Life better content, when I ſee that you will condemn her, and that my reſolution ſhall have bin approved of ſo honeſt a Man, as you are.*

Telamon who had the care of his dear Brother in his mind and heart, thought good to diſpence with himſelf in liſtning to this Man; although his ſtrange reſolution toucht him with pitty, and that at another time he went himſelf to ſeek the conſolation, that he could have wiſht from him.

He prepared himſelf therefore to ſpeak to him only a few words, and all thoſe were, what he imagined to be the moſt uſeful and capable to with-draw his Mind from the deſign he had to leave himſelf ſo to dye, when a little Shepherd accoſting him, told him from *Tarſis*, that the Shepherd that he had perceived about two hundred Paces from thence. pray'd him to attend him ſome moments, and that he came to go to find him. This was a very great rejoycing to *Telamon*, to learn this piece of news, and ſo much more, that he hoped that perhaps his Brother would tell him alſo ſomething in relation to *Zelie*. He demanded therefore of this Boy where *Tarſis* was, with deſign to go himſelf before, and afterwards to return to ſatiſfy the deſire of the deſolate

Stranger, but this Shepherd anſwered him, it would be labour loſt, and that Tarſis would not be preſently at the ſame place, in regard that when he had found him this Shepherd walked very ſwiftly upon the trace and print of a Chariot, and of ſome Cavaliers. So that *Telamon* judging from thence. that in ſeeking him, he ſhould without doubt do no other then loſe him, took this occaſion to give the unknown Shepherd the ſatisfaction he wiſht.

He therefore ſate upon the Graſs near him, under the ſhadow of the ſame Hedg, and *Agamée* did as much, but before he would hear him, he would have ingaged him to take ſome nouriſhment and refection. The Shepherd appear'd to it, that he ſeemed not that they could be able ever there to reſolve him: however *Telamon* knew him ſo well as to take him, and ſo artificially and pathetically did remonſtrate him by candor and ſweetneſs, that in the plight wherein he found himſelf, it could not be poſſible for him to make the diſcourſe he undertook how ſhort ſoever it might be. That the Shepherdeſs having on the other ſide deputed *Telamon* a Judg of their difference, and given her word to yield to all thoſe things to which he would condemn her, after having heard them both, in concluſion he inclin'd, ſuffering ſome to go to fetch Wine and Aliment wherewith to repair a part of his ſtrength. He therefore took ſome ſmall pittance, and as he was of a temper ſufficiently ſtrong, that which he had taken having put him in good plight to ſpeak without pain, he began his Diſcourſe in this manner.

The Hiſtory of *Eleandre*, and of *Erigone*.

I Am very well pleaſed, *Erigone*, that you are found preſent at my Narration. You may at leaſt interrupt me, if I ſpeak ſomething or any thing which is not true, and I add any feigning to the reaſons I have to complain of your Cruelties. You ſhall know then, Sage Shepherd, that there are about three years and a half, that returning from *Thebes*, the Place of my Nativity, I was obliged to lye at *Lariſſa*, which is as you know, a City of *Theſſalie*, diſtant from hence about one hundred and ſixty paces. I prepar'd my ſelf to depart the morrow morning. and paſt through the principal Street to go to my Inn, when I perceived ro run towards me a Woman, whom I knew not, but ſhe appeared to be one of quality, ſhe had tears in her Eyes, Lamentations in her Mouth, her Hair looſely ſcatter'd, and was purſu'd or followed by a Man, who was likewiſe unto me unknown, and who had a naked Sword in his hand. After ſhe ſaw me, and was near unto me, *My Lord*, cry'd ſhe, ſtretching me out her Arms, *ſave my Life*. This ſight mov'd me to compaſſion, and the cowardiſe and treachery of him who purſu'd her, having ſtirr'd me up to indignation and horrour, I handled my Sword, and ruſht into the middle of the Street to oppoſe and withſtand his paſſage, thereby to give this Woman leiſure and opportunity to withdraw her ſelf and retire.

This unhappy one, blind with choler and rage, inſtead of ſtanding ſtill caſt himſelf upon me,and would have ſlain me,but thruſt himſelf upon the point of my ſelf, which pierced him through, ſo that he fell down dead upon the place. The noiſe that ſome People then made who beheld us, made this Woman to turn about her head, and ſhe no ſooner ſaw the Man fall down, but ſhe burſt forth into a great cry, and fell her ſelf into a ſwoon. I ran to her, and aſſiſted her to raiſe her ſelf up, and come to her ſelf again, and ſhe had gathered up her Spirits, when caſting her Eyes upon me, and known me to be him who ſuccoured her, I found that inſtead of returning me thanks and gratitude, which I might have expected, ſhe lay'd hold of my Arm, wholly tranſported, and with a thouſand tears, conjured thoſe there preſent to aid her, in arreſting the Murderer of her Husband. At the ſame time I was laid in Priſon, the next Morning the Judges were aſſembled, and I brought before them. Since that my Accuſation and Indictment was formed and preferr'd, all the People who knew how the Action had paſt, began to murmur againſt the ingratitude of a Woman, who proſecuted me to death for having ſaved her Life; and even the Judges themſelves appear'd to be mov'd with indignation. Wherefore ſhe roſe up and drying her Eyes, which ſhe had bedewed with tears, ſhe began afterwards to ſpeak with modeſty and an admirable grace.

My Lords, I would have believed that the murmuring which I heard, had not bin againſt me, if we were in a Countrey, where conjugal love ſhould paſs for a Crime, and where it was prohibited a woman to love her Husband above her ſelf: but ſince we live under Laws quite contrary, I apprehend not why they ſhould blame me, if I have nothing in the World more precious, than the memory of mine, and which I ſhould rather believe, to have owing more hatred to him who had depriv'd him of Life, or of acknowledgment and gratitude for the conſervation of mine. The firſt duty of a Widow, is to revenge the death of her Husband, 'tis to be a complice and confederate in his death to ſpare the guilty, and it behoves me to have wiſht that I ſhould believe I ow'd him ſome acknowledgment; I therefore, my Lords, crave your Juſtice, I will not diminiſh you his Crime; you know as well as my ſelf, that he hath ſlain one of your Citizens, in the midſt of your City in the open Street, in view of all the People, as if he would have erected that as a Trophy of his Crime. He will perhaps ſay I demanded his ſuccour, but to crave his ſuccour, is that to crave the death of my Husband? Can there be no other ways or means found out to appeaſe domeſtick Diſorders? Cannot Wives be otherwiſe ſuccour'd, than by killing their Husbands? And although I ſhould have bin ſo abſolutely palpably and abominably wicked, as to have demanded this deteſtable parricide, ſhould it have bin Innocency in him to have thereunto with me accorded? What couly he thence infer, but that I ſhould be one of his accomplices and confederate, and ſo we muſt have bin puniſhed both together? Hah, my Lords, it's left to you to judg, if Murder is permitted by your Laws; as for me, I know very well that thoſe of mine, and my duty oblige me to demand from you vengeance, for the death of my Husband.

There her Tears, Sighs and Sobs interrupted her Voice, and hinder'd her to proceed further, and finiſht her diſcourſe, by a ſilence, yet more penetrating, and a thouſand fold more eloquent than her Words. The Countenances and Hearts of the Judges appeared to be changed, and I do not conceal from you what I began to fear, in deſpight of all the confidence and ſecurity, that before my Innocence had given me. However I roſe up, when they had made me a Sign, and made my defence intheſe terms.

My Lords, I am no more aſtoniſht, that this Widow proſecutes me with this ardour and violence, now that ſhe hath rendred you the reaſon. You have underſtood that ſhe affected her Husband with ſo much paſſion, that the reſentment of his death, hath ſmothered that of the conſervation of her own Life; and it's no wonder that the ſame paſſion blinds her againſt me, ſince ſhe blinds it againſt her own ſelf. But, my Lords, as you meaſure not the publick Intereſt by particular affections; and that on the contrary, you know well, there is more oppoſite to Juſtice, than Paſſion, I fear not that her grief will be more prevalent upon you againſt me; nor that you will judg me more culpable, by reaſon her affliction is ſo exceſſive. I paſs'd by accident through a Street, I ſaw a Man that would have ſlain a Woman, I knew not that ſhe had bin his, and if I had known it, I have not heard ſay, that at *Lariſſe* the Husbands had the power to kill their Wives. That which I only knew, that it's the right of the People, and the duty of every one, to ſuccor and relieve the oppreſſed, to defend the feeble and weak againſt the violence of the ſtronger, and he who being capable and able to prevent a Crime, and yet ſuffers and permits it, is no leſs culpable than he who commits it. I then would have repreſs'd and given check to the fury of this barbarous one, I oppoſed his paſſage, and becauſe he had a Sword in his hand I drew mine. For had I expos'd my ſelf armleſs to the fury of one already armed, I had not done it againſt him, but for my ſelf, and if I would have done nothing againſt his life, I ought to be precautioned for my own. In the interim, he caſt himſelf upon me, and would have ſlain me, but my ſelf who dream'd of nothing but to appeaſe him, and believed I ſhould have ſerved him, to hinder him in his furious wrath to commit ſo leud and horrid a Crime, whereof he would have had cauſe to be the firſt action, and by which he would have bin expos'd, nay would have expos'd himſelf to the ſeverities and pains of the moſt rigorous and auſterely inexorable Laws. All the People can teſtify, and are Witneſſes of what I have done. He purſued me as a Man who attacketh, and I reſiſted but as a Man who defends himſelf. I was contented to ward off the blows, I alſo even recoyled and retired ſome certain Paces, and did not kill him in concluſion, but his fury precipitated even him himſelf upon my Sword.

Behold, my Lords, the narration of the truth of all the Action, ſuch as it is, and you ſee whether I am culpable. What have I in common with a Murtherer, as they call me, I who had no other intention than only to ſave the Life of one of your Citizens, and to impede the ſame Crime, for ſo I may ſay, for which they reproach me? For it's convenient if it pleaſe you, my Lords, that you diſtinguiſh, betwixt what is my Fact, from that of his, who is dead. That which is of mine, is no other than a deſign to ſave the Life of one of your Women, and the honor of one of your Inhabitants; to hinder a Man to aſſaſſinate a Woman, and a Man armed a Woman diſarmed. If the ſuccor I willingly intended to both, hath not extended nor bin profitable, but only to one,it's that which is through the fact of the dead and not through mine: and I have done much leſs againſt him, than it was permitted me; for being attacked for one good action, had I not reaſon to defend my ſelf, and to repulſe force with force ? in the interim I would have done nothing, and he deprived me of the means of ſaving him.

My Lords, believe not more of your doubt hereafter of my innocency, and I am aſſur'd that a longer Diſcourſe would ſerve, but to delay and retard my abſolution. I have ſaid.

When I had finiſhed my Speech, they returned me to Priſon, whilſt the Judges went to deliberate and adviſe, and learnt that the Affair was ſtrongly weighed and ponderd upon, becauſe the dead was one of the principal Men of *Lariſſa*, and that he had potent Friends. In concluſion the Juſtice carried it in favour of, and upon the credit of the Accuſatrix, I was abſolved and ſet (as formerly) at liberty.

After I was out of Priſon, my firſt care was to inquire for the habitation of *Erigone* (it's the Name of my Accuſatrix, whom you here ſee preſent) and I indeavour'd by all ways and means imaginable, to have acceſs to her. For I avow you, I conceived not only an extraordinary eſteem for her; but that which you will perhaps have hardly imagined, inſtead of the affection ordinarily born in the heart of others, which from the delight and complaiſance, and amongſt the pleaſures and ſweetneſs of joy; I was become amorous of her, through the obſtinacy which ſhe had had in proſecuting and deſigning my death; and through the Pains and Inquietudes of the Priſon. I had learnt that ſhe had bin married very young, to him whom I had ſlain, and although he was known to be extraordinary quick, ready and prompt to Choller: Wrathful, furious, jealous, and likewiſe ſubject to all violent Paſſions, however his relations ſacrifiſed her, by reaſon he was extremely rich, that there had bin but two years ſince their Marriage, that and in that time he had many times ill treated her, without cauſe or ſubject, that every one complain'd of him through out the City; that all the World admired the ſagacity, moderation and wiſdom of her Conduct, with a Man ſo devoid of reaſon, and that his laſt ill comportment had not ſprung nor bin produced, but that ſhe returned a little longer than pleaſed him, from ſome Company to whom ſhe had not gone, but by his order and direction. All that gave me cauſe to admire the vertue of a Woman, who in deſpight of ſo many ſubjects of Averſion and Hate,ſtill conſerved a friendſhip and amity ſo conſtant and generous for a Husband, and the marks and tokens of her Spirit and Grace, whereof I had bin an Evidence, joined with the natural perfections, which brightly ſhone in all her Perſon, had given me ſentiments of extraordinary eſteem for her, that ſhe could not but be paſſionately beloved. I therefore ſought all occaſions imaginable to ſee and ſpeak with her, and no opportunity having bin repreſented me, I fully took a reſolution to make one my own ſelf.

I therefore put my ſelf in ſufficiently good order, and about three dayes after my Liberty, I repaired to her Gate in the Evening, and concealing my Name, demanded to ſpeak with her. She was alone in a Chamber with a Maiden, and as ſhe had her Eyes bedewed with tears; I believed, as it was true, that ſhe yet wept and condoled the death of her Husband, ſhe knew me preſently; and appeared extremely ſurprized at this viſit.

As for me. I approached her with all the ſubmiſſion and reſpect that I imagined might be poſſible, and ſaid unto her. *Madam, I have made my defence againſt our Judges, but will not defend it againſt you, and I now come to offer it you, that you may diſpoſe of it all wholly as you pleaſe.* She bluſht at this diſcourſe, and anſwered me. *Eleandre* (for our Proceſs had taught her my name) *you came to reproach my Ingratitude, and to inſult upon my Miſery: but however it be, I am aſſured, that I have done my duty; and although the Judges have determin'd, it ſuffiſeth me that I am content of my ſelf.*

Madam, reply'd I, *if I had any thing to reproach you withal, it would only be the injurious ſuſpicion you have of me, and if I were capable of accuſing you of ingratitude, it could be no other, but becauſe that while I have all the eſteem imaginable for your vertue, you ſuſpect me guilty of the greateſt treachery in the Word. It ſeemeth to me therefore, Madam, that a Man who comes to you only as a ſupplicant, hath but very little of the countenance of a Man, who thinketh to inſult on you, and he who would not but ask pardon, is very far from thinking to reproach you. See you, Eleandre,* reply'd ſhe, *I flatter not my ſelf, I know you have cauſe to complain of me, and if you do it not, it's through diſſimulation or generoſity: But before you condemn me, you muſt put your ſelf in my place, and that you ſee what an honeſt Wife could do for the Murtherer of her Husband.*

It is not but that I perſwade my ſelf, but that your intention was altogether generous: but, Eleandre, *they cannot but very little conſider the intention, when the effects are ſo diſmally deplorable; and a Woman who ſeeing her husband to be ſlain, is capable to reaſon or queſtion the intention of him who did it, hath reaſon to deſire to find Juſtice and Conſolation in his death. I know Madam,* anſwered I, *that you have done all that a vertuous Woman ought to do, and when I made my defence before the Judges, you did not ſee me complain of you, and all the care, that I ow'd for my Life, was not capable to infuſe into me one ſingle thought, unworthy of your vertue.*

But contrarily I have commended it in ſecret, even then when it fought againſt me; I have admired a Woman that would ſo revenge a dead Husband, his Sword in his hand againſt her. *Excellently* Eleandre, interrupted ſhe me at that Paſſage, *reflect not on the memory of my Husband. If I have hated my Life, becauſe that hath ſerved as a pretext for his death, I would alſo hate my little vertue, if it would ſerve as an occaſion to do injury to that of his. Lets blame, lets blame, rather together my debility and ill conduct, to have expoſed him to ſo great and many Extremities, and thereby puniſh me for my Faults, if you find me not yet ſufficiently puniſhed. Ah! Madam,* cry'd I, altogether tranſported with admiration and Love; *Oh the means of finding to repeat in one vertue, ſo perfect. But through your favor Madam, what can I do, to repare or make a compenſation for my offence? for in ſum, I proteſt to the Gods, that if my death could render you, that which it hath deprived you of, I would ſurrender my Life with joy; and that I even now give you, with pleaſure, if it can render you ſatisfaction, and that it might ſerve to make pardon my Crime. You know well, anſwerd me* Eriogene, *that* *you are not Criminal, ſince the Judges have abſolved you : But I diſſemble you not* Eleandre *how innocent ſoever you are, you are alwayes guilty as to me, ſince 'tis you who hath ſlain my Husband. 'Tis not that hereafter I deſire your death ; I had not demanded it, but by reaſon I believed it due to that of his, and ſince they have determin'd the contrary, I am not yet ſo unjuſt, that I would make him a criminal Sacrifice ; yea I will even tell you much more, I am very well pleas'd, that you were not guilty againſt the Law ; and that it was not poſſible for me my ſelf to have an acknowledgment for you, that would have ſupplyed my default, and defended you againſt my duty. But if I ceaſe to wiſh your death, I do not therefore deteſt my Miſfortune, nor yet complain of my unhappineſs, and I do not diſſemble to you* Eleandre, *in what manner ſoever you could receive it ; how you are him whereof ſhe hath ſerved her ſelf to be made the inſtrument of my diſgrace, I cannot refrain to extend my hatred even as far as you, nor can I hinder my ſelf to look on you with this kind of horror that we naturally conceive, and ſometimes in deſpight of us, for all things that have bin contributary, how ever innocently, in cauſing us ſome great evil, and have once wounded our Imagination. Yea I ſuffer, and more than I can tell you in your view, in the ſelf ſame hour when I ſpeak unto you ; ſhe re-opens the Wounds all bloudy, and ſeems to fight me afreſh my Husband in my very heart ; his Image whom I there preſerve, is the outraged by the preſence of his Enemy ; and ſince you ſeek my conſolation, as you have ſaid, I conjure you* Eleandre *to bear my debility and weakneſs, and to leave weeping in peace an unfortunate one in ſolitude ; and ſpare me the diſpleaſure of ſeeing you here any longer time. And as well it ſeemeth me on the other ſide, that this ſame ſight accuſeth me with ingratitude, without any intermiſſion towards you ; that ſhe reproaches me with the ſame ſentiments that I declare to you, and that my ill Deſtiny having put me under a neceſſity to be guilty towards my Husband or towards you, you render me altogether Criminal, both to the one and the other. Towards my Husband, in making me permit his Murderer in my houſe ; towards you, in treating you as I do. Behold* Eleandre, *behold I avow it to you, remember well an Action to which I owe the conſervation of my Life : but if theſe offers and civilities that you do me, be frankly put out from a heart truly generous and ſincere as I believe ; you will not only pardon my diſpleaſure, but you will alſo capacitate me to know even ſome good liking and conſent of an ingenuous declaration, which ſignifies well enough, that which I conceive, that it is not powred out through a difficiency of a grateful acknowledgment to you, but only from the duty of a Woman, and the affection which ſhe beareth to her Husband.*

Whileſt ſhe ſpake theſe Words, the tears trickled down her Eyes in ſo great an abundance, that I was ſenſibly toucht with a real pain. I could have reſolved to have retired immediately, and I anſwered her; O *Erigone*, that you were not more pleaſant when you proſecuted my death, than in this day, leaving me with life under theſe cruel conditions you impoſe on me. What Madam I ſhall live without daring to ſee you with your hatred, and as the object of your horror ? What grace or favour do you to a Man, whom you acknowledg innocent, and how would you puniſh me then, if I were truly guilty ? *Eleandre*, reply'd ſhe, wiping her Eyes with her handkerchief, *I have told you all that I can ſay hereon, and as congruity and good manners permits me not to* *chaſe you out otherwiſe from out of my houſe, and as my dolour alſo cannot admit of a longer time of my converſation with you, pardon me if I quit you, that you may have liberty to retire your ſelf.*

At the ſame time ſhe withdrew, and paſt away into a Cabinet or Chamber, ſhutting the door after her, and left me in ſuch confuſion that I am uncapable to depaint it.

Eleandre remained a little time in that ſame room to take breath, afterwards continued in this ſort, I retired my ſelf alſo a little after, but yet a thouſand times more in Love, than I was ever before, and with a greater deſire to ſee her again; although ſhe had told me, that I ſhould not only loſe my Deſign, but my hope; I took ſo much care to converſe amongſt Perſons, whoſe company ſhe frequented; upon whom I had ſome conſiderable influence, I would not be diſcouraged. This was not therefore a thing very facile nor eaſy, for naturally ſhe did not love Company, and eſpecially ſince the death of her Husband, ſhe made no Viſits, unleſs it were to thoſe of her near Relations; I inſinuated my ſelf therefore amongſt others into the friendſhip of a Widow, who was of her Couſins, and one of her moſt intimate Friends, named *Olonie*, who ſignified to me the day and hour, ſhe was to come to her Habitation: I arrived there a little after *Erigone* was there entred, at the firſt ſight of her in the Chamber, I pretended I was ſurprized, and ſeem'd willing to retire. But *Olonie* who knew my Deſign recall'd me. *Where go you then* Elandre? ſaid ſhe. *Is there any one here, of whom you are afraid?* *Erigone* who ſaw me enter, roſe up, and as ſhe ſought a pretext to ſhun me, ſhe reply'd with an inſolent and diſdainful tone: *It muſt undoubtedly be my ſelf my Couſin, and therefore I go to leave you together.* At the very inſtant ſhe went forth, although her Relation did what poſſible might be imaginable to diſwade her, neither the offers I made to withdraw my ſelf, nor any thing elſe could prevail with her to remain there. I did not retire my ſelf nor would be repulſed for that, and being inform'd another time that ſhe was to come after dinner to the ſame Relation, I firſt came there, my deſign ſucceeded not a whit better, but rather leſs, by reaſon the Domeſticks of *Olonie* knowing I was there, ſhe paſt away ſaying, ſhe came only to excuſe her ſelf.

I attempted three or four other times to accoſt her, but ſhe precautioned her ſelf ſtill with ſo much dexterity, that ſhe deprived me of all means or rather ſhut me up all the wayes, but one which ſhe her ſelf did not defie, and which was procured me, in concluſion by the ſame Relation. *Olonie* had a fair Countrey-houſe the other ſide of *Lariſſe*, about fourty furlongs from the City; and ſhe engaged *Erigone* to ſpend there ſome certain days with her. We conceived it expedient, *Olonie* and my ſelf, that I ſhould go there to find them; but to avoid all imaginable ſuſpicion, I pretended my ſelf ready to go forth from *Lariſſe* to return to my own home; and as the houſe was in the way, I feign'd to have bin fled and diſmounted in paſſing by, and that I would demand a retreat there, until I might be able to return, to make up my equipage at *Lariſſe*. That which we had accorded and conſerted to, was put in execution, and two or three days before the Voyage of *Erigone*, having demanded a little audience of her to take my leave, the refuſal ſhe made me, prompted me to write her this Letter.

ELEANDRE to *ERIGONE*.

I Should be very angry that any other than my ſelf ſhould give you the good news, I have to tell you, I depart at laſt for Thebes, *Madam, and thereby free you, from the ſight of that unfortunate one, whom you ſo much hate, who perſecuted you every where, and gave you ſo much and ſo many troubles to ſhun him. A Novelty ſo pleaſing to you, doubtleſs merits your permiſſion of my delivering it you vocally, but you have refus'd me that happy conſolation, by reaſon you had little or rather no regard to conſerve the life, and therefore wiſh no other than the death of*

ELEANDRE.

This Letter was given her, but I thereto received no reply. In fine, *Erigone* and her Couſin departed, and two dayes afterwards I mounted on horſeback and arrived by night near the Houſe of *Olonie*, by reaſon I conceived that certain time moſt proper for my deſign. I ſent back my Servants and Horſes to *Lariſſe*, with directions to wait upon me there, and as for my ſelf I went on foot (only with one Slave) to the Houſe of *Olonie*, and counterfeited the beſt I could my Perſonage, and even pretended that I had bin Wounded, and put my Arm in a Scarf, ſo that in effect, *Erigone* was perſwaded that I had bin fled, and that I had only withdrawn my ſelf to the houſe of *Olonie*, through hazard and neceſſity, and there to demand a place of retreat. So that I had the time deſired to remain there, for as I had pretended the loſs of my Equipage, and that *Olonie* had ſent back through deſign her Chariot to *Lariſſe* under ſome pretext; I might continue there unſuſpected, until I had recovered the Horſes. To this feign'd deſign, *Olonie* who was extremely jocund and merry, betook her ſelf to with jeſt me the ſelf ſame Evening, upon the account of my allighting; and as ſhe had an excellent Wit, ſhe pronounced a thouſand pleaſant Paſſages thereon, and I rejoyn'd as pertinently as I could: but what ever we could do, that and the following Night, it was impoſſible for us to ingage *Erigone* in our floricks, I would ſay frolick, and pleaſant converſation; but on the contrary, ſhe appeared to us ſtill to be unconceivably melancholy. So that the third day ſhe became ſick, and from the commencement of her Malady or Diſeaſe, the Phyſicians conceived, that not only her ſelf would be in great danger, but even alſo thoſe that approached her. That cauſed *Olonie* to be ſurprized with fear, becauſe that at that certain time, there was much diſcourſe of the Plague; ſhe abandon'd her own houſe, to go into that of one of her friends, and left poor *Erigone* deſolate to the diſcretion of her Domeſticks. And as I foreſaw and obſerved the ſmall Succor that ſhe could have from thoſe ſort of People; I reſolved to remain with her, even though my own life were indangered, I would not therefore that ſhe ſhould know any thing, leaſt it might give her ſome diſturbance. I contented my ſelf to have an eye to all that was conducing or might be convenient for her, and gave order that nothing imaginable ſhould be wanting. My cares were crown'd with ſuch happy ſucceſs, that ſhe recovered, and teſtifyed to me her grateful acceptance, when ſhe had underſtood it.

Then I found my Fortune a little changed, as in relation to her, but not according to my wiſhes, for all the change that there was, that ſhe daign'd or vouchſafed ſometimes to liſten to unto me, and in the end ſhe came even to ſuffer me, to practiſe and uſe my indeavours, to divert her ſometimes by ſport and merriment.

We continued there fifteen days after her recovery, and after the return of *Olonie*; *Erigone* being not yet fortified with ſtrength ſufficient to travel on the Road, I and ſtill feigning ſome pretext, under which to diſpence my departure. I would not ſlip that opportunity without declaring more clearly and manifeſtly the paſſionate I had for her Love and now behold the manner how.

One day as *Olonie* was imploy'd in giving ſome neceſſary Orders, I found my ſelf all alone with *Erigone*, walking upon a plat-form or great hillock, where hence one might behold the faireſt ſight and proſpect in the World, and whence one might view all the beauty of the Houſe. *Erigone* underſtanding that I praiſed them after at a very high rate, and above all that I could not ceaſe to hold my peace, with reſpect to the excellency of the fruit that we had there eaten, and leſs yet of the good reception from our Hoſteſs in common. *Indeed*, reply'd ſhe to me ſmiling, *you have a very great deal of confidence, to cauſe your ſelf to fly here, and come to help us to eat our fruits, and a flight which hath led you to ſuch a pleaſant place, amongſt ſuch good Company, and who hath made you ſuch good chear, it's to me extremely ſuſpicious. I conceal not from you*, reply'd I, *but that I have cauſe to complain, if I have bin worſe treated here then I expected, for I believed my ſelf abandoned for my furniture and array, and I ſee well that 'twill coſt me my Heart and my Liberty.*

She feign'd to believe that this ſweetneſs and pleaſance was for *Olonie*, *It's to therefore*, reply'd ſhe, *if you believe them be loſt, I would counſel you to take your flight; for I would find that you ſhould pay your ſhot very dear, and that your Hoſteſs would have worſe treated you than ſhe would have done thieves. But, Madam, ſhall I reaſſume then what they have already loſt, to what purpoſe then would ſerve the flight, unleſs it be yet in the loſs of the hope of their recovery in withdrawing at a greater diſtance from her, who hath taken them from us. In this caſe*, reply'd ſhe, *I have nothing to ſay to you; you know in what plight your Affairs ſtand, and it concerns you to conſult your ſelf. It's very much rather to you, Madam, reply'd I, it's much rather to you, from whom I ought to demand counſel, ſince that upon you alone depends the ſtate of this poor heart, and this poor liberty that I have loſt.* *Erigone* appear'd aſtoniſh't, turning her Eyes towards me, and recoyling one or two Paces. *What* Eleandre, ſaith ſhe, *Is it to me that you direct theſe words? and remember you well who I am? I remember it ſo well, Madam*, reply'd I, *that I have your Image before my Eyes without intermiſſion, ſo that it's engraven in my heart, and tells me every hour, and in every place, that you are the faireſt, the moſt ſpiritual, the moſt wiſe; in a word, the moſt accompliſht Perſon throughout the World. You believe it not* *without doubt* Eleandre, reply'd ſhe coldly and faintingly, in betaking her ſelf to walk; *for if you believed me wiſe, you would not thus diſcourſe me*. *Madam*, reply'd I to her, *the love I have for you, is ſo reſpective and pure, that it cannot wound the vertue of the moſt ſcrupulous, nor yet the moſt auſtere Wiſdom of the World.* She pauſed yet a little at theſe Words and ſpake. *What you continue* Eleandre? *I ſhould fear leſt ſome one ſhould hear you, for they would never imagine that you ſhould have the boldneſs to treat of Love to the Widow of a Man, whom you have ſlain, at leaſt that ſhe would not have any conference with you. Ah Madam!* reply'd I, *this preſumption alſo coſts me very dear, for in fine, I muſt not flatter you it. There is ſix Months that I have lov'd you, there is ſix Months that I ſeek occaſion to declare it you, there is ſix Months that I languiſh between hope and fear, and 'tis not but at the laſt extremity and upon the point of loſs of life, that I hazard my ſelf, to declare it you. Yea Madam I lov'd you almoſt from the moment that I had ſeen you; I had not ſooner made that innocent, which renders me ſo guilty in reſpect of eſſay towards you, but that I was puniſht by the ſame Eyes, which were the Evidences of my Crime, in cauſing me to be arreſted, detain'd and made Priſoner; you bound me in other bonds much more ſtrong and ponderous than thoſe of the Juſtice, and when you demanded my Sentence of Death from the Judges, you your ſelf prepared me one, whence they were in no capacity to deliver me.* Eleandre, reply'd me, Erigone, *I conceive that you have without doubt loſt your Wits. There is no doubt thereof, Madam* reply'd I, *doubt not thereof; I have too ſtrong a paſſion for you, to be able to preſerve me my Senſes, and I pride my ſelf that I have loſt them, ſince it depaints and marks out the violence of my Love. Well ſaid* Eleandre, reply'd ſhe, *it's convenient to pity you, and the ſole pity that I can altogether conſent to diſcharge my obligation to you, and to that of my Husband. I will have you reaſſume your Wits, and thereby let you ſee by good reaſon, how rediculous and extravigant your Enterprize is, and hath bin, and accordingly to capacitate your ſelf, in making reflections in order to your cure.*

Madam, interrupted I, foreſeeing where at ſhe drove, *I have conſidered of all that you would have told me, and poſſibly ſomething more: but of all that which is repreſented me, I can find nothing that can hinder me from loving you, becauſe nothing can render you otherwiſe than infinitely amiable to me.*

I very well know, that I love a Perſon, who hates me, who regards me as her moſt mortal Enemy, and that I am an object of her Averſion and Horror, and who poſſibly would be glad to ſee my death, which ſhe hath already wiſhed and proſecuted, I know well that beſides her averſion, ſhe will oppoſe me with a thouſand reaſons, and thoſe very pertinent and becoming. In a word, I very well know that I ſwim againſt a ſtrong Torrent of Difficulties and Obſtacles, and that I cannot almoſt expect any reaſonable hopes; but I have very fairly had repreſented me all theſe things, I love, and it concerns you may Madam, to tell me a ſtronger reaſon which excuſe me, from having bin able to taſt any. It's not that I imagine that I act with reaſon, I cannot then hope to convince you. For give me leave, Madam, to tell you this, wherefore this hatred, and this capital Averſion againſt a Man, who never had other than a tender reſpect for you? If you have loſt your Husband, was not he even himſelf the primarily original Cauſe?

What is there that I have contributed, but an innocent Will, and what but a deſign to ſave you. It was a furious Malady that poſſeſt him, to precipitate himſelf in deſpight of me, upon his own ruin. If you hate all that was any way contributary towards his death, hate him therefore who was the principal cauſe, or rather hate the Gods that would have it ſo, and who by an extraordinary puniſhment have viſibly chaſtiſed his Cruelty and furious rage. As for me, what have I deſerved, but to be condoled? I went to expoſe my life, Pardon me, Madam, if I ſay ſo, it's not through reproach, for I ſhould hold my ſelf happy to have loſt a thouſand Lives in ſo fair an occaſion, it's not but in my own juſtification that I ſpeak. I went there to expoſe my ſelf through a pure ſentiment of compaſſion, and all my recompence was, that I have bin put in Priſon, convened before the Judges, treated as a Murderer, and as an Aſſaſſinate, expoſed to an Infamous Condemnation of Death, and that which I moſt reſent and am moſt ſenſible of, and a thouſand times more rigorous than all the reſt, I drew upon my ſelf all your indignation. All the Judges, all the Relations of the dead, all Lariſſe *concluded me innocent, and you alone have held me as guilty. Will you be aſtoniſht, Madam, if all your reaſons have not bin able to do any thing againſt my Love, ſince that all theſe that have convinc'd ſo many other Perſons, have had no power over your hatred.*

She liſtned to me as long as I ſpake, and I conceived ſhe had taken pleaſure, to find and feel that her ſoul was not any whit moved with all that I had bin able to ſay. After I had concluded, diſdaining almoſt to anſwer me. *You have reaſon,* Eleandre, *rejoyn'd ſhe, I am a Woman altogether unjuſt, and I am aſtoniſht that you knowing me to be ſuch, can yet find me lovely as you have ſaid.*

She withdrew from me at theſe Words, and went to find out *Olonie*, to perſwade her departure the ſelf ſame day to return to *Lariſſe*, or to give her permiſſion to go there all alone. As for me I remain'd ſo penſive, and ſad, ſo confuſed, and with that ſtung and netled with a violent vexation againſt *Erigone*, that I was amazed how I could continue to love her.

But it's impoſſible to fly from Deſtiny: when the Heavens have reſolved ſomething, all that ſhould appear to divert us from its end, leads us thereunto, and it ſeems to be pleaſed in changing, for that the ordinary effects of all cauſes, and in very deed this vexation was no other than a fire, which increaſed that of my Love, and inſtead of repelling me, I felt that my Paſſion became yet more violent.

We return'd to *Lariſſe*, where I found my ſelf far more unfortunate than ever, for *Erigone* had found in the end, that my pretended flight, had bin no other than an artifice, conſorted and contrived between *Olonie* and my ſelf, and therefore conceived ſuch a ſenſible apprehenſion againſt her Relation, that ſhe brake with her, and ceaſed any more to viſit her. So that I loſt opportunities of ſeeing her, and with this occaſion, I loſt almoſt all the reſt of my hopes, in that ſtate, I would make an effort or eſſay upon my ſelf, and reſolved to return to *Thebes*, to deface and raſe out there, through better Fortune, and more deſirable Ideas, that which cauſed me ſo many troubles and diſpleaſures. I therefore departed from *Lariſſe*, and that which then extremely ſatisfy'd me, I went away omitting to take my leave of *Erigone*. If the Heavens had permitted, I had at *Thebes* wherewithal to forget this ingrate

grate one, and wherewith to make me put in Oblivion, for my Father who there impatiently expected me, had accorded and provided for me, without my knowledg, one of the faireſt and richeſt Ladies of the City, not any wiſe doubting, but that I would have held my ſelf happy in the choice he had made for me.

In the interim the ſole propoſition which he made, conſtrain'd me to think I ſhould dye with grief, and the change of the place carryed nothing away towards my Love, but that its abſence augmenting my deſires, encreaſed yet my Paſſion. My Father being dead at the ſame time, I found my ſelf the Heir of a conſiderable Inheritance, and as I had always more of *Erigone* in my thoughts, I had a deſign to return to *Lariſſe*, where I imagined that the change of my fortune, and two years time expired ſince my departure, might make me find ſome change in her heart I return'd there in a ſufficiently good Equipage. I ſaw her, but found her not a whit changed, and as ſhe had a Spirit naturally looſe from all manner of Intereſt, and that ſhe deſpiſed the major part of that which flatters all others, the more I ſuppoſed ſhe would value the advantage of my Fortune, the more ſhe demonſtrated an indifferency and inſenſibility.

All theſe things inflamed me yet the more, inſtead of calming and cooling me. For I took them as ſo many marks of high and exquiſite vertues.

I diſcovered my ſelf to ſome of her Relations, and diſcourſt with thoſe in whom ſhe placed moſt confidence, and made them ſo well to reſent my reaſons, that they were perſwaded; ſo that her neareſt Relations, even thoſe of her deceaſed Husband, (whom ſhe regarded more than ſhe did thoſe of her own) ſpake to her in my favor. But their counſels could make no impreſſions, nor have any influence upon her Spirits, and ſhe even quitted *Lariſſe*, without telling them where ſhe was going, to deliver her ſelf, as ſhe told me, from their importunities, as well as mine. We were for ſome time ignorant of the place where ſhe went; at length I underſtood, that ſhe was retired into this Valley, where ſhe hath bought a little houſe, which you ſee-before you.

I repaired there immediately, not being able to live a moment without her; and finding that ſhe reſolved here to lead the life of a Shepherdeſs, I at the ſame time determin'd to lead the ſame kind of Life, and ſignified to her, that I renounced willingly all the Wealth I had at *Thebes*, rather than I would ever abandon her. But neither my pleaſant and obſequious deportment, nor a thouſand ſubmiſſions, that I had newly practiſed to bend her, were of any efficacy, nor ſerved for any other end, than to leave me hopeleſs and deſperate. I knew there was no other remedy for me, but death.

Behold the cauſe of my reſolution wiſe *Telamon*, for in fine, what ſhould we think of, but only death, when we have no manner of content, nor pleaſure in life? At leaſt that kind of death, which I have choſen, would not it give her occaſion to blame my deſperation or precipitation; and I hope that the cruel one would have had ſome horror her ſelf, by reaſon of her obduration, when ſhe ſhould have had leiſure to contemplate the ſubject that I had unprofitably given her to repent her ſelf.

The unfortunate *Eleandre* finiſhed this hiſtory in a manner, ſo pitiful and ſenſibly touched and concerned, that *Agamée* and *Telamon*, were both melted and moved to compaſſion; and ſo much the more, that at the ſame time his Forces, the recital whereof had drained and exhauſted them, the ſenſibility whereof he had not felt nor was diminiſhed in the height of diſcourſe, nor was he ſuſtained, but only with pain, he was conſtrained to lye down all at length, and covered his very face with his Cloak, as if he ſaid, Adieu in the day wherein he would wholly have renounced all, if *Telamon* changed not the face of his deſtiny.

Agamée not only beheld *Erigone* with ſome kind of anger and indignation, but as if he had not then too much ſubject to be ſatisfyed with that fair Sex, he could not forbear to cry out: *O Women, muſt the Gods have given you an Empire ſo abſolute over the Spirits of Men, and muſt theſe Men aſſiſt yet their own blindneſs, to make you the cruel Miſtreſſes of their reſt and of their Lives! Telamon* ſeem'd to have taken no notice of this ſmall tranſportation of his friend, but turning himſelf gently towards *Erigone*, he ſignified to her, that he was ready to hear all that ſhe was deſirous to ſpeak in her own defence, in the difference wherein ſhe ſhould be willing he ſhould be a Judg.

Erigone did accord and conſent in the confidence ſhe had of the ſincerity of *Eleandre*, and of all the recital he had made, but ſhe could not accord with him in the opinion that he would have given in relation to their Judges, touching the injuſtice that ſhe ſuppoſed they had made her. But on the contrary, ſhe failed not to employ this eloquence, which to her was natural, to indeavor to perſwade *Telamon*, that all the injuſtice conſiſted in the obſtinacy of *Eleandre*, and if the Shepherd was not convinced by her reaſons, he could not defend himſelf from being ſhaken. *Eleandre* anſwered nothing thereunto, be it by reaſon of the weakneſs wherein he found himſelf, be it that he believed he had there given ſatisfaction enough already. So that being willing to deſiſt from further ſpeaking, neither to the one nor the other; it remain'd to *Telamon* to pronounce ſentence. But this wiſe Shepherd to whom the cauſe of *Erigone* appeared the leaſt equitable, would not therefore uſe that authority ſhe gave him to condemn her. He was willing that ſhe ſhould judg her ſelf, and by that means convince her by reaſon; having then diſcovered that all her repugnancy proceeded from no other ſentiment than honor, which prohibited honeſt Women, for any cauſe whatſoever, to entertain thoughts of eſpouſing the Murderer of her husband, ſhe knew ſo artificially to contend the ſcruples of her Spirits, by the difference that was made her betwixt the actions, which the intentions rendred criminal, and thoſe that are juſtified by their proper cauſe; ſhe knew ſo well to diſtinguiſh *Eleandre*, murtherer of her husband, as ſhe conceived him from *Eleandre* Deliverer and paſſionate Lover of *Erigone*; ſhe knew ſo well, in fine, how to ſhew him that it was not *Eleandre* who had ſlain her Husband, but that it was her Husband who would have kill'd *Eleandre* and ſhe too, and who had even kill'd himſelf: and if then ſhe changed not abſolutely her obſtinacy, at leaſt ſhe diſpoſed of it ſo, as to give a beginning of ſome hope to this Shepherd and poor Lover, that he might take ſome care of his own life.

After that *Telamon* had thus laboured for the repoſe of deſolate *Eleandre*, he reaſſumed his Inquietude for his dear *Tarſis*, or however as may be ſaid to reaſſume that which he had never quite quitted. For although he had a little before heard ſome news, they had not omitted to hold or keep him ſtill in ſuſpence; and he was then allarm'd ſo much the more, in regard that this Shepherd delayed his coming to find him, longer than he had expected. He ſpake with *Agamée* when he ſaw *Celemante* and *Ergaſte* to return, whom *Telamon* had left, as we have ſaid, to take ſome care for the tranſporting of the dead body of that unknown one, near unto whom he had met them.

He knew from them, that they had bin delivered from that trouble, by ſome Cavalliers who having placed the dead Corps before one of them, was afterwards gone to take the ſame care of the other dead one, whom *Telamon* had ſeen near the Pond, and was afterwards return'd towards *Gonnes*. *Telamon* inquired of theſe two Shepherds whether they had not met *Tarſis*, and as he ſpake unto them, they ſaw him arive. *Telamon* ran immediately towards him, and impatiently demanded of him whence he came; *Tarſis* inſtead of replying him, demanded himſelf, *Whether he had learn'd nothing of* Zelie, and ſeeing that he told him nothing of news. *Ah my Brother!* cryed he, *there is neither hope nor conſolation for me.* *Telamon* feared that this Shepherd had learnt, after he had quitted them, ſome mournful news of *Zelie*; he therefore inquired of him yet more amply than he had done at the firſt approach, of that which the Shepherd had known, but he found in concluſion, that the ſubject of his diſpair was no other than the unprofitable ſucceſs of their inquiry.

Tarſis afterwards recounted to his Brother, but with a voice interrupted with Sighs, that which had detain'd him that long time. He told him amongſt others, that at his coming out of *Hippiqué*, ranging one ſide and the other, indeavouring to learn ſomething of *Zelie*, he had ſeen ſome Women paſs a far off in a Chariot, invironed with a numerous Company of armed Men, that his love having then made him doubt, whether *Zelie* might not be amongſt them, he went in purſuite of the Coach or Chariot; and that as he was following of it, he perceived *Telamon*, from a riſing ground where he had paſt, and from whence he had ſent him a Shepherd, that this purſuite had inſenſibly drawn him even to *Gonnes*, where he knew that theſe Ladies were the Princeſſes *Troyade*, *Arſinoe* and *Antigonée*, whom *Alcime* had detain'd Priſoners, and whom he had cauſed to be conducted from *Pidne* to *Gonnes*.

Ergaſte and *Celemante* having joyn'd themſelves to them, ſadly ſignified to them the reſentment they had for theinquietude of *Tarſis*. *Agamée* wiſht even that *Telamon* would preſent him to his Brother, becauſe it was almoſt Night, this wiſe Shepherd, who would not quit *Tarſis*, ingaged him to come to lye at *Cenome*. They wanted not ſubject wherewith to entertain themſelves by the way. So many Adventures preſented them in ſo little time, that they ſeemed, Fortune had taken delight and pleaſure to pile and heap them one upon another, ſufficiently furniſhing them, with ample Matter of diſcourſe. *Agamee* above all, had perpetually in his Mind, the miracles which he had read in the hiſtory of *Kion* and *Leonides*: but *Tarſis* could not dream of any other than of one only one of all his Adventures. The loſs of *Zelie*, occupied and took up all his thoughts. If he made reflection ſometimes upon any others that hapned to him, that was but there to ſearch out the clear manifeſtation of that which cauſed the only ſubject of his thoughts.

His Brother and Friends uſed all their indeavours to comfort him, and each of them according to his own *Genius*, one may ſay, that they eſſayed all the different and various ways imaginable. *Telamon* who was tender and complaiſant, entred into the ſentiments of his dear Brother, and that was no other, but in diſſembling his grief, that he indeavoured to mitigate and ſweeten it. *Ergaſte* who had his Wits more prompt and witty, oppoſed it openly, and would have convinced him by reaſon. *Celemante* having an humour more frolick, was deſirous to make a diverſion of his diſpleaſure, and indeavoured by little and little to change their ſerious diſcourſes and conſiderations, to more pleaſant and jocund Entertainments. *Agamée* who was preoccupied and foreſtalled with his own proper diſpleaſure, retired always to himſelf, and conſolated him by his own example.

Amongſt other things, *Telamon* ſaid unto him, *My dear Brother without doubt you have cauſe to be afflicted, but you muſt not therefore figure and frame things to the utmoſt extremity, after the Idea of your own troubled imagination, you know very well that* Zelie *is wiſe, and you alſo do not in any wiſe doubt, but that ſhe loves you, and the very laſt words that you your ſelf repeated, are a very authentick and an aſſured teſtimony thereof. You ought not therefore to think that* Zelie *being prudent, would not do any thing of concernment and importance, without due and mature conſideration, nor that ſhe loving you, could take any reſolution, which might wound the amity and friendſhip ſhe bears you. That which I imagine is, that this Shepherdeſs not being willing to ſee you againſt the Will of her Father, and moreover, not being able to live ſo near you without your ſight, ſhe is poſſibly withdrawn to the houſe of ſome one of her Friends, and there to attend the change of* Lucippe. *However it be ſaid* Ergaſte, *I find* Tarſis, *you have no new ſubject to afflict your ſelf. How long hath it bin, that you told us that you had loſt hopes to eſpouſe this Shepherdeſs, and that you are reduced even to that neceſſity to deprive your ſelf of her ſight? In very deed, you ought to eſteem your ſelf happy in an occaſion which ſhould finiſh the diſſolution of your Ingagements, and thereby rendred you free and at liberty, without which you had, it may be, bin in ſome more than ordinary pains and trouble to have had a recovery.* Have you not been not long ſince, in the moſt diſmal and deplorable ſtate imaginable? For I avow to you, for my part that of all the tortures and racking torments of Love, I find none ſo unſupportable, as to be near one beloved, and to be obliged to live, and to live as if they were ſeparated a hundred thouſand furlongs, and to be preſent and abſent all at once; that is to ſay, to feel the movements of ardour and impatience, which repreſents the preſence of the Miſtreſs, and at the ſelf ſame time all the regrets imaginable, all the inquietudes, and in a word, all the troubles and pains of abſence.

It muſt be avow'd, reply'd frolick *Celemante*, if we were all very wiſe, we ſhould never dream of having to do, either with love or friendſhip: and I ſay it all before thee *Ergaſte*, than me the very firſt, I was very much a fool, when I went to ingage my ſelf to be thy friend. For tell me a little, if there be any thing more rediculous than to ſee a Man, who hath ſtill naturally more pains and trouble, than he can ſuſtain, ſhould he yet go and contrive and aſſociate himſelf, and bring upon his own ſelf the troubles of others, and that by example, that I ſhould go and conſtrain my ſelf to condole all thy diſpleaſures and regrets,to be a Co-partner and Comrade in all thy weakneſſes,and to ſuffer for all thy follyes. But that which is worſt of all, muſt it not be the loſs of ones Wits and Senſes to be figured, as I have formerly bin, as if I could not live without thee, as if I had already lived there in times paſt, and as if there were not one hundred thouſand others, with whom I might live without doubt much better? *Ergaſte* anſwered him not, by reaſon he ſufficiently divined what was his intention, and that he would leave him at leiſure with *Tarſis*, to make himſelf applications upon theſe reflections.

So *Agamée* began to ſpeak: O Shepherd! ſaid he, addreſſing himſelf to *Telamon*, that you have reaſon to ſay, if we were very wiſe, we ſhould never dream of Love, for can there be put into the Spirit of a Man, any thing more dangerous than a deſire, to overpreſs and overwhelm our ſelves with longer pinings and impatient Conſumptions, and which makes our deſtiny depend upon a feeble Sex, unconſtant, capricious, petulant, and in as great an incapacity to command, as to obey. I can better ſpeak than any other Perſon, becauſe I know it by experience, and that I envy *Tarſis*, all the ſubject that he believeth he hath to be afflicted. *Telamon* who ſought no other than an occaſion to take from *Tarſis* the application which had unfortunately ſeized his Spirits, had bin very joyful to have taken theſe pretexts, and ingage *Agamée* to make them a recital or repetition of his Adventure, imagining that he would not have made any ſcruple to tell it, ſince he made no complaints before them:and he demanded this repetition ſo much the more willingly, in regard he remembred, that he had heard him ſpake before, that if *Tarſis* knew it, he might thereby be able to meet with reaſons to conſolate himſelf. But in regard they found themſelves ſo near that Hamblet, and that it was likewiſe very late, and that *Agamée* had Affairs, which obliged him to retire to his Hoſts houſe, he beſought *Telamon*, to remit the party or match to another day, and quitted them with impatience to rejoyn them, which is not comparable, but to the extraordinary eſteem which he had conceived for theſe illuſtrious Shepherds.

The End of the Third Book.

Tarſis and Zelie.

The Fourth Book.

TARSIS repoſed not all night, he wholly ſpent it in ſuch regrets and alarms which are not conceiveable; framing in his conceit a thouſand diſmal reſolutions, the execution whereof was not ſuſpended, but though I know not ſome remaining hopes, that he ſuppoſed or felt even ready to finiſh. He repaſt and went over again yet a thouſand times more, all the circumſtances of his diſgrace: but the more reflections he made thereon, the more he found ſubjects and grounds of deſperation. For though he had bin willing to perſwade his Brother, that aſſurance that he had to have heard and ſeen *Zelie* in the ſame boat, which he had over-taken by ſwimming the preceding Night, and where he alſo had not however found her moment afterwards; that meeting that he had made the Morrow of the ſame Boat, by the brink of the River, according as he conjectured by the roll of Papers which he there had found; this unprofitable ſearch, that not only himſelf, but ſo many other perſons whom he had ſtill known, had made all the day by the orders of *Leucippe* and *Melicerte*, and above all, that reſolution of loſing himſelf once for all, what he had underſtood alledged by the Shepherdeſs, from her own Mouth, a little before he caſt himſelf into the River. All theſe things (I ſay) ſeemed to him convincing proofs of a diſaſter, which he could not imagine alone without trembling and ſhaking with horror.

After having finiſhed the diſſipating of theſe mournful and violent agitations of Spirit, the ſmall forces that the weariſom teadiouſneſs of the preceding night, and thoſe which the day had left; in concluſion, ſleep or rather laſſitude and weakneſs had ſhut up (in deſpight of him) his eyes, and he ſlept ſome moments, only at the hour that the day light awakens others. *Telamon* came a little afterwards to his Chamber, to know how he had paſſed the Night, but ſeeing it faſt ſhut, and having heard no noiſe, he withdrew himſelf for fear of giving trouble to a repoſe, that he much doubted had neither bin very long nor very quiet. Then when *Tarſis* who ſlept, but as we uſually ſay, dogs-ſleep, had heard him, he lept out of his bed, and inquired whether he had heard nothing of *Zelie*. *Telamon* ſeeing that he was awake, returned and came into the Chamber and asked of him how he did. *Ah my Brother*, anſwered the Shepherd, *make you any doubt of the eſtate wherein I am, ſince you have learnt no news of* Zelie? And being almoſt already clothed, he beſought him to go with him to *Callioure* to know that which *Leucippe* and *Melicerte* had underſtood. They had already entred into a Meddow, which extended it ſelf from the South from *Cenome* to the River *Penée*. When he diſcerned an old Man on horſe back, which came towards them upon a hand or rather a wild gallop, from the diſtance that he might ſpake unto them, he demanded of them the way to the houſe of *Alcidias*. *Telamon* and *Tarſis* preſently believed that the ſound of his voice was not unto them unknown, and they had the ſame conceptions of his Phiſiognomy: but when this Cavalier, who ſtill approached them, was near enough to give them opportunity and liberty well to conſider him, they believed him to be *Straton* the Philoſopher, the ſelf ſame whom they had known at *Panticapée*, and who had written their Hiſtory to the Prince *Philadelphé*.

Straton was no leſs ſurprized than they, when he had confronted them, but the opinion he had of their death, hindring him their knowledg, he admired only the ſimilitude and reſemblance, which he found of theſe two Perſons, with thoſe two unfortunate Brothers, whoſe memory were to him ſo dear, and this reſemblance renewing in him the regret he had had of their loſs, in bringing it to their remembrance, and he could not avoid ſpeaking with a ſigh, and lifting up his Eyes to heaven. *O Kion! O Leonides.*

Although he pronounced thoſe words very low, *Tarſis* and *Telamon* (who attentively obſerved him) well underſtood them, and theſe words having finally decided ſome remaining ſtaggering and wavering uncertainties, which held them in ſuſpence, they made no further doubt but that he was the very ſelf ſame Philoſopher *Straton*. So that *Telamon* firſt of all running to him; *O Straton* cry'd he, *is it poſſible that 'tis you?*

Never was ſurprize ſo great, as was that of *Straton*'s, when he had underſtood by *Telamon* and *Tarſis*, that they were thoſe two whom he had known. He haſtily alighted from his horſe to imbrace them, and demanded of them a hundred times one after another, and chiefly of *Tarſis*, how it was poſſible that he could be living. *Alas* Straton, reply'd *Tarſis*, *I am more aſtoniſht than you, although for different reaſons for you are doubtleſs aſtoniſht, that I have eſcaped death, by reaſon of the condition wherein you ſaw me at* Panticapée, *and I am not aſtoniſhed, but that I have bin able to conſerve my life at* Tempé, *where Fortune perſecutes me with much more rigor, than ever it did elſe where.* Theſe words were accompanied with a thouſand Tears, which made *Straton* believe, that the diſgrace of which *Tarſis* had, was very ſtrange, ſince it ſeemed that it defaulked and abated from that great courage, which ſo many other perils and dangers could not be able to move; for which reaſon he inquired of him the cauſe. But *Tarſis* not judging that time proper nor convenient to entertain him, prayed him to defer that diſcourſe to another ſeaſon, and beſought him to tell him how he had bin brought to *Tempé*, and above all, what had cauſed him to inquire for the houſe of *Alcidias* his Father.

Straton underſtanding that *Alcidias* was father unto *Telamon*, teſtifyed much joy, and that news brought to mind ſome marks upon his face, on which he had not ſeen, more than ſigns of ſome extreme grief, ſince he had inquired of him the ſubject, which had brought him to *Tempé*.

O great Gods! cryed he, liſting up his eyes towards heaven; *I doubt not, but that you have taken a reſolution to ſave my Illuſtrious Prince, ſince that in this diſgrace, you have taken the care to fall into the hands of* Kion *and* Leonides. Then addreſſing himſelf to them, *I believe not,* continued he, *but that the misfortune which conſtrain'd me, to ſeek the dwelling place of* Alcidias, *was capable of any conſolation, but it muſt be avow'd that the Gods ſent me more than I could be able to hope in ſo diſmal and mournful an occaſion, to cauſe me to meet you yet living, and in a place where I have ſuch great need of friends, and where I find you ſo apt, fit and ſeaſonable to favour my deſign, and that I may in conſequence receive from you ſome marks of your Generoſity. For in fine, I will not conceal from you, that Fortune hath ſince a certain day put (for ſo I may ſay) the life of one of the greateſt Princes of the World, into the hands of* Alcidias. *But are you willing that I ſhould unridle you this obſcure Myſtery?* continued he, ſeeing their ſurprize, *if it be convenient for you and your leiſure will permit, conduct me I beſeech you to the houſe of your Father; for although it was but yeſterday in the Evening that I departed to go to* Gonnes, *it is in that I went aſtray in returning or coming from thence, and I will declare unto you in requital, by the way, the ſubject of all our mournful Adventures and Paſſages.* Although theſe two Shepherds penetrated not the ſence and meaning of this diſcourſe, yet they judg that this meeting hath ſome dependance upon that of thoſe Cavaliers, whereof the moſt apparent had bin tranſported the preceding day, in ſo ill a plight at the houſe of *Alcidias*; and the advantageous Opinion, that both the one and the other had immediately conceived, not having bin able to leave them, without a very great deſire to know him, they were raviſhed to find ſo favourable an occaſion, beſides that which I invited them to another place. However as it was not ſimply to ſatisfy their curioſity, that *Straton* had beſought them to go with him, but that he ſignified to them alſo, that he had need of their aid in an important occaſion, and that it was neither becoming them, nor would it ſuit with their generoſity to refuſe him, they were then a little ſtraitned. However *Tarſis* ſpake to him thus freely. *Straton* if you abſolutely have need of two Brothers, neither the one nor the other will heſitate nor deliberate in following you: But if one alone can ſuffiſe you, in the ſervice you deſire of them, I pray permit that they may be ſeparated for ſome time, and that while my Brother goes with you, I go to a place, where moſt important Affairs do require us both. *Straton* underſtanding that they had Affairs, made an excuſe for his own part, and would not only have declined even the acceptance of their offer, nor yet permit them neither the one nor the other to withdraw from their Affair, if it were his own ſole and proper intereſt and concern that he went upon there; but as he acted on the behalf of a Perſon of high Quality, to whom he would give place, and for whom he had the higheſt eſteem of any Perſon throughout the World, he did what he might poſſible be able to do, to ingage *Telamon* not to refuſe him. *Telamon* had would not have done it, though his life had bin at Stake to have gone there, If there had bin no other than his own intereſt that had called him elſe where: But as he acted in the ſervice of his dear *Tarſis*, and above all, that in the condition wherein he ſaw him, he feared the conſequence of his diſpleaſure, he could not well reſolve to abandon him. *Tarſis* did ſufficiently remark and obſerve him, and doubting the ſubject and cauſe of his apprehenſion: *My Brother,* ſaid he, *let it not be ſaid, that we have refuſed* Straton *the Philoſopher the only ſervice that he ever required, and that in our own Countrey. It's with grief that I ſee my ſelf deprived by the diſgrace you know, from that ſatisfaction that I would have had in rendring it him my ſelf.*

Supply therefore for me, my dear Brother, beſides you know I have not at preſent need of you; and I proteſt unto you my dear Telamon (added he very ſoftly imbracing him) *that I will have a care of you for* Tarſis *as long as you will have a care, for him to ſuccour our common friend.* *Telamon* could not then diſpence with the leaving him. *Tarſis* took leave of *Straton* only as for ſome certain hours, and continued his way towards *Callioure*, whileſt the two others took that of *Hippique*. *Telamon* would have obliged *Straton* to mount on horſe back, and told him for that end, that it was very far from the place where they then were, to the houſe of *Alcidias*: but *Straton* would by no means do it, but led his horſe by the bridle and walked ſide by ſide with *Telamon*, and ſo entertain'd diſcourſe on the ſubject of his Journey.

I would not ſo liberally uſe your generoſity. *O* Kion, ſaid he unto him (for he yet knew no otherwiſe) *if I were not aſſured that you will have the ſame joy to be able to contribute to the ſervice of a great Prince, that Fortune hath in ſome ſort committed to your care, and if I could not declare, that you are there in ſome reſpect obliged by an eſteem ſo great and ſo perfect that he hath of you, and of your Brother, that the memory of* Hermodius *and of* Ariſtogiton, *is not more venerable to the* Athenians *than is yours, to the Prince whereof I ſpeak. For in fine, I know not whether you have underſtood, that he was yeſterday carried unknown very much wounded to the houſe of* Alcidias *your Father: but however it be, you ſhall know, that this unknown is the great* Ptolomée Philadelphe *King of Egypt.* *Telamon* was not a little ſurprized with this news, and although he was ignorant by what odd humorous events Fortune had taken pleaſure to ſport it ſelf in the Deſtiny of the greateſt of Men, how is it that it can be any wiſe imagined, by what accidents poſſible could the King of *Egypt* come to *Tempé*, and that he ſhould be there in an Equipage ſo different, from what was convenient for the moſt puiſſant Monarch of the World. But as he had learnt for what reaſon he had bin carried to the houſe of *Alcidias*, ſince it was he himſelf that conducted him there; he ſignified to *Straton*, that although in part, by what mournful accident this great Prince had bin wounded, he could not refrain from returning thanks to the Gods for the occaſion, which procured his Father the honour to have received under his roof ſo illuſtrious a Gueſt, and made him hope to have the honour of ſeeing a Prince, of whom he had heard ſuch magnificent things, and moreover that he ſhould be able to do him ſome ſervice. *This occaſion is yet more mournful than you conceive*, reply'd *Straton*, *and if the Ages to come will have difficulty to believe this rare example, that your Family gives all the World, of a perfect amity and friendſhip between two Brothers, they will perhaps have more to conceive the tragick effects of a fraternal difference, that all the Land of* Egypt *weep for a long ſeaſon in the Royal Family.* *Telamon* had ſufficiently underſtood what had bin ſpoken of *Ptolomée Philadelphe*, that he was one of the greateſt Princes of the World, as well by his vertue as by the Potency of his State: but that which he knew of his life, was not capable but to augment in him a curioſity to learn that whereof he was ignorant. It's therefore the cauſe, why he made no difficulty to explicate himſelf to *Straton:* and this Philoſopher who had no greater ſatisfaction, than in publiſhing the glory of his Maſter, and principally before Perſons ſo capable of being juſt Imitators, was well pleaſed to ſatisfy *Telamon's* deſires, and he did it in ſuch a ſort, till continuing and paſſing on their way. But it was not however but ſtill after *Telamon* had ſatisfyed by a few Words, the curioſity of *Straton*, in underſtanding how his Brother and he were yet living, afterwards the Philoſopher contented alſo that of the Shepherd.

The Hiſtory of *Ptolomée Philadelphe.*

P*Tolomée* ſurnamed *Lagus* King of *Egypt*, doubtleſs the greateſt, and the moſt illuſtrious Succeſſor of *Alexander* the Great, eſpouſed two Wives, the firſt was *Apamée* Daughter of the old *Artabaſe*, whoſe eldeſt even *Alexander* himſelf had married, and the ſecond was *Berenice*, who was then Widdow of *Aridée* brother of *Alexander* the great, *Apamée* bare to King *Ptolomée* three Children. She had firſt a Daughter who was married to *Lyſimachus* King of *Thrace*, and afterwards ſhe lay down with two male Children ſucceſſively.

The love of the *Egyptians* for this good Prince occaſioned him to call his two Children by the ſame, (even his own) name, in conformity to a publick Decree, ſo that all his Succeſſors called themſelves *Ptolomées*, in memory of that illuſtrious Founder, or at leaſt the Reſtorer of the Kingdom. But to diſtinguiſh them, the elder whoſe inclinations preſently ſhewed themſelves impeteous, turbulent, and tending to confuſion and diſorder, was for that cauſe named *Ceraune*, from the Greek Word, which, as you know, ſignifies to thunder, and the youngeſt was named *Philadelphe*, which in the ſame language ſignifies, loving his Brother, for the reaſons that you will ſee afterwards.

When theſe two Princes were of age to come from under the hands of their Governors, the King their Father did me the honour to ſend and fetch me as far as from *Lampſaque*, and ſignify to me, that he would commit their education and inſtruction to my care and tuition; and to that effect deſired I would dwell near him. I was not deceived in my conceptions, nor in the thoughts I had immediately of the young Prince *Philadelphe*; never was there a Nature more pleaſantly fair, nor more happy than that of this young Prince. For beſides his beautiful countenance, his Body ſingularly well ſhaped, as you will obſerve, he had variety of all great and commendable inclinations. He took delight in exerciſes of War and Feats of Arms, very much devoted to Literature, even to take delight therein, as young as he was, he ſoon addreſſed himſelf to take a pleaſure in Libraries; he was Good, Liberal, Generous, Gallant; but that which was predominant over his Spirits, was an admirable tenderneſs towards his Brother. As for him he was of a Nature directly contrary; its true he was not ill made nor ſhaped in point of his Perſonage; but he loved neither the exerciſes of the Body, nor yet thoſe of the Mind. All his diverſion, was in being found in the company of young debauched Perſons who applauded him. He was not able to ſuffer himſelf to be converſant with Perſons that were Ingenious, and had good Parts; and more particularly, of Women-kind; becauſe he was then obliged to refrain himſelf, by the different Port towards that Sex; and above all, he was monſtruouſly jealous of his Brother.

That which fomented it the more was, that all the honourable and ingenious Perſons, made all their Courtſhips and Addreſſes to *Philadelphe* (unleſs it were five or ſix debauched Ones,) and no Perſon could comport or bear with *Ceraune*. I did what in me was poſſible to reform and correct the Nature of this unhappy One; The King forgot nothing that depended of him, and that which he took to task above all, was to unite the Hearts of theſe two Brothers, as very well knowing that ſo good and fair an Union, is the ſtrength, force and ſupport of a Family Royal.

But Deſtiny had otherwiſe appointed, and the faireſt proof there is in the World demonſtrateth, that there is no reſiſting of its Decrees, that is, that all the remedies that we can thereto apply, will prove unprofitable, and ſo were they.

If we had any thing grievous, *Philadelphe* had yet more; he would frequently complain to me, as of an Evil, whereof he could never be conſolated; I ſhould take up whole dayes, to recite you the Cares, and the Complaiſances with which he endeavoured to gain the good Will and Favour of *Ceraune*, and even to what point his tenderneſs and friendſhip would extend it ſelf towards him. I call to mind, that amongſt others, that one Night *Philadelphe* returning from the City ſomewhat late, was attacqued and even wounded by a certain Company of young Ones, whoſe Counſeller his Brother had been. Some of them having been taken, avowed that the jealous Prince had ingaged them to that Aſſaſſination: and the King was ſo incenſed, that he not only reſolved to have the Aſſaſſines ſeverely puniſhed; but he even cauſed *Ceraune* to be put in Priſon, with great menacing Threats againſt him. *Philadelphe* having known it, immediately roſe from his Bed wounded as he was, and went to find the King his Father, and caſt himſelf upon his Knees, proteſting to him, that he would not depart till he had obtain'd the Liberty and Favour of his Brother; and after he had gain'd that, he beſought the ſame for the Aſſaſſines; becauſe he knew the friendſhip that *Ceraune* had for them.

But that which is ſtrange, is, that he cauſed to be concealed from *Ceraune*, his ſo generous Actions; for he had ſuch a furious bent of Envy, that he would not only be jealous of theſe marks of Credit which his Brother had upon the Spirit of the King, but alſo of his Vertue and Generoſity.

The Gods are my Evidences, I do not here aggravate the faults of the Dead, to give all the Honour and Glory to the Living; for as dead as he *is ; I yet love his Memory as that of the Son of a great Prince my Benefactor ; and I do not declare you this but with Grief, and for as much as it is the Original and Foundation of this Hiſtory.*

Philadelphe not being able to extinguiſh the furious Jealouſy of his elder Brother, went to find the King, and beſought him to baniſh himſelf for ſome time from his Brother ; hoping that by little and little, he would be appeaſed and his Fury mitigated, when he ſhould ſee him no more. And for as much as there was then no War in *Egypt*, where he could be ſerviceable, he demanded leave of him to go into *Sicily*, where *Agatocle* King of that Iſland who had eſpouſed a Siſter of *Berenice* was in Arms againſt *Denocrate*. The King gave him permiſſion, and furniſh't him with a Ship ; the Prince there Imbarked, and *Stilpon* my Son had the Honour to accompany him in quality of his Eſquire. But alas! the danger wherein this Prince caſt himſelf, was worſe by far than that which he thought to avoid.

The firſt day of the Imbarkation was happy enough, but the following night, there aroſe ſo furious a Tempeſt, that after the Ship had bin toſt and batter'd two days and nights, ſhe was at length Wrackt and Stranded againſt Rocks in the *Ionian* Sea. Of all thoſe that were in the Ship, there was not one that could eſcape, but only the Prince and my Son : who having claſped in their Arms the Maſts of the Ship, were caſt fairly on the Land. It ſeemed to them that they had ſoon only changed the kinds of Death ; for that certain place whereon they were caſt, was a Deſart where nothing preſented them, but the ſight of Rocks. In fine, after the Prince had unprofitably ſpent a part of the day, endeavouring yet to ſave ſome of his People, he was conſtrained to retire, and ſeek where to go himſelf, and towards the Evening himſelf and my Son met a Path a little trodden, all along which they marched a long time, mounting ſtill between frightful Precipices. After they had walked about a Furlong, they found themſelves almoſt at the point of the higheſt Rock that was upon that Coaſt ; where they met an Adventure or Accident ſufficiently ſurprizing.

Towards the Top or Knap of the Mount, there is a hollow place Natural, or by a kind of a Miracle, there is met a Source or Spring of Water ſo abundant, that ſcarcely ſuch an one can be ſeen in the freſheſt Valleys ; and this Water precipitates againſt the Rocks with a great Noiſe, to go and looſe it ſelf in the Sea. The Rock bending it ſelf on high, is there formed like a Vault, hung with Moſs naturally, the entrance is ſhadowed even with ſome Trees, which take their nouriſhment and ſuſtenance from the Veins of the Rock, and which renders that place one of the pleaſanteſt and moſt delightful of the World. For from thence they may at all times in the noiſe of that natural Caſcade, be out of the piercing of the Sun and falling of the Rain, and even ſheltered from all incommodious Winds, ſee all that which paſſeth on the See, and with pleaſure conſider all the neighbouring Coaſts.

It is there in that place, that Fortune conducted *Philadelphe*, and he was no ſooner at his view thereof, but he there diſcerned a thing ſurprizing enough. You know how the Painters draw *Minerve*, the head-piece or Helmet on the Head, the Corſelet upon the Back, the half Pike in the Hand. The Prince ſaw at the entrance into this Vault, a Maiden in that equipage, who was ſate upon a ſeat of Moſs, which Nature ſeemed to have made on purpoſe, but a Maiden whoſe Viſage was formed with Drafts ſo delicate, and ſo well proportion'd, whoſe Glimpſe was ſo glittering and admirable, that he was only capable of taking her for a Divinity. Her Complexion and Hue of an equal whiteneſs, in ſimilitude equal to that of a Lilly, ſhe was animated as with Vermilion in the Cheeks, and raiſed with a little Mouth like a Carnation, that the moſt lively Limner or Painter cannot imitate. A peaceable, quiet and profound Sleep, which the Head lull'd along, had obliged to bend and bow and lean it ſelf on one of her Hands; and ſuch a quantity of Treſſes of fair Hair looſe, which hung apart upon her Neck, that there was nothing but their Beauty which could conſolate *Philadelphe* to loſe that, which they conceal'd and hid from him, and could not freely ſee the little that her attire left uncovered from ſo fair a Breaſt. It is very true, that he yet had wherewith to recompence himſelf by the view of one of her Arms, the whiteſt, faireſt and the beſt framed of the World, by reaſon the poſture wherein ſhe held them whereby to lean her Head, gave occaſion to the Sleeve, which being broad and large, fell and left it appear naked even to the Elbow; whileſt the other wherein ſhe held the half Pike being careleſly ſtretched the length of her Robe, diſplayed the whiteneſs, and juſt proportion of a Hand, capable to deface the ſhining whiteneſs of the Snow it ſelf. But to paint and better delineate it to you in one word, my Prince often ſaid unto me, that he was ſo troubled with this firſt view, that ſhe was the Deeſſe or Goddeſs *Minerve* her ſelf, which was come to repoſe her ſelf in that Rock; and that he felt himſelf by this fair One unknown in ſo profound a reſpect of Soul, that he was almoſt ready to proſtrate himſelf before her to adore her. In concluſion, he reſolved with himſelf to approach her a little nearer, whereby to judge better; but it was with all the circumſpection imaginable, for fear of awakning her. Admire here the prompt, ready and violent effect of this ſight in the heart of *Philadelphe*; he came from a ſad, mournful and cruel Shipwrack, his Body all wearied with the agitation of a Tempeſt of two dayes and nights, his hair and Attire all moiſtned and wet of all ſides, as you may think of a man which comes out from the middeſt of the Water; and although in that ſtate, as if he had bin ſmitten with a ſuddain Blow, he felt nothing but his Love, ſpringing. He waited to contemplate of this fair unknown One, and inſtead of awakning her, to demand where he was, or to go at leaſt to ſeek out ſome certain place, where he might dry his habit and repoſe himſelf, he turn'd himſelf to my Son, and ſtriking him gently on the Arm, he ſaid unto him, with a low voice, *Stilpon*, doeſt thou ſee her? Gods! What ſhall this be anon, if her Stature and her Eyes carries a reſemblance to that which appears? And at the ſelf ſame time, he betook himſelf to conſider her, as if he had bin fully reſolved to wait there until ſhe awaked, and as if he had nothing elſe to do.

My Son, notwithſtanding their diſgrace, and in deſpight thereof could not abſtain from Laughing at the Deſign of the Prince; and as for him, nothing hindred him, to reſent the Incommodity of their Shipwrack. My Lord, ſaid he to his Maſter, we will return when it ſhall pleaſe you, to ſee if the eyes and the Stature of this fair One is

M 2

worthy of the reſt: But for the preſent, you will permit me to tell you, that my advice is, that you think of going to a houſe, which I perceive is near this Place, to dry you and repoſe your ſelf.

This diſcourſe occaſion'd him in ſome ſort, (I ſay *Philadelphe*) to come again to himſelf, he himſelf was aſtoniſht at his own Tranſport, and knowing well that the thoughts of my Son were then more reaſonable, than his own, I ſee, well ſaid he to him, laughing, that *Stilpon* is not ſo Gallant as *Philadelphe*, and that when he is well wet, he would paſs never a day to conſider of a fair One. At theſe words, he endeavoured to make himſelf retire; and parting from that place there, the ſoftlyeſt that he was able, for fear of awakening this unknown One, he deſcended ſtill following the ſame Path-way, towards a Houſe, which my Son ſhewed him in a Plain which is the other ſide of the ſame Rock.

All the way they walked, the Prince entertain'd him almoſt, with no other diſcourſe than that of the unknown, and they could not in effect frame to themſelves by any reaſon, why a Maiden could be in that Place with thoſe kind of Habiliments and Attire. They arrived a little afterwards at that Houſe, and at the entrance, they met with a Man, of whom they demanded in the Greek Language, the name of the Countrey, and ſome Place where they might Lodge. This Man, being ſtricken or Inſpired by the amiable Countenance of *Philadelphe*, and altogether as much with his diſgrace, which appeared ſufficiently by his apparel, anſwered him; *As to the Countrey, that they were in the Iſland of* Corcyre, *appertaining to the* Athenians, *and as for Lodging, that there was neither City nor yet Village, from which they were not diſtant ſeven or eight Furlongs: but if he would be willing to pardon the incommodiouſneſs of his Habitation, and would be received under his Roof, he offered him his Houſe for a Retreat.* *Philadelphe* made uſe of the Civility of this Man, who placed him with my Son in a Chamber.

As the Iſland belong'd to the *Athenians* who had not then a good underſtanding with the *Egyptians*, he would not there make himſelf known, and had he bin in a Countrey leſs ſuſpect, perhaps it would not have bin proper for him to declare who he was, in ſo ſad an equipage leaſt he ſhould thereby be expoſed to all the Hazards that inſulting Fortune might toſs him withal.

So that he caution'd my Son, not to declare his Name, and to live with him, as if they had bin equal and Companions of Fortune. The evening being come, their Hoſt asked whether they deſired that their Supper ſhould be brought into the Chamber, or if it pleaſed them better, they ſhould take Commons with the Family. *Philadelphe* had rather have been alone, but believed, that he would have incommoded him leſs and would treat him more civilly if he did eat with him. In going into the Chamber, where the Supper was prepared, he ſaluted the Wife and Daughter of his Hoſt, and was ſtrangely aſtoniſht, when he having conſidered his Daughter, he knew her to be the ſelf ſame, whom he had met among the Rocks, in the ſtate and condition, we have ſaid.

She had not the ſame Attire, her Apparel was ſimple, but in this ſimplicity, ſhe appeared yet a thouſand times more fairer than before, and made it out clearly to be ſeen, that without any ornament ſhe had need of none than of her ſelf. If ſhe ſeemed ſo admirable to *Philadelphe* being a ſleep, it was very much otherwiſe, when with all that which he had there obſerved of charming him, he ſaw the grace and the freedom of a marvelous pitch and ſtature, animated with Actions majeſtick and modeſt, and above all, when he found himſelf ſolely dazled with the glittering beams and vivacity of her incomparable Eyes. *O!* for that he felt a great redoubling of ardour at this ſight, and which made in his heart a ſtrange renewing of a Wound which was firſt given him, which had rendred the healing thereof very difficult; and he could not then refrain from giving ſome evidences thereof, as ſoon as he knew her, *I know not*, ſaith he, addreſſing himſelf to his Hoſt and Hoſteſs with a ſmile. *It would ſurely make too well for me here in caſe the Sea had left me any thing to loſe; for I do either deceive my ſelf, or elſe this amiable Maiden, hath ſtoln the Viſage of one* Minerva *that I have met among the Rocks, and if ſhe can well dare rifle the Goddeſſes, I believe ſhe will not ſpare Men.* *Steſicrate* and *Argene* which were the Names of the Maſter and Miſtriſs of the houſe, eaſily apprehended this obliging jeſting and merriment; which was the cauſe that *Argene* turning towards her Daughter with a Countenance, which well witneſſed the tenderneſs and love which ſhe bear her: *It is true* Arſinoe, ſaid ſhe unto her, *that I think you were a fool to be running ſo diſguiſed, and they would have done very well, and favoured you much, if they had taken you for another in that plight. In truth my dear Mother*, reply'd gracefully *Arſinoe* with a modeſt bluſh, *I muſt alſo have divined that he ſhould this day have made ſhipwrack upon this Coaſt, to fear being ſeen in the Deſart where I went to walk.* Whereupon *Steſicrate* recounted to my Prince, that the ſame day they had celebrated the Feaſt of *Minerva* throughout the Iſland, that in that ſolemnity all the Maidens were accuſtomed to be in the Temple in the like Apparel and Equipage, that *Philadelphe* had met his Daughter in, that *Arſinoe* being return'd from the Ceremony ſomething late, ſhe had through lazineſs or idleneſs neglected to deveſt her ſelf, and ſo went to walk in the place where ſhe was fallen aſleep.

Although the laſſitude of two days and nights painfully, as were the precedent, ſhould have conſtrained *Philadelphe* to ſeek reſt as ſoon as Supper was done, yet he had a thouſand troubleſom pains to withdraw; and for a pretext of continuing a longer ſpace of time with his Hoſteſs, he began to make them a recital of his ſhipwrack, after ſome other Adventures, that he forced to feign to accommodate them to the Deſign he had taken to diſguiſe himſelf: in concluſion, he withdrew but reſted not, the beauty of *Arſinoe* entertain'd him all night; the Idea or Image of her went not out of his thoughts, and ſhe was repreſented unto him there ſo fair, ſo charming and adorable, that I believe he would then have preferred the poſſeſſion of her, before the poſſeſſion of what could be found on earth.

He was well content to have made ſhipwrack, ſince that he had ſeen *Arſinoe*, and ſetting aſide by way of reſerve, the compaſſion he had for ſo many People drowned, I know he would have bin raviſhed with delight, though ſome other tragical Adventure alſo, had procured him the opportunity of continuing a longer time, near where ſhe was.

But he had no kind of pretext. for the Capital or Metropolis of the Iſland being near, and himſelf in plight to go there, there was no appearance of an occaſion that could conſtrain him to continue a longer time, to incommode them.

So that the next morning he aroſe with an unconceivable ſadneſs, when he dreamed that it was not but to take leave of *Arſinoe*. He reſolved with himſelf notwithſtanding not to depart without having at leaſt the ſatisfaction to entertain her; and for that end he commanded my Son to counterfeit himſelf ſick, and to keep himſelf late in bed, that he might in the mean time, ſeek an occaſion to diſcourſe her. He could not find one according to his wiſhes; for the young *Arſinoe* was always near to *Argene*, only he had the ſatisfaction to ſpeak in her preſence, and to give her to underſtand from that time, ſome part of his Sentiments. *It is with great reaſon*, ſaid he, *once amongſt other times to* Argene, *that you have choſen your dwelling near to theſe Rocks, and that you have fortifyed your ſelf by theſe ſtrong rails and ramparts, being to conſerve a treaſure ſo precious, as is that which you have in your houſe. My Lord*, reply'd the Woman, ſmiling and looking upon her Daughter, in ſuch a manner which might make one ſee the pleaſure ſhe took, in hearing her commended; *in fine, a Child is in effect, always a treaſure of the Father and the Mother; and it's without doubt that only reaſon, that makes you ſpeak ſo of* Arſinoe. *Philadelphe* reply'd, *they accuſe Mothers of being always blind, through the good Opinion they have of their Children: but if you ſpeak ſincerely your ſelf, I would accuſe you of a contrary blindneſs; for I proteſt to you, that in all that I have ſeen in the time I have lived, I have not ſeen any thing ever ſo fair, as that which I ſaw in your houſe. Argene* reply'd modeſtly to this diſcourſe, and as *Arſinoe* ſtill left *Argene* to ſpeak for her, my Prince could not poſſible be able to cauſe her to ſpeak, unleſs 'twere very little, nor yet to enter into this converſation, but in that little ſhe ſpake, he found ſo much gracefulneſs and promptneſs of wit, that he was much more charmed than heretofore.

He had, as I have told you, reſolved in the Morning to depart after dinner: but when the time was come, all that reſolution was vaniſhed, and he obliged my Son to continue the ſame pretext of their ſojourning in that houſe, till the next day, imagining with himſelf that as he would have had more time to reſolve to depart, he would find leſs pains in looſing and diſingaging himſelf. However on the morrow he felt himſelf there yet more indiſpoſed than the firſt day. So that the curteſy and the generoſity of his Hoſteſs, ſeconding his intentions, and more yet a very real indiſpoſition which unexpectedly concurred to my Son, by reaſon he found himſelf more unable to ſuſtain and ſupport himſelf under the weariſomneſs, laſſitude and pains of the late ſhipwrack, which the Prince did not feel, he continued fifteen days with them, without believing almoſt, that he had there ſpent one intire day. It is not poſſible to declare how much care he took in the mean time, to find a favourable & convenient opportunity or moment of time, where to entertain and diſcourſe the fair *Arſinoe* alone: but be it that this vertuous Perſon deſyed, be it that it was by a ſimple ſcruple of her modeſty, and of her ſhamfaſtneſs, pudicity or chaſtity; ſo that ſo many times as he ſought occaſions, ſo many times ſhe took the trouble to ſhun and avoid them. In ſuch ſort, that he could never ſpeak unto her, but in the preſence of *Argene* or *Steſicrate*.

However in deſpight of the compulſion, conſtraint and violence all this preſence gave him, how many new pleaſures, delights and ſubjects of love and admiration, did he not find in this charming converſation which diſcovered him ſo many rare, bright, fair and ſhining lights in the delicate Wit and Parts of *Arſinoe*, and which demonſtrated him in the end, ſome part of thoſe wonderful and marvellous Qualities, which adorned and garniſhed the Soul of this divine Perſon ? Truly although that at every inſtant he eſſay'd to prepare himſelf for the mournful time of departure, which he fore-ſaw neceſſary : The more he indeavoured to diſpoſe himſelf thereto, the leſs he found himſelf capable ; ſo that although my Son was perfectly healed, if however *Philadelphe* had not bin afraid to render him ſuſpect, by too much importunity, I believe he would never have bin able to reſolve to quit, and to take leave of the houſe of *Steſicrate*.

In fine, *Stilpon* being healed, the Prince took leave of his Hoſt, and he would in parting have left him ſome marks of his liberality. drew out for that end the faireſt Diamond in the World, out of a little Caſquet, that my Son had by good fortune ſaved from ſhipwrack, and as he believed it too ſmall a thing for the Father or the Mother, he preſented it to the Daughter ; *Arſinoe* refuſed it, ſhe bluſhed even as if aſhamed to have bin believed capable to receive it, and never was it poſſible for *Philadelphe* to make her accept of it. His indeavours were alſo all in vain to *Steſicrate* and *Argene*, whom he unprofitably conjured to make them conſtrain their Daughter to take it, and he was forced to content himſelf with the acknowledgment of words alone.

I will not exaggerate or yet aggravate you, the new effect that the generoſity of *Arſinoe* made yet upon the heart of this generous Prince: but, this there was, that being parted from thence, he declared to my Son, that he was reſolved not to go very far from that houſe, that he had not yet had the ſatisfaction to ſee again that amiable Perſon, and to entertain her once at leaſt in particular, and for that purpoſe, he told him, that he would lodge in ſome neighbouring houſe, whence he might more eaſily ſpy an occaſion. *Stilpon, Stilpon,* ſaid he to my Son, ſtill ſpeaking of her, *I avow that this Maiden hath neither the air nor the heart of a countrey Maiden.* My Son who would divert him from this ſpringing and riſing Paſſion, whereof he fore-ſaw not any good effect, anſwered to that which the Prince had told him: *I avow it,* my Lord, *but ſhe hath the birth, and that is enough to make you conceive ſhe is not worthy of you, and that you ought not to remain here. What ſayeſt thou my friend, what ſayeſt thou, for the Son of a Philoſopher ?* and thereupon he recited him theſe Lines out of a Greek Poet.

In what Rank ſoever one may be born, Love knows how to equal Shepherds and Kings, and all thoſe who conform to their Laws, are all equally Subjects to the ſelf ſame Maſter. It decides all Debates,

Of all Fortunes and Ranks, among thoſe who aſſemble and unites them together.

And there ſets them equally at one, where he found them not ſo.

After many Diſcourſes of this nature, they met with the Houſe of a Peaſant very near them, and *Philadelphe* ingaged him by a liberality conſiderable enough to lodg them ſome dayes without their diſcovery. There they confirmed him a thing, which he had already known at the houſe of *Steſicrate*; to wit, that *Steſicrate* and his Wiſe were ſtrangers in the Iſle, and that they had not bin there above thirteen or fourteen years, but he could never preciſely know neither their Countrey nor their Condition, nor yet their Fortune, only they told him they had lived there always a ſimple People, yet notwithſtanding ſufficiently well with much reputation and honor, and of general integrity and uprightneſs. They made him alſo a thouſand Elogies of Vertue, Piety, and an infinite number of fair and admirable Qualities met in young *Arſinoe*, whom he had too well known. They gave him to underſtand, that as young as ſhe was, ſhe had notwithſtanding already bin ſought after and courted by the moſt conſiderable and potent Perſons of the Iſland; but that hitherto neither ſhe nor her Parents would liſten to any, and they even ſaid, that ſhe would not be married. All this diſcourſe was to no other uſe, for ſo we may ſay, but to caſt Oyl into the Fire, they did but inflame the heart of *Philadelphe*.

They ſpent that Night incommodiouſly in that Cottage, but *Philadelphe* preferr'd it to all the Palaces of *Egypt*, by reaſon it was neighbouring upon that of *Arſinoe*. He went out early the next day, although he verily believed that ſhe would neither be yet abroad nor out of bed, however he conceived ſome pleaſure in indeavouring at leaſt to review the Place and Houſe where ſhe was; and leſt he might be rendred ſuſpect, he reſolved, that if he were there met by *Steſicrate*, or any others of the houſe, to pretend that he had loſt his Diamond, and that he was returned in queſt thereof. He deſigned to practice the ſame pretext even towards *Arſinoe*, perſwading himſelf that when he ſhould meet her, poſſibly ſhe might fly from him, and that he could not otherwiſe do it without ſuſpicion, and therefore would by that means indeavour to ingage her in ſome diſcourſe and converſe with him. His deſign ſucceeded fortunately enough, he ſaw her after ſome time go forth from thence, and followed her undiſcovered, to a little Temple or Oratory deſart and half ruined, which was but a furlong from the dwelling of *Steſicrate*. He had trouble enough to retain and withhold himſelf from interrupting her Devotion: and when ſhe went out of the Temple, he preſented himſelf unawares to her, pretending himſelf to be ſurprized at her Encounter. He knew alſo that ſhe was aſtoniſhed, and even her Modeſty and chaſt Pudicity cauſed her to bluſh, to be found alone with him. *Fair* Arſinoe, ſaid he immediately to detain her, *I demand not of you, for what I am in queſt of, for ſince I am ſo happy as to have met you, I will not only believe that I have loſt nothing. My Lord,* anſwered ſhe, *whatever you have loſt, I would I were able to tell you news of it, and I will cauſe ſome to come to aſſiſt you in the finding it out.* He thought to tell her, that ſhe would better tell news of it, than any Perſon whatſoever, ſince he had loſt but what ſhe had taken her ſelf: but he conceived, that if he ſhould diſcover himſelf ſo ſoon, ſhe would not fail to abandon him.

Wherefore thinking of nothing elſe than continuing her, he anſwer'd her; *But if you go ſo faſt, you may put your foot on it unawares, and as 'tis but a Diamond, there needs nothing more to hinder me to find it.* Theſe words ſtopt *Arſinoe* a little, who prepared to leave him very raſhly, with much precipitation. She ſlackned her pace, and chooſing the certain Places whereon ſhe walked, by this means gave my Prince ſome opportunity to ſpake ſome words to her.

But fair Arſinoe (continued he, following her, and therefore ſtill pretending to find his Diamond upon the way) *wherefore did you make ſo much difficulty to receive it? for I believe for my part, I had not loſt it, but as a puniſhment, I had not left it with you. Rather ſay*, reply'd ſhe him, *it's for a puniſhment, that in giving it me, you would have loſt it. Amiable* Arſinoe, anſwer'd he, *one never loſeth that which is given, unleſs it be to thoſe who are ingrateful, and for the contrary reaſon, I believed that there would be very much gain, but to give you a very ſmall thing. My Lord*, reply'd ſhe gracefully, *there is no appearance that you had that thought; but however it be, I have alſo heard ſay, that to give, but to gain thereby, merits the loſs of what one gives. There is therefore in my apprehenſion*, reply'd he, *a certain ſort of gain that one may honeſtly wiſh to make with his friends. Should I be blame-worthy to indeavor to gain the eſteem and favor of* Arſinoe, *if there were ſomething worth merit in the World? Arſinoe* then well perceived where he would come, and becauſe ſhe deſired to break off ſhort thereon; *My Lord*, ſaid ſhe, without other anſwer, *I ſee that I do not any thing, but amuſe you or diſtract you, and therefore it's convenient I leave you in queſt of your Diamond.* Then ſhe mended her pace, and my Prince accordingly followed her; *Amiable* Arſinoe, cry'd he, *I have already told you, I had much rather loſe the Diamond, than your preſence, and I proteſt to you I prefer it, to all the riches in the World.* What ever he could ſay, 'twas impoſſible to detain her, and after ſome other diſcourſe, he was conſtrain'd to return his own pace.

Although he had no great cauſe wherewith to be ſatisfy'd with this entertainment, he told me he return'd ſo content, that he could not expreſs in Words the pleaſure and delight he had received. It ſeemed to him to have had ſome new remarks of Ingenuity and Wit in thoſe few words he had from *Arſinoe*, that the amiable beauties and lineaments of her Body, as marvelouſly fair as they were, yet they far ſhort of thoſe of her Mind, Parts and Wit. But this ſatisfaction was not that which fill'd nor which extinguiſhed the deſire, but on the contrary hers, did not but give him a far greater longing deſire yet again to ſee *Arſinoe*, and there was ſo great an obſtinacy in him to perſiſt in this reſolution, that notwithſtanding my Son diſſwaded him by all arguments poſſible, that ſought ſo careſully the opportunity, that three or four days from that time, he found one in the end, ſuch as I am going to declare.

The ſame day therefore, after he had a long time made ſeveral turns about the houſe of *Steſicrate*, and even the Sun very ardent, he poſted himſelf upon the brink of a ſmall River, which ran between two great Medows, fifty or ſixty paces from the houſe, in a place where he had learnt that *Arſinoe* had oftentimes uſed her ſelf to walk. He ſaw her come there in the Evening, holding in one hand a Cane, that's to ſay, in her right hand, and in the other a Muſick book, out of which ſhe ſang ſome Airs. *Philadelphe* who would not have her diſcern him, becauſe he well conceiv'd, that if ſhe ſaw him at ſuch a diſtance, ſhe would quickly have retyred, therefore hid himſelf in a little Grove of Orange and Citron Trees, whereof there are great quantities in that Iſle. And by good fortune, before the Sun was withdrawn, and not yet gone down, ſhe came in the ſhadow to ſit under the ſame Grove, and ſcarcely was ſhe ſate down, but ſhe ſought in her Book a little while and began to ſing, but with ſo ſweet and melodious harmony, and a Voice ſo pleaſant, that it's not poſſible to expreſs it.

Come you young Zephirs *from your ſweet reſpirations, refreſh the Boſoms of our Complaints; where the Sun hath ardently reign'd all the day, it now retireth and gives you place, come take your turn and reign, the Night approacheth and chaſeth you away.*

Philadelphe was charmed at the hearing thereof, and had he not bin preſſed through an amorous impatience to ſpeak to her, he could never have reſolved to have interrupted her: but he ſought no other than a convenient and fit opportunity, to take or make uſe of time and this Prince ſinging paſſing well, reſolv'd to return anſwer to what *Arſinoe* had ſung.

Come you young Lovers out of the flames of your Fidelity, and warm the boſom of the faireſt, where only cold hath predominated, even to this day, let that withdraw and give place, let it likewiſe come to reign and take its turn, Love calleth and chaſeth it away.

You may conceive if ſhe were ſurprized with this Eccho. She turn'd her head, roſe from the place ſhe ſate, and at the ſame time diſcovered my Prince, who ſoon addreſſing himſelf to her with a particular grace, thus ſaid unto her. *Fair* Arſinoe, *it had bin great pity, that ſo ſweet and melodious a Voice ſhould want an Eccho to ſecond it; in truth, that which did it, was much inferior to it; but in revenge it will be publiſht elſe where, better than by another, that fair* Arſinoe *is inimitable, and there is nothing, but deſireable in this amiable Perſon, unleſs it may be, that ſhe had ſo much ſweetneſs in her Soul, as ſhe hath in her voice.* *Arſinoe* all in confuſion and diſquieted to find her ſelf with a Man all alone, was preſently moved with anger againſt *Philadelphe*, verily believing that he came not there without a Deſign, and although ſhe wanted not an eſteem, nor, it may be, a favourable reſpect for him, ſhe could not however refrain from giving him ſome marks of diſlike: *My Lord*, ſaid ſhe, *when I ſeek an Eccho, I go to the Rocks, which are here hard by, and for this time I ſought no other, than ſolitude, and as I likewiſe believe you ſought it for your own part, I withdraw and give you place, that we may not fruſtrate the deſigns each of other.* At the pronouncing of theſe Words ſhe would have gone, but *Philadelphe* could not ſo reſolve to loſe ſo opportune an occaſion, without a further explication of his Mind unto her. Wherefore the Prince fixing himſelf before her Paſſage, ſaid: *Divine* Arſinoe, *it is not ſolitude, but it's your ſelf I ſeek, and I pray you do not fly from me, as you have formerly done, until I have told you the deſign that led me here. I demand of you but a ſmall moment of expreſſing my ſelf unto you, and if there be a leſs thing that can cauſe you to repent your yielding me that favor, I conſent not only that you make me do it during your life, but even to dye immediately*

diately at your Feet. *Arſinoe* reply'd him. *My Lord, I believe you are capable of no other than good deſigns : but how Innocent ſoever you are, in what you tell me, or have to ſay, you know it could not be to liſten to it here, and if you have an inclination to diſcourſe me, ther'es no great diſtance, betwixt this Place and my Fathers Houſe*; On this expreſſion, ſhe began to advance further : but the Prince being paſſionately in Love, ſtay'd her by laying hold of one part of her Veſture, with that Liberty, that the proportion of their conditions, and civility ſeem'd to permit him ; very well, fair *Arſinoe*, continued he, *I conſent to follow you there fair* Arſinoe : *but at leaſt let me know henceforward, if I ſhall not there be Importunate, in going there to make you an offer of my Heart, and that with the ſtrongeſt, the moſt faithful, and the moſt paſſionate of the World*; my Prince pronouncing theſe words, obſerved a ſuddain Bluſhing to ſpread over the Face of *Arſinoe*, which he Interpreted, not diſadvantageous to himſelf;and yet he found no great Subject wherewith to be ſatisfied in her Anſwer. *I can anſwer you nothing*, reply'd ſhe, *while you retain me thus like a Priſoner; for what advantage could you have by a word that you could not have drawn from me, other than by fear and Violence ?* *Ah* ! reply'd the Prince, ſtill holding her, *you would erre exceedingly if you ſhould impute violence to me; Alas !* Arſinoe, *it's I that am your Priſoner, and from the firſt moment that I ſaw you, I found my ſelf faſtned to you, by ſo ſtrong and powerful Tyes and Ligaments, that I am more a Captivated Slave than I ſhould have bin, in the hands of Pirates, and that which is worſe, I am not only ignorant of means to extricate my ſelf out of theſe Bonds, but I find no diſpoſition nor willingneſs thereunto.*

Complain not therefore Arſinoe, *if I detain you for a Moment, you who detain me Captive for ſo long time, and undoubtedly a Captive during my Life. My Lord anſwered* Arſinoe, uſing endeavours to eſcape , *ſhould I retain you, which I will never believe, it would never be through Violence, ſince you your ſelf ſay, that you will have it ſo , but can you excuſe your ſelf, and muſt I not impute you blameable with offering Violence to me, ſince you arreſt me, and detain me, in deſpight of what I can do ; Truly* my Lord. *I ſhall have good cauſe to complain, if you ſhall refuſe to diſmiſs me, after ſo many Inſtances and Supplications wherewith I have beſought you ? Tea I obey you fair* Arſinoe, reply'd the Prince, *but however at leaſt, favour me therefore before hand with a Boon, which the moſt barbarous People do to their Enemies when they have vanquiſht them. Avow me for your Priſoner, and if I dare to demand more, teſtify to me that you will well uſe your Victory. I will ſo well uſe it,* reply'd ſharply *Arſinoe*, (yet with wonderful Grace) *that I will now freely give you your Liberty for my own O* Arſinoe *!* reply'd my Prince, *it's difficult for you to give me the Liberty you ſpeak of; Alas I am bound by Ligaments and Tyes, that neither you, nor perhaps my ſelf, could be able to unlooſe, were we willing : but it is not ſo much my Liberty that I demand of you, but a little of ſweetneſs and pleaſure within my Priſon.* This fair One anſwered him not, becauſe the Prince dreading her diſpleaſure, had let go her Garment ; ſhe preſently retired into the Houſe.

He believed that after that time, it would not be facile for him to find her again, and that ſhe would therefore for future, keep her ſelf upon her Guard ; whererefore he return'd very ſad to find my Son, whom he had twice commanded to let go all alone; fearing his preſence might have abſtructed his deſign. After he had declared to him the ſucceſs of this interview,he ſignified to him he was in great Trouble how he ſhould act for time to come, and aſked his Counſel as to that Point. My Son who had already, as I have told you, diſſwaded him as much as in him was poſſible, to Imbark himſelf in that Paſſion reply'd him, with the Liberty he permitted him, becauſe they had bin brought up together; *That which I Counſel you,* my Lord, *is to remember your ſelf of the deſign for which you came out of* Egypt. *Alas to what end or purpoſe will it be ſaid, that the Prince* Philadelphe *ſhall vaunt and boaſt himſelf, of going to make War at* Syracuſe, *and that all his Courage will determin in coming only to make Love and Court a Maiden in* Corcyre? *My Lord, they pardon theſe amuſements for a day to thoſe who take them, to relinquiſh and abandon them after the Victory, and as our Poets ſay, they excuſe* Mars *to repoſe himſelf ſome moments, between the Arms of* Venus: *But that your firſt Actions and Attempts ſhall determine in Attacking and Combating with the Heart of a ſimple and contemptible Countrey Wench of* Corcyre, *and that ſo many Gallant Deſignes with which they have ſeen you to divide and ſhare with* Alexander, *ſhould, as may be ſaid, be here Shipwrackt with your Veſſel; My Lord, pardon me if I dare ſay, that this is a Thought unworthy and unbeſeeming one of the Sons of great* Ptolomée. This Diſcourſe touch't the Heart of the Prince with Grief, and ſome ſort of confuſion; he was not therefore angry with my Son, for amongſt the qualities of this great Prince, there is this very admirable, that ther'es not in the World, that would receive with a better Grace than him, the Counſel and advice of his Friends. *But after he had heard him*; Stilpon, *reply'd he,* I well obſerve there is much of truth in ſome part of what you have told me: But there is yet therefore no long time that I am here, that they ſhould reproach me for abandoning the Deſign for which I left *Egypt*. What? if it be permitted to relinquiſh it after a Victory, ought there not therefore a time of repoſe to be allowed after a Shipwrack? Go, go *Stilpon,* when I ſhall paſs more yet eight dayes at *Corcyre,* I ſhall not have bin a longer time, than there would have bin neceſſity to repair our Ship, when we were ſaved from the Storme; judge and conſider if having bin wholly loſt, my retardment was not an excuſe lawful enough? my Lord, my Son aſked him, What do you think to do in thoſe eight dayes, that you are willing to ſpend here? I think, *reply'd he,* I may in ſome reſpect gain the favour of *Arſinoe*. And when you have got her favour, *reply'd my Son,* do you make account to abandon her? Ah *Stilpon, cry'd he,* that, as Treachery whereof thou oughteſt not to believe me capable of. My Lord, *anſwered preſently my Son,* avow therefore that you deceive your ſelf, when you think of being here but eight days more. But would they not alſo ſay, that you think not to go out of your Way, and Life, and that you ſet a bound here to all your Deſignes and Hopes? Think you only, neither of making up your Equipage and Furniture, nor of providing you a Ship or Veſſel? as for the reſt, what hopes is there for you to ſucceed, near to *Arſinoe*? you avow me your ſelf, that ſhe flyes from you; that ſhe, will not liſten to you alone, out of the preſence of her Parents; and if you have been many days waiting to ſpeak with, and diſcourſe her once, when ſhe did defye you,

you will be ſome years without effecting it, now when ſhe hath Ground and Cauſe, to precaution her ſelf; *In one word, my Lord, you are ſo hopeleſs on this point and ſubject, that you are reduced even to come to me to ask Counſel and Advice. I avow to thee, that that gives me trouble*; reply'd the Prince, *But wherefore ſhould I not diſcover it to* Argené *nor to* Steſicrate? *What my Lord,* continued my Son, *you think to make a Father and Mother, Confidents of a Gallantry for their Daughters? Why not* Stilpon? *added* Philadelphe, *I have ſo pure and reſpectful a Paſſion for* Arſinoé, *that I am aſſured, that neither* Steſicrate *nor* Argené *can never find a reaſon wherewithal to oppoſe or gainſay it. But my Lord,* continued my Son, *you pretend therefore to eſpouſe* Arſinoé, *for in fine, I believe not, that neither Father nor Mother, as Wiſe as they, can find Honeſty in a Paſſion, which ſhould have another reach. Thou preſſeſt me too much,* Stilpon, cry'd here the Prince, *ask me not that which I do not yet apprehend my ſelf. All that I can ſay unto thee, that is, thou can'ſt if thou wilt, prepare all things for our departure*: But whatever may or can arrive, or come to paſs, I will yet once again ſpeak with *Arſinoe*.

My Son would not loſe the occaſion from the enſuing day, and forward he went into the Neighboring City to make Sale of ſome Diamonds of thoſe which he had ſaved; and from thence to the next Port where he hired a Bark to tranſport them to *Sicily*, and having made an agreement, he came to render an account to his Maſter.

Philadelphe had ſpent that day in ſtrange diſquietments. For on one ſide, the ſenſibility he had for all the things of Honour, cauſed in him ſome ſhame, to loſe time for a Maiden, when for Reputation and Glory ſake, it behoved him to have a care of rendring an account to the King his Father; and on the other ſide, his Love dethroning and deſtroying all the efforts and endeavours of his reaſon, cauſed him to reject and paſs by all that Glory and Repute, only for one fair *Chimera*, and left him not the Solidity to conſider, but only the pleaſures and delights that he could hope for, in the Society of *Arſinoe* the fair. But that which Tyranized the moſt, that he himſelf did not very well conceive his Deſigns. For he well enough ſaw on one ſide, that he ſhould not expect any thing from *Arſinoe*, that might invalidate her Vertue, and he loved her with ſo pure, true and ſincere a Tenderneſs, that he himſelf durſt not infringe it, nor yet deſire it. He judged very well alſo on the other ſide, that he was neither of Age nor in Place, nor yet in a ſtate, to dream of Marriage, and which is yet more, in deſpight of all the preventions of his Love, his reaſon ſtill reproach'd him, with I know not what Treachery, or rather abſurdity to be left ſo abſolutely overcome and vanquiſht at the firſt ſhock or meeting of a ſimple Maiden, and who had obliterated and forgotten all, even to the honour and dignity of his Birth. In this Combat of Honour and of Love, he obſerved all the reaſons on one ſide, but all his own proper Inclinations carried him to the other; and there arrived him in this encounter, that which occurrs to all thoſe, who not daring to take the part between two puiſſant adverſaries and willing to pleaſe and manage them both, render the one and the others Enemies.

In ſum, he reſolved to finiſh his Voyage in *Sicily*, to go there and ſpend ſome years in feats of Arms, and ſignalize himſelf there, by ſome Exploits worthy his Name: But before hand to aſſure himſelf if it were poſſible of the Heart of *Arſinoé* to diſcover himſelf to her, and promiſe to return to her, when he had rendred his Birth that which he ought it, and even to do in time all things that might be conducible to the happy and laudable ſucceſs of his Love. So he gave a ſhock to his Paſſion, in quitting *Arſinoe*, he ſhockt his Honour by the thoughts of an alliance ſo unequal, he expoſed himſelf to the reproaches of Honour and of Love, he rendred them both Enemies, and inſtead of placing his Mind in reſt and quiet, from one ſide or the other, he Cumbred and intricately intangled himſelf with both. He made theſe Reſolutions, walking about the dwelling of *Arſinoe*, when he met a Slave, who approached him with a deſign to have gained him, and to ingage him to carry ſome Ticket, but he was much amazed, when this Slave told him, that *Steſicrate* and *Argené* were departed the ſelf ſame Morning very early, to make a Voyage ſome Months, in a place that this Slave knew not of, and where they had conducted *Arſinoe* with them. *Philadelphe*, preſently believed (as it was true, and ſo much he underſtood afterwads) that he had bin the cauſe of that departure, his Preſence having given them ſome cauſe to ſuſpect him, after he had made a diſcovery of his Love to *Arſinoé*; and its impoſſible to me to delineate or depaint, what the affliction of this Prince was, at the report and certainty of this piece of News. He fayled not immediately to take a reſolution to go in queſt of her, for he verily conceived, that ſhe could not be gone out of the Iſland, and doubtleſs he would have gone, if my Son had not imploy'd all that might be thought imaginable, in his Endeavours to divert and diſſwade him. In ſhort, *Stilpon* acted ſo well, that he obliged him to imbark, and having made him quit all his amorous deſigns, and no more to dream of them till his return, they fortunately paſſed over into *Sicily*.

Agatocle, as I have told you, was then waging War with *Dinocrate*, and my Prince went to find him in his Army. He offered himſelf as a Voluntier without naming himſelf, and would not then make himſelf known, but by his laudable and honourable Feats and Actions.

I will here paſs by the retayling of them, for in ſo doing his Merits would give us ſubject and matter ſufficient for a long Hiſtory: But all that being no part of (but quite beſides) my deſign, I will content my ſelf to declare to you, that my Prince did there ſo ſignalize himſelf, by ſuch very extraordinary Exploits, that *Agatocle* immediately conſidered him, above any amongſt all his Troops It cannot be expreſſed with what Honours he received him, when *Philadelphe* made himſelf underſtand by that which was, nor by how many Marks he ſignified to him his eſteem and his acknowledgment. After the War was finiſht he would have made him make a ſolemn and publick entry into *Syracuſe*, and determin'd a kind of Triumph: but my Prince was unſenſible of all theſe Honours, and although he had made the War, as if he had had but that in his mind, he had no other thing there than only Love.

Arſinoé return'd without ſurceaſe or any intermiſſion into his imaginations, and that which is unceivable, as if he had had ſome Joy in thoſe occaſions wherein he ſignalized himſelf; it was not but that he dreamed, that he ſhould be more worthy of *Arſinoé*. Will you not admire this effect of Love? *Philadelphe* as great a Prince as he was, yet notwithſtanding

ing conceived himſelf unworthy of a ſimple Maiden, whom he ſaw in a condition ſo diſproportionable to that of his; and his Paſſion made him appear to her a ſubject of emulation, to make him to reſearch with pleaſure, the moſt difficult and perilous occaſions in expoſing himſelf. But this is yet much more ſtrange, the War continued two years, and at the end of thoſe two years his Love, that ſo many important and diverſe occupations ſhould diſſipate, appear'd no other than much more forcible and violent. My Son was extraordinarily ſurprized, for he believed that that fantaſy had bin abſolutely paſt, becauſe he had ſeen him ſo fixed to functions and feats of Arms, that one would have believed that he had forgotten all other things: but he ſoon made it appear, that it was a fire which lay hid under the aſhes, and that it was not ſhut up, but to gather together all its forces, and to ſhine, glitter and beam forth in its time, with much more ardour and violent heat.

Stilpon then was much aſtoniſht, when that ſome days after the return of *Agatocles* unto *Syracuſe*, my Prince ſaid unto him; *Well* Stilpon, *do you now find that I remember my ſelf of the Deſign, which made me quit* Egypt, *and that I have in ſome meaſure filled and ſatisfied the expectation, that thou did'ſt conceive of a Son of the great* Ptolomée? My Son who knew not to what this Diſcourſe tended, anſwer'd him with teſtimonies of eſteem and admiration, that all the Iſland of *Sicily*, had by his great courage, and by his gallant Exploits, obſerv'd his worth. And then the Prince reaſſumed thus; *'Tis too much* Stilpon, *it ſufficeth me that I have done no more ſhame to the Name of the great* Ptolomée, *that thou reproacheſt me no more, but that I ſeek to relinquiſh my ſelf before the labour, and that thou believeſt I have at leaſt deſerved ſome moments of reſt, which I will go to take at* Corcyre.

My Son who immediately underſtood him, and who ſtill apprehended for him that amuſement would anſwer him; but *Philadelphe* interrupted him ſaying: *Liſten* Stilpon, *I have had enough of time to conſult of that deſign, to tell me even to my ſelf, all the things that thou canſt repreſent unto me, and if they were to vaniſh, it would have done it after the indeavors, through which I have fought theſe two years: but I could never yet be able to take my ſelf from the thoughts of my imagination, and I can only dream of joy not of reſt, but in thoughts of making another voyage to* Corcyre. After all this diſcourſe, he commanded my Son to prepare all things in readineſs for their departure, and ſome days afterwards, he departed from *Sicily* and made for *Corcyre*, leaving after him an univerſal regret, not only in the King, but all the Court. I cannot deſcribe you the joy, nor yet the raviſhments that he had, when he approached *Corcyre*, for they exceed not only Expreſſion, but Imagination alſo. He made us to land at the Port the neareſt could be to the houſe of *Steſicrate*, and without delay, he walked there alone with my Son, leaving all the reſt of his Retinue in the Ship. He paſt firſt by the houſe, where they formerly had both lodged, there to ſpeak, and to inform them of the news of *Arſinoe*, and was much ſurprized to learn, that neither ſhe nor *Steſicrate* nor *Argene* had dwelt in the Iſland; that aſtoniſht him ſo much more, becauſe he expected there to find them, upon the report of a Man, whom he had ſent there expreſs from *Sicily* ſome days before his departure.

parture. *Alas, what is become of them?* demanded the Prince all abaſht. *My Lord*, anſwered they, *There are about fifteen days ſince they imbarked themſelves in a ſtrange Veſſel, and knew not well whence ſhe was. But there ran a ſecret or heedleſs report, that it was a great King had ſent to fetch* Arſinoe. At theſe words, the love of the Prince fail'd not to put into his Mind a thought, whereof all others than a Lover had never bin capable of. For he believed that this King, had undoubtedly ſent for her to eſpouſe her, and his jealouſy immediately poſſeſſed him therewith, mixing it with his imagination. *Ah* Stilpon! cry'd he, *it's doubtleſs a Rival hath carried her away: but however it be, he is more worthy of* Arſinoe *than* Philadelphe, *becauſe he hath not treacherouſly heſitated, as he upon an imaginary inequality in point of Birth. Not ſo, my Lord*, reply'd he who had ſpoken to him, for they ſaid ſhe was his daughter. The Spirit of the Prince was ſomewhat revived by this diſcourſe; but I deceive my ſelf, for he paſſed and went only from one Paſſion to another, of Jealouſy, and incredible tranſportations and aſtoniſhments of joy. Arſinoe *daughter of a King* reply'd he much moved. *I know not preciſely nor exactly if it were a King*, anſwer'd the other, *but they ſaid at leaſt, that it was ſome great Prince. Philadelphe* was ſometimes in a ſweat, then preſently turning to my Son, *Hah* Stilpon, continued he, *aid I not ſtill tell thee that* Arſinoe, *had neither the Heart nor the Temper nor Spirit of a Countrey Maiden, and that her great and marvelous Qualifications, decyphered the magnificence of her Birth.*

He indeavoured afterwards to learn from that Man, other particulars in relation to this wonderful Incounter: but not being further able to draw forth more ample Inſtructions and Informations, he quitted him, and went directly to the former dwelling houſe of *Steſicrate*, indeavouring to be more throughly inlightned, and further informed by thoſe whom he ſhould there meet withal.

Never did ſo many different Paſſions attack a Soul at one time, and agitate in this Incounter the amorous Spirit of *Philadelphe*. He had ſome times an inexpreſſible raviſhment, dreaming that *Arſinoe* was the Daughter of a King, and in a condition, which might reaſonably approach them nearer both the one and the other, and conſequently there might be a probability of their Marriage.

Then again grief ſeized him and aſſaulted him when he conceived that in this condition, ſhe ſhould be expoſed to other reſerches alſo, and that the conqueſt of her would be infinitely more difficulty. Sometimes fear and inquietude ſeized him, in the ignorance where the Countrey and Kingdom was, where this fair Princeſs ſhould be gone. He apprehended that it was with ſome great Prince at enmity with the King his Father; then ſuppoſing it was a friend, he apprehended he ſhould be prevented by the demand of ſome other, whileſt he was in queſt of the place where he ſhould ſeek after her.

But that which gave him moſt trouble and confuſion, was the doubt wherein he ſometimes was, that that Royal birth was not a fable, and *Chymera* that the Inhabitants of the Iſland, might prepoſterouſly frame or figure it; and in all that he had heard, there might be nothing of verity, but the abſence or rather the loſs of *Arſinoe*. With theſe thoughts he arrived at the houſe where formerly *Steſicrate* was lodged, he found there a new Hoſt and new Informations, but ſtill with new cauſes and grounds of trouble and perplexity. For he who Inhabited there was a friend of *Steſicrate*, who confirmed him, that there was ſome came to fetch away *Arſinoe*, with great and magnificent preparations of Equipage, &c. and although that *Steſicrate* had not had ſo great confidence in him, as to have imparted to him any more than half his Secret, however he had not left him ſo ignorant, but that ſhe was the Daughter of a great Prince; that *Argenè* had with her taken their voyage towards *Egypt*, and that they might hear tidings of them at *Alexandria*.

All that *Philadelphe* could learn till then, had given him no other than an imperfect joy, becauſe they had bin always mixed with ſome conſiderations that troubled and perplext him, but there appeared in this laſt none, than ſubjects and grounds of hope and ſome joyful raviſhments. *Arſinoe* daughter of a great Prince, made no great diſproportion in their birth; *Arſinoe* in *Egypt* and in *Alexandria*, left in him no great difficulty, or more doubt of their Marriage.

He returned to his Veſſel with a raſh and furious pace, with much precipitancy, altogether tranſported with exceſs of joy, impatience and love, and having no more of perplexity, than the thoughts of the great Prince, whoſe daughter this *Arſinoe* could poſſibly be. There was many in *Egypt*, becauſe *Ptolomeé* had three or four Brothers, who had left a great number of Children, and there were even yet many of the Family of the ancient Kings. So that did not put him in any great trouble, becauſe that amongſt them, if there were any Daughters, there would not have bin one, but would have thought themſelves happy in being ſought unto by *Philadelphe*. He therefore imbarked in his Veſſel and cauſed them with full Sayl to make for *Alexandria*, and had no more trouble in his Mind, than only delay, and all Winds ſeemed him too ſlow and dull, and to ſecond his impatience, it muſt have bin almoſt neceſſary, that he were driven into *Egypt* by another Tempeſt.

In fine, after a few days ſailing, he arrived in the Evening at the Port of *Alexandria*, and the firſt thing he there made inquiry for, was after the Princeſs *Arſinoe*, and if they knew not whence ſhe was. *My Lord*, anſwered one to whom he ſpake, *We muſt ſurely be very great ſtrangers, if we ſhould not know whence ſhe was, and you may ſee her, if you pleaſe, even before you enter into the City; for behold there ſhe walks upon the bank of the River with the King, the Queen* Berenice *and the Princeſs* Antigone. In ſaying this he ſhewed him a crowd of People by the Sea ſide, four or five hundred paces from thence, where *Philadelphe* ran or rather flew, tranſported with raviſhing joy and content. The King, Queen and Princeſs were afoot, having alighted from their Chariots, which waited upon them hard by, and I had the honor to walk by, and then ſpake and diſcourſe with the King, and therefore I can declare to you the original of all that paſt at this Incounter.

As ſoon as *Ptolomée* perceived the Prince his Son, he knew him, and was ſo fully tranſported with joy, that he advanced even ſome paces, towards him to imbrace him. *Philadelphe* ſaluted the King, the Queen and *Antigone*, as a Father, Mother in Law, and a Siſter whom he loved, with a reſpect and tenderneſs unconceivable. They reviewed him as the Perſon of the World, which above all was moſt dear. But *Philadelphe* principally was attentive in ſeeking after the ſight of *Arſinoe*, and 'twas not long before he found her. For beſides her beauty which immediately invited all Eyes to behold her, and thoſe of the Prince were led and lighted by Love, he had no ſooner imbraced *Berenice* and *Antigone*; but the Queen her ſelf preſented him *Arſinoe*. *Come my Lord*, ſaid ſhe unto him, *come alſo, and imbrace this dear Siſter*, and at the ſame time turning her ſelf towards *Arſinoe*; *my Daughter*, quoth ſhe, *behold this Brother which I promiſed you*. Love waited not any long time to receive theſe Words of *Berenice*, nor cauſed them to be remarked by the Prince *Philadelphe*. They did not in an inſtant only penetrate his ears, but his heart, and this fraternity unexpected, ſo contrary to the Deſigns wherewith he flattered himſelf, diſſipated in a moment all the of joy his Spirits, and alſo defaced and razed all the marks in his Countenance, and there left but only the Indexes and evident ſignifications of an incredible and unconceivable amazement and aſtoniſhment. He continued for ſome time almoſt confuſed, amated and immoveable, in that reſpectful Submiſſion with which he approached to ſalute her. He had ſcarce the ſtrength and courage to riſe up, and thoſe who a moment before looked upon his countenance, almoſt in a moment afterwards, did not know it. On the other ſide, *Arſinoe* appeared no leſs ſurprized, when having beheld this new Brother, ſhe knew him to be the Stranger whom ſhe had ſeen at *Corcyre*, who had there began to make her a declaration of his Love, and for whom ſhe had alſo already conceived movements ſtrong enough of high eſteem and good liking. But this ſurprize cauſed in her heart an effect far different from that which was produced in that of *Philadelphe*. For inſtead of the grief wherewith he was perplexed, ſhe was raviſhed with joy, in contemplating the fortune that was made her now, in having ſuch a Brother; to reſent theſe firſt and obſcure movements of friendſhip and amity, that ſhe had already conceived for *Philadelphe* unknown, juſtified by the duties of thoſe of Nature, and conſanguinity, and in one Word, ſhe appeared a Siſter that recovered a Brother, and he a Lover which had loſt a Miſtreſs.

All the Court obſerved their Emotion, they preſently knew the cauſe of that of *Arſinoe*, but they knew nothing then of that of *Philadelphe*: and after the Prince, who never had heard ſay that *Berenice* had had any other Daughter than *Antigone*, except one who died very young, had learnt from the Queen, that ſhe who was thought to have bin dead, was ſhe who had only bin loſt till then, by theſe paſſages ſhe told him; this Prince too much confirmed in his own Misfortune, found himſelf obliged to pretend ſome indiſpoſition, to have thereby cauſe given him to go and hide his diſpleaſure, and ſo all at once to let his regret have its free courſe.

From the time he retired to his Chamber, he diſmiſs'd all others, except my Son, and being at liberty to bemoan himſelf, he caſt him deſolately upon his Bed, and with tears in his Eyes he abandon'd himſelf, to a thouſand regrets, and ſo many marks of afflictions which could never have bin expected from Love, of which was not yet quite declared.

O

O Arſinoe! cry'd he, O Arſinoe! *I loſe you, and when I thought to have found you for perpetuity, I ſee that I have loſt you for ever. I had a dread upon me, that you were in an unknown Countrey, that you had bin under the power of ſome Prince, and an Adverſary, where I was not prevented by any, or ſome Rival. I rejoyced to ſee you in* Egypt, *in the power of my Father, which is as much as to ſay, as in my own; in the mean time, I fear'd nothing that I apprehended, I had no cauſe of trembling, but of that which over-joy'd me; I had nothing to doubt of, but my Countrey, but my Family, but my ſelf. Alas muſt it be thus, that when I think I am delivered from all that which could bear away* Arſinoe *from me? muſt it be, alas, that I take her from my own ſelf? muſt I be my own Rival, and muſt I make my own State more diſmal and deplorable, than all the Men in the World could have made it be? my love was not but too forcible to make me tryumph over all the reſt; There is neither force nor powers of Princes and Kings whereof I had not hoped to have ſucceeded: But what ſhall I do againſt this improvident Obſtacle, which I cannot make to ceaſe, unleſs I ceaſe to be* Philadelphe? *O Nature that thou didſt not content thy ſelf to give me an amity and friendſhip for* Arſinoe, *ſince that thou haſt made her to be born my Siſter, or wherefore didſt thou cauſe her to be born my Siſter, ſince thou wouldſt give me a Love ſo oppoſite to that of a Brother? Why didſt thou betray me, Nature, inſpiring me a paſſion, which thou wouldſt oppoſe? and wherefore betrayeſt thou thy ſelf, in making me ſin againſt thee? If thou wert blind, why haſt thou not bin ſo unto to the end?*

He ſtopt there to give paſſage to a thouſand ſighs, and thruſt them forward with ſuch violence, that he ſeemed they were ſo many indeavors to make his Soul go forth. That obliged my Son to approach him, to ſee if he ſhould be neceſſary to him, and after the Prince had diſcern'd him: *Ah my friend,* ſaid he unto him, *Thou art happy, and I emulate thy Condition and thy Birth. Thou art happy* Stilpon, *that thou art not as I, am Brother of* Arſinoe.

Some Obſtacle that the Gods had put to my Love, at leaſt there would have bin none invincible; and this inequality of Birth and Fortune, that thou hadſt formerly ſo much repreſented, and not kept me from the diſtance of that good Fortune of poſſeſſing *Arſinoe* in compariſon of this too great equality, which is betwixt us. He ſtopt there yet a while; afterwards reaſſuming a little his diſcourſe.

But Stilpon, continued he, *thinkeſt thou that Nature oppoſeth my Love, ſhe who ſeems in duty bound to fortify yet by this new tye, whereto ſhe faſtens me to* Arſinoe, *why ſhould it be againſt Nature, that two Perſons formed from the ſame bloud, ſhould have ſo much ſimpathy among themſelves, as two ſtrange Perſons? Would not this be to ſecond his intention and inſeparably to bind together what ſhe hath already commenced to unite?*

Something my Son ſaid unto him, all he was able to frame or figure wherein to conſolate him, but he could never come to an end, and the Prince ſpent the Night in ſo many violent agitations of Spirit, that it's ſcarce poſſible to be imagined.

I went to ſee him the next day, and found him in his Bed, with a reſolution there to ſpend the day, for fear of being obliged to receive Viſits, or making of any; and above all, for fear of going to ſee the ſame *Arſinoe*, whoſe preſence in times paſt, he longed aſter and ſighed for; for he found himſelf in no capacity to approach her, nor to conſider her as his Siſter, and he mortally apprehended a converſation which had not made, but renewed a mortal affliction. He conceal'd not his diſgrace from me, nor yet his perplexity, and I avow to you I was ſenſibly touched; but I would not ſignify ſo much to him for his own ſake, and as I knew, how much his Soul was naturally capable, to ſuffer himſelf to be govern'd by reaſon, I began to repreſent him the neceſſity of over-coming and vanquiſhing himſelf, with the moſt forcible arguments and tearms that my affections could ſuggeſt; and attacking him in that part, through which I knew he would be moſt ſenſible, I repreſented him theſe remainders of Love, which he could not ſtifle nor ſuffocate, not only as a weakneſs, but as a great Crime. He immediately made me a reply very coldly: but on that which I preſt him with moſt ardour and ſervency, he anſwered me.

That great Crime that you blame ſo much, *Straton*, hath notwithſtanding found a probation amongſt the *Caldeans*, to whom there is great appearance, that the verity of things preſent is known, ſince they penetrate even for and in things for future. *Chriſippe* that young Philoſopher, for whom I have ſeen and hear'd you teſtiſy ſo much admiration, hath he not even pleaded and ſupported to you your ſelf, that love among Relations, was more conformable than contrary to nature? His Maſter the great *Zenon*, hath he not bin of the ſame ſentiment? So that if you muſt find Authorities in entire Nations, *Arabia*, *Ireland*, and a thouſand other Countreys, have they not practiſed, and do they not yet practiſe this Cuſtom, to eſpouſe their Siſters, of which *Egypt* hath adviſed and conſidered of only ſince ſome Ages to have it in horrour? The *Carians* within the memory of *Arthemiſe* and of *Mauſole*, do they not reverence and adore the Alliance of a Siſter and a Brother? Do we not our ſelves make ſo much within the Feaſts and Holy-days of *Iſis* and of *Oſiris*, which we celebrate and ſolemnize every year? That love was it not innocent every where, and neceſſary even at the birth of the World? And *Jupiter*, I ſay, *Jupiter* the great, hath he not made his Wife of his Siſter? Wherefore will they then, that this uſage be contrary to Nature? If that were, it would never have bin juſt, for nature hath bin from all times, and it would be prohibited throughout the World, for Nature is univerſal. I left him to ſay all he could, that ſo he might liſten to me the more attentively, when he would have any thing more to object unto me; beſides that, I admired his reaſonings, and took much pleaſure in harkning unto them, although I ſignifyed him nothing. After he had held his peace, I reply'd to him in theſe terms.

Permit me to tell you my Lord, that all that you alledge me of authorities and examples, are not good reaſons, and that the ſentiments of Zenon *of* Chriſippe, *nor thoſe of the* Chaldeans *do not juſtify yours. They might as well be deceived as you; and to ſhew you that it's not impoſſible, but that even intire Provinces have bin abuſed, that is that* Arabia, Egypt *retaining to this day, two Opinions ſo contrary, it muſt neceſſarily be, that one of the two muſt be deceived. However, my Lord, they may ſay, that they both have good reaſon; that there is nothing naturally juſt nor unjuſt: but that the Laws alone, with uſage juſtify and* *render evil all Actions. So your love is criminal, ſince that neither our Manners nor our Laws cannot ſuffer it, and thoſe of the* Arabians *cannot ſerve you to any purpoſe, ſince you live in* Egypt. *It is not but that there was ſome greater appearance, in believing that Nature oppugns; ſhe hath even given horrour to the very Beaſts; you may have read in* Ariſtotle, *that the Horſes have precipitated themſelves to be fallen into the like default, and ſhe ſeemeth to apprehend in ſuch a manner the inceſtuous union of the Brother and Siſter, that when ſhe ingenders them together, ſhe ſeparates them from one Membrane, which is not found between two Boys twins, nor between two Maidens.* I did not convince him by theſe reaſons, but in concluſion, I diſpos'd him to riſe, and go ſee the King, Queen and Princeſs.

As to that of viſiting the King, Queen and *Antigone*, there was yet no difficulty in the managing of that, but it's not conceivable with what emotions of Soul, nor with what troubles of Spirit he entred the Chamber of *Arſinoe*. He knew not where to commence his diſcourſe, he knew not almoſt even how to name her: for to treat her as a Princeſs, as a Stranger that ſeemed him to be too cold to a Siſter: to call her alſo his Siſter, that was too repugnant to his love; as for *Arſinoe*, ſhe had not the ſame perplexity, for as I have ſaid, the eſteem and friendſhip which ſhe had begun to conceive at *Corcyre* for *Philadelphe*, ſerved but to diſpoſe her to receive a Brother with more joy. Her heart was not, nor had yet bin preoccupied, as that of the Prince, by the thoughts of an Alliance, contrary to the proximity of blood, and all that the change of her condition had bin ſurprize in her, ended and terminated in a ſurprize, pleaſingly delightful and advantageous. So that ſhe had in this Incounter, but a facile and delectable rejoycing in his Perſonage; and therefore from the firſt moment ſhe ſaw him enter into her Chamber, where ſhe was yet apparelling her ſelf, ſhe advanced before him with a very joyful Gay and jocund Countenance, and imbraced him with a thouſand tender reſpects, and with extreme demonſtrations of joy. O how had theſe tender and precious careſſes rendred him happy ſome days before! but the more he dreamed, that formerly they had bin ſweet and delectable pleaſures, the more he then conceived of Regrets.

It was a long time before that ſweet name of Brother, that ſhe had repeated him ſo many times, could draw from his Mouth any other then Sighs. The Princeſs diſcern'd it, but imputed it to no other than his indiſpoſition, that he had diſſembled or feign'd the day preceding, and 'twas therefore that ſhe often tenderly asked him, what ailed him, and whether he were yet ſick and indiſpoſed. *Philadelphe* anſwered hre, No, but in ſo mournful a manner, that the Princeſs was much troubled and diſquieted, and as ſhe feared ſome diſgrace had befallen him, and that the preſence of her Ladies of Honor, hindred him to open his heart in the diſcovery, ſhe made them ſigns to withdraw, and afterwards ſaid unto him: *What aileth you my dear Brother? for both my duty and inclination makes me to take ſo great a part and ſhare in all that concerns you, that I conceive I ſhould demand why you ſeem troubled, without ſignification of any indiſcreet curioſity. By your good favour my dear Brother, free me from this inquietude and pain, and let me thereby ſee, that you conſider me as your Siſter.*

At theſe words, the Prince uttered a deep Sigh, then looking upon her with the eyes of Love and Grief, who unfolded and diſplay'd themſelves together, he reply'd: you ask me what ayleth me? *Alas* Arſinoe? *Do you not, even your own ſelf tell me by the names of Brother and Siſter, what you give to both of us?* O Arſinoe! *Added he,* Arſinoé *that you would bewaile me, and that you would bewaile your own proper misfortune, if you loved me as I love you.*

The Princeſs who knew not to what exceſs and extremity the love of *Philadelphe* had bin, would produce or extend unto, and knew not yet the effects of a Paſſion, that ſhe had not reſented, was enough ſurprized at theſe Words; and however as ſhe called to mind, how little the Prince had formerly expreſſed himſelf to her, and that as ſhe had an infinite quick, pregnant, accute and lively Spirit and Wit, ſhe omitted not to Divine of ſomething; ſo that ſhe anſwered him: *O my Brother, What reproaches do you make me? I ſhould have much more cauſe to tell you, that you love not your Siſter your ſelf, being you will recover her with ſo little Joy, or at leaſt, you love her not as you ought. I knew not,* reply'd the Prince, *if I love you as I ought: but I know I love you ſo well and ſo much, that I bemoan my ſelf, and you ought to have Compaſſion upon me. For in fine Princeſs, the Prince* Philadelphe *hath the ſame heart, that that unknown One had whom you ſaw at* Corcyre, *and the Princeſs of* Egypt *hath the ſame Beauty, that this unknown* Arſinoe *alſo had.* The Princeſs did apprehend this diſcourſe with much facility; Wherefore beholding the Prince with ſome Sentiments of that Compaſſion he required from her: *My Brother,* reply'd ſhe unto him; Philadelphe *ought not to be here what he was at* Corcyre, *ſince that* Arſinoé *is no more, what ſhe there thought her ſelf to be, and he ought alſo to remember himſelf that theſe petty Paſſions of an unknown One ſtraying out of his Countrey, are unworthy to be thoſe of a Son of the great* Ptolomée *in* Egypt. *Alas!* reply'd he, *would you that the Prince of* Egypt *and that unknown one had not the ſame Paſſions ſince that I told you, that they both have but one, and the ſame Heart? O* Arſinoé! *that its eaſy to you, to ſpeak of this change, to you who have not had, but a change of Apparel and Condition! But that it is there to ſee my ſelf reduced, me who muſt (for ſo I may ſpeak) change Hearts, and to deſpoyle my ſelf of a Paſſion, rooted within my Soul, and which henceforth would make my Life full of all Hopes and Pleaſures.*

In uttering theſe words the Tears trickled down from his Eyes, and though *Arſinoé* could not almoſt but apprehend a thing which could not be conceived, but by thoſe who had proved it, ſhe omitted not however to give him alſo ſome Marks that ſhe was plyant, ſoft and gentle. That was ſome little Conſolation to *Philadelphe* to ſee that ſhe took part and ſhare with him in his Grief and reſented it; and after ſome moments he ſaid unto her; *At leaſt my dear Siſter, it is true that you now have ſome little friendſhip and kindneſs for me, and if I am ſo unfortunate that I muſt raze here, and blot out, a part of that affection, that I had for you, then you will have an affection for me, which you formerly had not at* Corcyre? *My Brother,* reply'd the Princeſs, *never doubt of my Kindneſs and Friendſhip, and be aſſured, that of all the new Duties and Devoirs, to which the change of my Condition obliges me, its him to whom I will tye my ſelf the faſteſt, and from that I will never depart.* Theſe words gave ſome movements of Joy to *Philadelphe*, who kiſſed the Hand of *Arſinoe* to teſtify to her his Obligation and Acknowledgment, and having alſo on his part aſſured her of an inviolable Affection, and which ſhould never terminate but with that of his Life, he betook himſelf to entertain her, after the ſame Rate, in which he had paſt all the time which had bin ſlept ſince their firſt interview; and after his endeavours uſed to make her conceive to what a high Pitch, the Paſſion of Love he had had for her was mounted unto, he inſenſibly ingaged himſelf to her in an apologetical Diſcourſe, and after ſuch a manner as will make me obſerve, how he was yet preoccupied.

But is it poſſible ſaid he to her, *that nature obligeth me to quit ſo ſtrong a Paſſion? as if by reaſon I have a double Subject to love you, it muſt therefore be that you were more indifferent. Ah my Siſter, avow with me, that we are very unhappy to live in a Countrey where men are mingled to correct Nature, and where as if they did not yet commit Crimes enough, they have by new Laws, made us new occaſions of Sinning. That the Gods did not cauſe us to be born amongſt People leſs blinded. That love wherewith they have made us guilty of a Crime in* Egypt, *would be unto us a vertue amongſt the* Brittains, *amongſt the* Indians, *and in a thouſand other Countreys. But let's go there my Siſter, and lets make it our Countrey. We cannot have a better than that wherein we ſhall be permitted to love one another.*

Philadelphe had no ſooner pronounced theſe words, but that he well ſaw his Paſſion had tranſported him to ſay ſomething which had not pleaſed *Arſinoé.* He knew it by her Countenance, and as he dreaded nothing more than her diſpleaſure, he was ready to retract, when ſhe anſwered him: *Brother what is it you demand, and wherefore think you already to put my affection to ſuch ſtrange Proofs? Let's live here my dear Brother, the Gods will have it ſo, becauſe they appointed us to be born here; and content your ſelf that I am your Siſter; for all your diſpleaſures can never make me to be more unto you.*

The Princeſs imbraced him in finiſhing, without doubt 'twas to repair the ill he had done by his words; and afterwards taking him by the Hand, ſhe would have had him paſs into another Chamber where there was People, to interrupt afterwards that diſcourſe and entertainment, which ſhe would not continue.

But *Philadelphe* which felt himſelf, in a condition not very well able to begin another, took leave of her, and retired into his apartment, altogether as ſad as he came forth of it. He paſt all the reſt of the day in a Mood ſo mute and melancholy as is unconceivable, and that which infinitely Rackt and Tortured him, that he could not diſpence with the Viſits that were made him, and which augmented his Pain, by the conſtraint and trouble they rendred him in this his affliction. Yea, he found that the ſight of *Arſinoé* did no other than reinvenom his Wound, and that there was no means of Cure, in preſence of her who had given it.

All that which he imagined might prove a Remedy, was the hopes he had in the change of his Brothers qualifications, for whom he ſtill conſerved that wonderful Tenderneſs, he had had from his Infancy; He had not ſeen him ſince his return, by reaſon there had already bin eight days that *Ceraune* was gone a Hunting fifteen or ſixteen Miles from *Alexandria.* Wherefore he went to find him there, with deſign to have ſpent ſome time with him in the Countrey: But he found little ground or ſubject of Conſolation, ſcarcely had *Ceraune* ſeen him only arriving; he treated him with ſuch Inſolence, Arrogancy, Diſdain, Fierceneſs, Cruelty and Inhumanity, not like an elder Brother, but an Enemy; ſo that poor *Philadelphe* was conſtrained to return the ſame day that he was gon there. Make you I pray ſome reflections upon his misfortune, and obſerve how much he was perſecuted by two oppoſite Paſſions. The hatred of his Brother conſtrained him to ſhun and flye him, and he was forced to ſhun and keep at diſtance from his Siſter, in regard of his Love.

In this neceſſity he well ſaw, that there was no conſolation for him in *Egypt*, and he dream't of nothing more than to ſeek ſome occaſion to quit it a ſecond time. He had the moſt honourable that he could deſire. For in that time chanced the famous troubles which confederated and combined all the Succeſſors of *Alexander* the great, againſt the Kings *Antigonus* and *Demetrius*: *Ptolomée* levyed a conſiderable Army to ſend into *Sicily*, where were to be joyned all the Troops of his Party, and he gave their conduct to *Philadelphe*. It's here where I ſhall have opportunity, to recount you Things, worthy the memory of all Ages, if the tediouſneſs of my recital, did not oblige me hereafter to abridge it, and lightly to paſs over that which remains to be declared you, I will obſerve unto you only, that amongſt all the gallant and worthy Actions that this Prince did there, there was amongſt others, an encounter near unto *Gaza*, where he defeated one of the Armies of *Antigonus*, and there ſlew fifty thouſand Men, and took eight thouſand Priſoners with all the Baggage of the Son of King *Demetrius*. But the manner wherewith he uſed this Victory was unto him much more honourable, than had bin the Victory it ſelf. For *Philadelphe* returned to *Demetrius* his Baggage again, together with his Friends taken in the Battle, with theſe generous Expreſſion. *That the Fight betwixt them, was not for all Things: but only for the Honour and the Victory.* This noble and heroick Exploit produced very different effects. For as it had accumulated Honour, Glory and Renown upon *Philadelphe*, it envenomed the heart of *Ceraune*, with an incredible Jealouſie. Although he knew that *Philadelphe* had not uſed it in that ſort, but by the permiſſion of King *Ptolomée* his Father, to whom he had ſent a courier Expreſs: however, he left it not but paſs for an Intelligence with the Enemy, and highly decry'd it as a piece of Treaſon. The King would have had him to impoſe ſilence upon himſelf on this Subject, and therefore did frequently command him to ſucreaſe, but the more he undertook to defend the innocent, the more he reported him Guilty, and was jealous he was culpable; and his rage and fury was come to ſuch a pitch and point, that by a ſecond attempt, he under hand ſubborned the Guards of *Philadelphe*, to Aſſaſſinate him in his Army.

The Conſpiracy was diſcovered, the Guards taken, who avowed all; and behold another admirable generoſity worthy of my Prince. He did not make it ſeem, that he pardoned the Guilty, as at the other time, but as if he had believed them only criminal towards his Brother

ther in accuſing him unjuſtly, and not as if they would have Aſſaſſinated him, he ſent them to him bound hand and foot to uſe them according to his diſcretion.

After much time ſpent in divers Combats they came at laſt as doubtleſs you well know, to a general Battel near to the City of *Ipſe*, where King *Ptolomée* would have perſonally aſſiſted. I will not tell you the ſucceſs, becauſe 'tis known through all the World, no more than that which hap'ned to *Philadelphe* in the War, that the King appointed him to make afterwards againſt *Seleucius* King of *Syria*. I will not dwell upon any Subject, but that which hath relation to the love and the misfortune of my Prince; There had bin two years and ſome Months, that he had bin abſent from the Court, where they ſpake of no other then his high and honourable Feats, when he received order from the King preſently to come and meet him at *Alexandria*. The Prince immediately departed, although with altogether as much diſpleaſure as he formerly had of joy to return there. For very far from feeling his Heart confirmed by a long reſolution of thinking no more upon *Arſinoe* then as a Siſter, he found himſelf more feeble and weak upon that point than ever before; abſence nor time having bin able to heal that Wound that I know not what fatality rendred Incurable.

He departed notwithſtanding becauſe the Order was preciſe, and alighting from his Horſe he immediately repaired to the King, who having commanded all people to withdraw, ſpake to him after this manner. *My Son, one of the greateſt Acts of Grace, which the Gods confer upon Men, is in my Apprehenſion this, in granting them Deſire and Leiſure before their Death, to diſpoſe of the Affairs of their Family, in the ſame manner they wiſh they may remain after them. I am in a condition of thinking to prevail with the Gods for this ſavour; ſo much the more, that the comportments of your Brother, reduce me to the neceſſity of not committing your Fortune to his diſcretion, nor yet to that of your Siſter. I do not intend nor pretend to take from him the advantages of his Birth, nor yet the Rights and Prerogatives of his Elderſhip, altho he hath given too great a cauſe, and that the Kingdom of* Egypt, *not being come to me by Inheritance nor Patrimony, but being the price of my Blood and Labour, it gives me Right and Priviledge to diſpoſe of it to my good liking; nevertheleſs the right of Elderſhip is an errour in Law which I reſpect wherewith I willingly leave it and do rejoyce therein, when the Gods ſhall have appointed me to give him place, provided, that he continue not to render himſelf unworthy. But in leaving him his Portion, it is juſt alſo that I aſſure you of yours and that I give you part in an Inheritance which you have ſo well known and conſerve and extend. My Kingdom can be commodiouſly divided into two Parts; into* Egypt *Inferiour and* Egypt *Superiour. I intend to leave him one, and to put you at preſent in the poſſeſſion of another. As to what relates to* Antigone *your Siſter, you know I am in treaty of her Marriage. Behold my Son the Deſign for which I have ſent to fetch you, and which I intend to put in execution, immediately after the next Solemnity of the Feaſt of* Iſis. This diſcourſe gave *Philadelphe* much and many thoughts for many reaſons: but the principal was, to ſee that *Ptolomée* had not ſpoken of *Arſinoe*, as if he would have diſinherited her; and this thought troubling all the Sentiments of acknowledgments, that he felt in his heart for the King his Father, he could not refrain telling him inſtead of thanking him; *My Lord the Princeſs* Arſinoé .... The King apprehended his thought at the very firſt word, and betaking himſelf to ſmile; *No, my Son,* (ſaid he interrupting him,) *I do not give her any Partage, Share or Diviſion, for I intend the contrary, that ſhe her ſelf ſhall be a Portion of yours.* Theſe Terms yet more intricated and perplexed *Philadelphe. Ptolomée* who would not leave him longer in Pain, expreſſed him and unfolded him his mind that ſhe ſhould by him be given him in Marriage. And to let his Joy have its free and liberal courſe, (for the King did me the honour to communicate me his Deſign, having known from me, the Paſſion which *Philadelphe* had) he made him underſtand that *Arſinoé* was not his Siſter. But that ſhe was indeed Daughter to *Berenice*, the Daughter of this Queen by a former Marriage with *Aridée* Brother of *Alexander* the Great. That the jealouſie of the ambitious and cruel *Olympias* who was alſo Wife to *Aridée*, and the Empire which ſhe had upon her Spirit of their common Husband, having brought that Prince to ſuffer Impunity; that *Olympias* undertook, and attempted upon the Life of theſe two Children that he had by his other Wives, that ſhe might thereby transfer all the Love of the Father upon hers; *Berenice* had bin conſtrained to feign that *Arſinoé* was dead as ſoon as ſhe was born, and that in the Interim ſhe had privately ſent her to be nouriſhed and brought up at *Corcyre* by *Steſicrate* and *Argene* his Wife, both her Domeſticks, in whom ſhe had Confidence in expectation that the Death of her rival would permit her to be made known by *Aridée*. But *Olympias* having ſurvived that Prince, ſhe had never durſt made it to be known; and that he had bin a long time after her ſecond marriage with *Ptolomée* without making it known to himſelf, by an awful Timidity, and ſcrupulous Baſhfulneſs, as if ſhe had apprehended, that that was not capable of giving him ſome Ombrages of her Vertue. That her maternal Love had in the end forced her to this confidence in him, and to recommend him her Daughter in a malevolent Diſeaſe wherein this vertuous Queen thought to dye during the abſence of *Philadelphe*, and that for him who was not ignorant neither of the furious rage of *Olympias*, nor the feeble Complaiſance by which *Aridée* had left her to Sacrifice one part of her Family, and who yet better knew the Wiſdom and the incomparable vertue of *Berenice*, he had immediately not only ſent to fetch away *Arſinoé* from *Corcyre*, but that loving no leſs the Children of his dear Wife than thoſe who properly were his own, he would have her alſo paſs for his Daughter, whereby to aſſure her a part of his Wealth in recompence of thoſe of her Father. For in the concluſion, purſued *Ptolomée*, I avow to you that I love *Arſinoé* no leſs than my own Daughter, and that it is to teſtify unto her that I have for her the Love of a Father that I will give her to my own Son. *Philadelphe* liſtned to all this with ſo much aſtoniſhment, ſo much Joy, and ſo much Impatience, that he almoſt loſt the attention, and he cared not how the thing did happen, provided that it was ſo.

After having ſignified and teſtified as much as was poſſible his Acknowledgments and Obligations together with his Joy, to the King his Father, he quickly and nimbly ran to *Arſince*, and ran there ſo tranſported with Love and raviſhing joy, that he did not almoſt feel himſelf. I doubt not, but that you would take great pleaſure to underſtand, after what manner he reviewed this fair Princeſs, and how he was received; If I ſhould undertake to make a draft of the lineaments of this Picture, and to depaint all the moſt rare, and the moſt tender paſſions the World inſpired them in this reunion; ſo fortunately happy, and ſo unexpected and unawares: but for that, it would be needful for me to have twice as much time, as undoubtedly remains to us to finiſh our courſe, ſince it ſeems to me, I diſcover from hence the houſe of *Alcidias*, upon that adjacent hillock or eminent riſing. It ſuffiſeth that you know that *Arſinoe*, who had bin prepared by *Berenice*, for that interview, correſponded with the joy of the Prince ſo much, that he could exact and require it from her Modeſty and chaſt Pudicity and Purity, and advantageouſly repared and made up, in theſe firſt Moments, all the diſpleaſures, all the troubles and pains of many years.

Eight days after the return of *Philadelphe*, they celebrated in *Alexandria* the Feaſt of *Iſis*, purſuant whereunto preparations were to be made for the Marriage and Coronation of *Philadelphe*.

The ſolemnity of this Feaſt, had ſomething of barbarity, for thoſe who knew nothing of the Manners and Theology of the *Egyptians*. For firſt of all, after a Sacrifice that the Prieſts made in the Morning with Cakes, on which there is the figure of a Sea-horſe tyed; they made a proceſſion, in which four Prieſts having their hair and beard ſhaved, conducted the Ox (or as they ſay) the God *Apis*. Four others afterwards led the Dog *Anubis* with the like Ceremony, and all the other Prieſts followed after them, ſinging of Hymnes, and all veſted and arrayed with Robes of Linnen.

They walked ſo in order, to a large and hollow Fountain, which ſtands without the City of *Alexandria*, in which they drowned the Ox, and at the ſelf ſame time the Gates of a little Temple, which is very near approaching, opening as of themſelves, they beheld the coming forth of a new Ox and one Heyfer. Every one of theſe Animals carried on his Neck a Maiden, which there is ſeated much in ſimilitude to thoſe that the Limners repreſent us in *Europe* upon a Bull, and theſe Maidens are always Princeſſes, or Perſons of the higheſt Quality, becauſe they do upon this occaſion repreſent the Goddeſs *Iſis*, for ſhe that ſits upon the Heyfer, ſignifies *Iſis*, then when being the Nymph *Io*, ſhe was changed into an Heyfer by the Artifices of *Jupiter*, and ſhe which is upon the Ox there, then repreſents that being the Wife of *Oſiris* and Queen of *Egypt*, ſhe taught theſe People to cultivate and ſow their Lands. They made them afterwards mount twice upon the *Nile* in a Veſſel, which conducted them to an Iſle in the Sea, ſome miles from its Mouth, and where there is a Temple of *Oſiris*, on the Altar whereof is a Cheſt of Iron, where they ſaid *Oſiris* was ſhut up and drowned. They yet make there the ſacrifice of an Ox, and afterwards all the proceſſion return by the light of a thouſand Torches, and at the ſound of Flutes, Pipes or Tabers of Drums and Trumpets, which makes the Air on all ſides to reſound, ring and yield an Eccho. At another time, I will explain you the Myſteries of that Superſtition, as to the preſent it ſuffiſeth; after I have explained you the order of that Solemnity, to tell you that the Princeſſes *Antigone* and *Arſinoe* had bin choſen to repreſent at this time the Goddeſs *Iſis*. And to ſpeak truth, they could not better chooſe, whereby to give a greater Idea to the Goddeſs, nor to imprint the reſpect and the veneration in the Spirits of theſe People; for they had both the one and the other ſuch Beauty, as would draw and attrackt the Eyes and adoration of all the World.

Certainly I can aſſure you, as having bin the Witneſs of it, never was any thing ſo admirable, as they appeared that day, the one and the other. *Antigone* as the youngeſt repreſented the Goddeſs or the Nimph *Io*. Her Robe was of Cloth of Silver ſowen with Pearles, and her Hair was truſt and tuckt up under a Crown of Flowers: her white and fair Arms appeared deckt and garniſhed with rich Bracelets of Pearles, and they ſaw on her a kind of half Moon blazoned in ſilver upon the fore-head, in ſign of the change of the Nimph. *Arſinoe* repreſented the Queen *Iſis*, and that therefore was the reaſon why it was more magnificent and Royal, being all imbroydered with Gold, and covered with precious Stones. Her head was covered with a Crown of Gold, in faſhion or ſimilitude of an Ear of Corn, interlaced with a great number of Emeralds, Rubies and Stones of divers exquiſit colours, to ſignify the divers ſorts of Herbs and Flowers, which ſpring up among the Corn, and inſtead of a Scepter, ſhe carried in her hand a Coulter or ſhare of Gold, which they had made very light, leſt they ſhould wrong or over-preſs her hand with its weight. But ſcarce did they only take notice of theſe exterior Ornaments, as thoſe which of hers were natural, and drew, inticed and allured the Eyes and Attention of all which beheld them.

All *Egypt* which ſeemed to be gathered together and aſſembled at *Alexandria*, for the ſolemnity of that Feaſt, avowed that ſhe had never ſeen any thing ſo worthy the Greatneſs, Magnificence and Majeſty of *Iſis*, and it ſeem'd that Fortune envying our joy, took pleaſure to redouble our acclamations and our congratulation, to render afterwards our Moans and Regrets more ſenſible.

The Sacrifice being finiſhed in the Iſle, all the Court were upon the Port expecting, by the luſtre and tanſparent clearneſs of a thouſand Links and waxen Torches lighted, the return of theſe two fair Princeſſes. The Prince *Philadelphe* alone went before them, in a little magnificent and gallant Boat made expreſly, when a bark returning from the Iſle with all diligence of the Rowers, reported to the King, that *Antigone* and *Arſinoe* were carried away by ſome People, hid in an unknown Veſſel which lay behind the Iſland, and who had not appeared, but when they were ready to go to Sea. It is not poſſible to expreſs unto you here the Alarm, nor the trouble that in one inſtant this news produced. Immediately the King gave order to haſten away after them, and cauſed all the Souldiers to be imbarked, that could be found upon the firſt Veſſels that were ready in the Port, or could be met withal: But very ſtrange! of two hundred Veſſels that were there, there was not found one in a readineſs, or which wanted not either Ropes or Sailes or Rudders, or other things neceſſary.

There muſt ſomething more appear to the King to be known, and that there was ſome Treaſon here under hid and concealed. He cauſed Pylots and Captains of Ships to be taken, but 'twas not poſſible to draw any thing out, unleſs it were they themſelves were ſurprized, having believed all things in good condition. On the other ſide *Philadelphe* being, as I have told you, gone before the Princeſſes in this little Bark, which he had cauſed to be built, more for appearance than ſervice, had no ſooner received this fatal news, that he became like one thunder-ſtruck ſo unawares.

Never did pain nor grief make ſo ſuddain and ſo violent an effect and change, as was in him, and I believe that there had bin no need of any but himſelf for his Princeſs which conſerved him his life, and rendred him apart of his Forces, after he had almoſt loſt them all. *Ah my Friends*! cryed he, to them that were with him, all deſolate and hopeleſs, *We muſt periſh or ſave our dear Princeſſes.*

Grief and pain permitted him not to diſcourſe any more, and in the mean time without conſideration of the little ſuccor that they could receive from him, in the ſtate wherein he was, he commanded the Marriners who conducted his Bark, to row with all their ſtrength, although the night deprived them of all knowledg.

But behold another Miſchief, ſcarcely had this poor Prince advanced one Mile, that ſome pieces of his Bark being looſned, the one from the other, as if by ſet purpoſe, he found himſelf down in the Sea.

Happy it was he was not far from the Iſland, ſo that he ſaved himſelf by ſwimming, with all thoſe of his Retinue, one Marriner only excepted, whom they ſaw no more. But that which afflicted him a thouſand times more than death, was that he found himſelf there without any means to purſue the forcible Raviſhers away, and a nin impoſſibility of ſuccouring his Princeſs.

To what extremities was he not ready to expoſe himſelf in this Encounter? But above all, imagin you, that which became of him, then when he regain'd the Port of *Alexandria*, in an ill favoured *Gondoſo*, which was found by hap-hazard, and thinking to go upon ſome good Ship to ſeek after *Arſinoe*, he knew the ſtate in which they were all found. Every one ſaw the Treaſon was manifeſt, but they could not, and they durſt not almoſt ſuſpect the Traitors, for the love of *Ceraune*, who was one of the Robbers, as you will ſoon obſerve, had not yet broken out.

And beſides he himſelf, appear'd at Court with the Countenance of a Man, who took too great a ſhare of the Calamity, to be one of them guilty of the Crime. But the Crime was too black to remain unpuniſhed, and the Gods ought to indicte the Author, for their own proper Vengeance, ſince that havi g troubled the Ceremonies of one of their ſolemn Feaſts, they themſelves were there in ſome ſort intereſted.

You ſhall know then *Kion*, who by force and means of ſearches and perquiſitions, had made ſerious Inquiry, they learnt in the end, that *Ceraune* and *Menelas* Nephew of *Ptolomée*, and who had the Office of Admiral, were the Authors of this violent Robbery: the former being unfortunately fallen in Love with *Arſinoe*, and the ſecond with the Princeſs *Antigone*. That which much conduced to their Diſcovery was their flight, for they diſappeared the ſelf ſame night. They knew that it was they themſelves, who had ſecreetly cauſed a part of thoſe Veſſels to deſcend, for fear they ſhould be ſent after thoſe who had made the Rape; that it was they who had ſubborned and corrupted with Mony, a Carpenter who had built the Bark of *Philadelphe*, that it might be made in that manner, as to fall a ſunder, as it had done, in taking away only a Pin of wood (the which had bin effected by that Marriner, who had diſappeared a little afterwards) In a word, they knew that 'twas they who had cauſed thoſe to agitate themſelves, and to put them all at work, and act in this fatal Tragedy.

The King had till then conſerved and reſerved ſome paternal tenderneſs for *Ceraune*, but it was not poſſible for him, more to reſiſt the juſtice of his Wrath, when he ſaw this laſt Feat and Perfidy of this graceleſs and worthy Son; and his flight with that of his Accomplice and Comrade, having finiſhed their conviction, the King cauſed that the Morrow their proceſs ſhould be made. Amongſt other things he declared *Ceraune* unworthy and uncapable of the Crown, and becauſe they ſhould not take this Vengeance to be a ſimple Menace he put it in execution in ſuch manner, that it hath without doubt, bin known all the World over; but I will not omit to repeat it unto you, becauſe you will be well pleaſed to be aſſured to learn by retale, a thing which until this time, never had an Example, and poſſibly may never have. He cauſed to aſſemble together, all Orders and Degrees throughout his Kingdom, at leaſt thoſe that were found in and about *Alexandria*, and having appointed *Philadelphe* to follow him to the publick Place, where all the Souldiers were in Arms, and all the People attentive, and in expectation of what would follow ſuch great preparatives, he there made a long Oration upon the affections, which he had alwayes had for his People, and the cares he had taken to educate and bring up his Children, in an inclination and diſpoſition of Peace, neceſſary for the better Government of his Subjects; from thence he fell to diſcourſe of the different Manners and Qualifications of his two Sons, and putting again into the Mind and Memory of the *Egyptians* of the magnificent and famous Feates, and honourable Actions of *Philadelphe*, wherewith all his Subjects were very exceedingly ſatisfyed and well pleaſed, he there afterwards thoſe of miſcontent and diſpleaſure, which he and they had received from *Ceraune*. After he had aggravated the three fratercides, wherewith this cruel Prince would have cauſed his Brother to periſh and to be deſtroyed, the violent raviſhment and carrying away the two Princeſſes, his Confederacy and Treaty even with the known Enemies of the State, (for they knew he made one with *Lyſimachus*, to aſſure himſelf a retreat into his Kingdom, after he had amplified and laid open at large all the circumſtances of his Crimes, he at laſt publickly declared his Diſheiriſon, and thereby declared his Son *Philadelphe* his ſole and only Succeſſor.

And that there might be no ſhadow, nor ground, nor cauſe of conteſt againſt his Title, I ſay to impede or hinder what poſſibly might be queſtioned after his death, and to take and deprive *Ceraune* from all means of imbarking the Peodle in Civil-War, and inteſtine jars and commotions, he added, that it was his Will and Declaration, his Reſolution of putting *Philadelphe* in preſent poſſeſſion of the Crown, and that he appointed and publiſhed him King of *Egypt*, reſigning into his hands all his Power, Privileges and Prerogatives Royal, reſerving only unto himſelf the Degree, of his Prime and Principal Subject, and Captain of his Guards.

At the ſame Even the ſelf ſame moment, having cauſed *Philadelphe* to approach, who had not followed him there, but againſt his Will, becauſe he dreamt of nothing elſe but his departure in queſt of *Arſinoe*, and was importunate againſt all things that might delay or any wiſe fruſtrate his deſign, the King repeated to him the precedent declaration, and having conſtrained and obliged him to ſit down upon a Royal Throne, which he had purpoſely and expreſly commanded to be prepared, he with his own hands placed the Crown Royal upon his head, the Scepter in his hand, and then and there ſwore himſelf his faithful Subject, and declared and owned him to be his Maſter, his Leige Lord and Soveraign King.

If this Oration and memorable Action which immediately followed it cauſed an aſtoniſhment amongſt the *Egyptians*; it gave them ground, cauſe and ſubject of much more incomparable joy and admiration, for as much hatred and averſion as they had and conceived againſt *Ceraune*, even ſo much love, and reſpect had they for *Philadelphe*, But *Philadelphe* for his own ſelf in particular, was ſo ſurprized and ſo confuſed, in receiving ſuch marks and ſigns of deference and ſubmiſſion from a Father, for whom he had ſuch obſequious and venerable reſpect, that he could not poſſibly reſolve to accept theſe rare and illuſtrious Teſtimonies of a Love ſo Royal and Paternal. What wonderful Miracle was that not, that the Land of *Egypt* beheld not on that day? Certainly future Ages will ſcarcely have faith to believe it.

It ſaw a great King which was the delight of his People, and the terror of his Enemies, voluntarily deſcend from the Throne, and there to cauſe his Son to aſcend it, and I there ſaw the Son refuſing to mount into the Throne, and uſe all his utmoſt indeavours, there to retain and hold his Father. In ſum, ſo it muſt be, that *Philadelphe* yielded and gave place, unto the abſolute Will of *Ptolomée*, but it was not by a deference; and it may be ſaid, that he conſented not to be King, but to give a pregnant demonſtration of obedience, both as a Son, and as a Subject.

In the interim do not in any wiſe believe, that this great change and tranſmutation of the condition and ſtate of my Prince, made any kind of alteration in his love nor yet grief and dolour; believe not that he judged the gift of a Kingdom, was capable to conſolate him, to ballance the loſs of *Arſinoe.* Ambition had not power to ſuſpend, remove or diſcharge him one moment from the thoughts, nor perplexing inquietudes of his Love, and all that which Prince *Philadelphe* had reſolved for the recovery of this Princeſs, *Philadelphe* the King would alſo execute.

He had already ſent to all Parts and Coaſts to learn news of the two Princeſſes: but that was a thing that appeared to him, but little worthy of his Love, to ſeek after them by the means of others only, his paſſion defyed him the cares and diligence of all others. He would therein imploy himſelf, and in that very reſolution and deſign, he would depart the following Night without ſpeaking any thing to *Ptolomée*, knowing he would have oppoſed it. Only he reſolved to leave a Letter with ſome of his People, to give unto the King after his departure, and began one in theſe terms.

Philadelphe to King *Ptolomée*, Health.

SIR, I a thouſand times beg pardon of your Majeſty, if I dare without his leave depart from being near her, and if it appears, that I acted the part of an ill Son, it will ſoon make an Apology for me to ſo good a Father. But Sir, one ſo good as your Majeſty is, merits him the conſervation of all his Children, ſo that if I remove one from him for ſome few dayes, I proteſt to your Majeſty, it's not but to eſſay, to return them to you very ſuddainly altogether.

I entred into his Chamber, when he was there with his Letter, and although he preſently reſolved not to diſcover his deſign, unleſs it were to thoſe that to him were neceſſary, ſo it came to paſs, that my preſence and the kindneſs he had for me, tempted or prompted him to make me a participant. I was not ſurprized with that reſolution, for I knew the fervour and greatneſs of his Love. But as it ſeemed to me on this occaſion, to be altogether blind, I took the liberty to tell him my Sentiments. I then repreſented to him, that *Philadelphe* King of *Egypt*, ought not hence forward to imagine himſelf yet to be Prince *Philadelphe*, that in receiving the Crown, he had well changed conditions and obligations. *Think you my Lord* (ſaid I) *that you are now to your ſelf, as you then were, to diſpoſe of according to your paſſions and willing inclinations, and to run about the World, as a ſingle and ſimple Adventurer, and to expoſe your ſelf to all the fantaſtical conceits, humors and capricio's of Fortune? Know, my Lord, that you now at preſent are united by very ſtreight tyes and ſtrong ligaments, and by indiſpenſable obligations to your Eſtate; that you are accountable for all your cares and ſteps to your Kingdom; and that where ever you go, you carry along with you the ſole and intire Fortune of the Land of* Egypt, *&c. Pardon me, my Lord, if I preſume to tell you of it; would you not be aſhamed unfaithfully to abandon your People, in the ſelf ſame moment that you have ſo ſolemnly engaged your ſelf to them? and think you that the Prince your Brother, in quitting* Egypt, *hath not left ſome ſeeds of Diviſion there, which will require your preſence, and all your cares to ſmother it? But when, or if all theſe Important conſiderations of Intereſt and Honour ſhould ceaſe; after all, what think you to do, to go running at all Adventures, for ſo I may ſay, with your Eyes cloſe ſhut after People, whoſe path-wayes nor retreates you know not, and which 'tis poſſible, will be at one end of the World, when you go to ſeek after them in the other? for in fine, although they have told you, that they are gone into the States of* Lyſimachus, *how know you it is not a falſe report, by which they think to give you a change? Dream not to retrieve the Princeſſes from out of their hands, you poſſible will go, and deliver even your ſelf into thoſe of your Enemies? My Lord, it's much more to the purpoſe, and for your dignity and love, to ſend to all parts to ſeek out the Criminals, and in the mean time, to prepare Ships and Men to fetch them away by main force, when you ſhall have learnt where they are, and if it be then needful, to chaſtize them as a King.* Philadelphe had much trouble and pain, and was loath to yield; for he could find and feel that his Princeſs had bin carry'd away, and that it was needful, that he ſhould continue in the mean time at *Alexandria*. However I made him at laſt conſider the neceſſity; ſo that he was contented to diſpatch Men away to all Parts, to learn news of the Princeſſes, and of the Rovers, but it was no of utility, and behold wherefore.

The truth is, that *Ceraune* had retired himſelf to the Court of the King of *Thrace*, but he had not led there the Princeſſes, for although the King of *Thrace* had eſpouſed the Daughter of the firſt Wife of *Ptolomée*, of whom I have ſpoken unto you, and who was alſo called *Arſinoe*, and that *Lyſimachus* was conſequently brother-in-law to *Ceraune*. Nevertheleſs this ſame here, did not altogether put confidence in this barbarous Prince, who was naturally cruel and violent, even to the utmoſt extremity, as you know by too much experience. So that before the leading away of the Princeſſes there, he would make only a turn to *Lyſimachus*, where was the Court of *Thrace*, in the mean time leaving *Arſinoe* and *Antigone* unknown in a City of *Cherſoneſe*, under the tuition and guard of *Menelas*, without diſcovery to any Perſon whence they were.

But this Voyage was longer than he preſently was aware of. While he was in that Court, he became in love of this other *Arſinoe*, of whom I have told you, altho ſhe was his Siſter by Father and Mother, and Wife of *Lyſimachus*, and that Queen unworthy of the blood of the great *Ptolomée*, having correſpondence with this criminal and inceſtuous love, they faſtned together a Commerce which was plentifully fertile, and abounded in all manner of Crimes. I will not recount you the havock and violent Ravage they made the one and the other in the Royal Family of *Lyſimachus*, by the aſſaſſination and poyſoning of many Children, which remained born by diverſity of Wives, whom he had eſpouſed. That tragical hiſtory is too well known throughout the earth, to ſtay me there. I will tell you alone in few words, that this wicked Woman fearing that *Ceraune* would not quit her in the end, to return to his firſt paſſion, cauſed to be robbed by Night from *Menelas* the two Princeſſes whom he kept, cauſed them to be carried away from the *Cherneſeſſe*, where they were in an Iſle of Pont *Euxin*, and there privately ſhut them up, without the knowledg of neither of *Ceraune* nor *Menelas*. But ſhe was ſoon puniſhed by himſelf, on occaſion of him with whom ſhe had committed ſo many Crimes. For you know how *Lyſimachus* having bin ſlain incontinently afterwards by *Seleucus*, about the Subject of the Kingdom of *Macedonia*, whom the firſt had uſurped upon the young *Antigonus* Son of *Demetrius* and *Seleucus*, having bin ſlain afterwards by *Ceraune* in an ambuſh, which he had laid for him; *Arſinoe* remitted imprudently, not only a part of her Eſtates, but her own proper Perſon, and that of the two Children, which ſhe had by *Lyſimachus* into the hands of her inceſtuous Adulterer.

That by this means *Ceraune* being made Tutor of theſe two Children, declared himſelf Regent, and in concluſion, crown'd King of *Macedonia*, and that he had ſcarce known, that he ſhould have more need of this Queen to reign, but he deſpiſed her, that their deteſtable union, had this ſad and diſmal concluſion, which never is wanting to puniſh criminal and diſorderly Paſſions. In ſum *Ceraune* having then diſcovered the place where ſhe cauſed theſe two Princeſſes to be kept Captives he reſolved with himſelf to diſintangle and rid himſelf of her, and ſent her to fetch the Priſoners. The jealous Queen had no ſooner advice and Intimation, then ſhe deſigned to prevent him. She diſpatched Aſſaſſines to go and cut the Throats of the two Princeſſes, and prepared Poyſon to defeat *Ceraune*, but ſhe was prevented by himſelf, for he was as well skilled in the Operation and Effect and cuſtom of Poyſon, as her ſelf.

He therefore Poyſoned her, after he had cruelly Maſſacred between his Arms, her two young Sons, and on the other ſide; he diſpatched *Menelas* into *Cherſoneſe*, to deliver the Princeſſes and to bring them to *Macedonia*. In the interim *Ceraune* conducted his Army againſt that of the *Gaules*, who then made deſolate the Frontiers of that Kingdom, and there he fought that famous Battel, where, you know, he was ſlain. But I paſs by all theſe things ſlightly, and curſorily run over them, becauſe that beſides thoſe, there arrived in a little time the great and ſuddain violent flaſh, that they have made, nor permits it any perſon to be ignorant of them; and becauſe that from elſewhere, as they are arrived almoſt at your Gates, you are far better inſtructed than my ſelf.

I return then to that which paſſed in *Alexandria*, and as the ſhort way that we have yet to walk, obligeth me to abridge my repetition, content your ſelf that I yet cut ſhort off all theſe things, how important ſoever they are, and that in a few words.

It's impoſſible for me to delineat or depaint unto you, the Condition and State my poor Prince was in, Ignorant where he lived, during the time he knew not what was became of his Princeſs; nor with how much Grief and Sorrow of Mind he ſaw himſelf confined and faſtned in *Egypt*, by a State and Condition that impeded him to employ himſelf in the reſearch of *Arſincé*. He learnt News enough of *Ceraune*, but thoſe News inſtead of conſolating, did no other than redouble and reinforce his Anguiſh. For as he knew in concluſion that he was at *Thrace*, and there without the Princeſſes and then not knowing what was become of them, he was ready to abandon himſelf to a furious and violent deſpair, whereof all his Sagacity, our Endeavours and all the Tenderneſſes of the great *Ptolomée* his Father with all his Pains and efforts did not warrant him nor could. Notwithſtanding all, that it was an admirable thing to ſee in what manner this Illuſtrious Father, and this yet more Illuſtrious Son, lived together; it was a Wonder worthy the curioſity of the People, the Philoſophers, the Princes; it was a Spectacle worthy the Gods themſelves. For this Father who of a King had made himſelf, as I have already declared you, the ſimple Captain of the Guards of his Son, took Pleaſure to give the firſt examples to others of the devoir and reſpects that Subjects owe to their Soveraign.

This Son that ſaw himſelf againſt his Will, lifted up above his Father, forced himſelf to abaſe himſelf below himſelf, and deſcend (for ſo I may properly ſay) from his Throne to replace him there; ſo that they could ſcarce diſcern between them, who was the King and who the Subject. But the Gods ſoon envyed *Egypt* the unconceivable and inexpreſſible content when it rejoyced in the veiw of this rare and incomparable Spectacle. *Ptolomée* the great died, and the unconceivable regrets which *Philadelphe* had, added ſo ſenſible an increaſe of Pain to his Dolour and Grief, that he found himſelf uncapable to reſiſt his affliction, and as they had but one and the ſame Throne, it was almoſt requiſite and needful to prepare them one Tombe.

In ſhort *Philadelphe* became extreamly Sick, and very hardly the efforts and endeavours of the moſt excellent Phyſicians, and the vows of all the People, were or could be capable to mitigate or withdraw his Maladies and Grief. But great Gods what owe we unto you, to have conſented in the end to ſave him in *Egypt*, if you did not reſerve him to more happy and proſperous Adventures than thoſe, which are already arrived and hap'ned unto him in *Greece*.

I have told you that before *Ceraune* led his Army againſt that of the *Gaules*, he had ſent *Menelas* into *Cherſoneſe* from *Thrace*, to deliver the Princeſſes *Arſinoé* and *Antigone*, *Menelas* went there, and brought them into *Macedonia* when he had heard that the *Gaules* having defeated and ſlain *Ceraune*, and had as you know, cauſed his head to be put upon the top of a Pike, and walked in that very Poſture throughout the Camp, and that the Troops of this unhappy Prince were given to a valiant One unknown, named *Soſthene*.

Menelas therefore not ſeeing a ſecure retreat for himſelf, at *Macedonia*, and not knowing where to reſt his head, came into *Theſſalia* to find *Alcime*, by the gaballes and intelligences of whom *Lyſimachus*, and after him *Ceraune* were themſelves ſeiſed of *Macedonia*.

Alcime, who was then in trouble, how to defend even himſelf againſt theſe *Gaules*, and who ſought ſome ſuccour favourably received *Menelas*; not ſo much for the ſuccour he expected from him, (for *Menelas* was not in an Eſtate to ſerve him, otherwiſe than perſonally, and of very few People that he had) but becauſe he would be Maſter of the two Princeſſes, by the means of whom, he hoped in caſe of neceſſity to ingage the King of *Egypt* to protect him.

But before he ſent into *Egypt*, he would try if an accomodation and agreement might be made with *Brennus* and ſo much the rather that young *Antigonus* having aſcended the Throne, he well foreſaw that he would have this puiſſant Enemy upon his Back. *Menelas* willing to render himſelf conſiderable to *Alcime*, undertook the negotiating his accomodation with the *Gaules*, and to that effect went to find *Brennus*, leaving in the interim, the Princeſſes at *Pidne*, in the cuſtody of *Alcime*. *Menelas* made their Treaty: But on theſe Affairs the *Gaules* having bin defeated at *Delphes* by that memorable paſſage or accident that you well know, that undid, brake and defeated all the meaſures which *Menelas* and *Alcime* had taken; and I avow you, that I do not yet well know, thoſe which they had taken on this new revolution: But however it might be; The Princeſſes after they were brought to *Pidne* where *Alcime* made his ordinary Reſidence, they were there in much more incomparable Liberty, and far leſs ſhut up than they had been during the time that they were Priſoners of the

Queen of *Thrace.* So that one day they found means to gain one of the Guards who obſerved them to ſend their News into *Egypt*, and to advertize the King my Maſter the place of their Retreat, and ſome certain part of the Accidents and Adventures that had befallen them. You may well conceive the raviſhing Joy of my Prince at this piece of News. She healed him all at once almoſt with this Intimation, and after he had diligently informed himſelf of the State of Things, he cauſed ſix Veſſels to be armed with all diligence imaginable, and having filled them with Men fit for the purpoſe, he undertook to come one night to ſurprize *Pidne*, which you know is ſeated upon the Sea. But alas he ſhould not have confided in an Element which had bin to him ſo contrary. In paſſing the *Cyclades* the Veſſels were ſurprized by a Tempeſtuous Storm, which cauſed them to be ſtranded for the major part upon the ſides of the *Iſland*, and all the direction of the Mariners could not hinder, but that after a ſtormy day and night ſhe aboard of whom he was, with my ſelf and my Son was caſt upon the Rocks which are upon the Coaſt of *Theſſalia.*

Very few ſaved themſelves with us in our Skiff, but this misfortune did in no wiſe aſtoniſh the great and undaunted heart of *Philadelphe.* But contrarily forcing himſelf to infuſe in us all the courage we had loſt; The Gods ſaid, he, gave me the firſt acquaintance with *Arſinoe* by a ſtormy and impetuous Tempeſt, and by another Tempeſt they will put me in poſſeſſion of her.

So having ſent to buy Horſes in the next City with the mony that we had ſaved with us in our Skiff, he enterprized to come unknown to *Pidne*, to eſſay and endeavour a Conference and Parley with the Princeſſes, and accordingly to take his meaſures for their deliverance. At our arrival there we learnt that two dayes before that, *Alcime* for ſome private reaſon had cauſed them to be conducted the following day to *Gonnes*, and *Philadelphe* expected me here hard by, in the morning during the time I was gone, by his order, to ſpy the time that they ſhould paſs. I have even known that then they entertain'd themſelves with the Hiſtory of the wonderful beginnings of your Life, which another time I digeſted in Writing by his order, when he was unexpectedly attached by the People of *Menelas*.

That perfidious Prince had bin advertized by one of his Gang of the arrival of *Philadelphe,* and as he had a double Intereſt in ſeeking his death, firſt and principally becauſe he was after him to inherit the Kingdom of *Egypt*, in the ſecond place, by reaſon he was wonderfully amorous of *Antigone* the Princeſs, whoſe deliverance he doubted not but my Maſter was expreſly come to attempt; he cauſed him to be ſought after yeſterday in the Morning by a number of *Aſſaſſins*, the firſt of whom *Philadelphe*, immediately upon his approach caſt at his Feet, and put all the reſt to flight. But O Gods that his own couragious valour was to him very diſmal! In the purſuit of the others, he fell into an Ambuſcado, where *Menelas* expected him in perſon, and where that wicked One put him in that deplorable State wherein you met him. It's true that *Menelas* did not commit that execrable Parricide and Regicide upon his Liege Lord and Soveraign Prince with Impunity, for that perfidious Perſon paid with his Life, his own proper Treaſon. In effect I have heard at *Gonnes* where my Prince ſent me yeſterday in the evening to learn News, that *Menelas* there had bin reported dead, by ſome of his: But on the other ſide, *Alcime* having underſtood by this means that *Philadelphe* was within his Territories, he ſent to ſeek him out every where, and I will not conceal from you, what they told, that they were commanded this Morning to publiſh in *Gonnes* a Placaet to all Perſons to diſcover *Philadelphe* dead or alive, prohibiting his concealment upon pain of death. So that you ſee the need we have of your Father, or rather you your ſelf whom we now have, for 'tis by your means that I hope and expect any aid or aſſiſtance from *Alcidias*.

Telamon anſwered *Straton*, that he did great wrong to *Alcidias* if he made any doubt that the ſame Shepherd would not of his proper inclination render all the ſervices imaginable to the King of *Egypt*, whereof he were in any wiſe capable, and if he thought that the fear of *Alcime* who had in *Theſſalia* but an uſurped Power, he would not omit to ſhew him and do him all Rights of Hoſpitality, and above all towards ſuch a great King as *Philadelphe*. He afterwards asked him if *Alcidias* knew the Quality of his Illuſtrious Hoſt or rather Gueſt, and *Straton* having anſwered him, that he durſt not yet diſcover any thing to him, *Telamon* ſaid that he ſhould be raviſhed with joy to be able to be the firſt that might give his Father the News which would be ſo Grateſull to him; and a little afterwards they came to the Gate of *Alcidias*. But ſcarcely were they entred into the Court, but one of the Domeſticks of this Shepherd came all alarmed to tell *Telamon*, that twenty Knights or Gentlemen, had a little before forcibly carried away that unknown Perſon in a cloſe Chariot whom he had brought there the preceeding day, and that they ſaid they would carry him to *Gonnes* by command of *Alcime*, and that *Alcidias* had followed them, to know the reaſon of this violence, and the Order or by what Authority they ſhould or would there carry him.

What Philoſopher then was *Straton*, his Heart nor Soul was not prepared to hear ſuch Tidings. He expected to dye through Grief, and carried himſelf, or rather lay the Burden and Blame and Guilt of all this diſgrace upon himſelf becauſe he failed to return time enough. He ceaſed not therefore to bewail and bemoan himſelf, neither yet to examine how *Alcime* had diſcovered the place where *Philadelphe* was, for as he had bin brought there but the day before even by day, it was not a very hard matter to diſcover it, but after having only imbraced *Telamon*, and again deſired Succour for his Maſter, he raſhly mounted on Horſeback and betook himſelf to gallop away upon the Track of the people of the Governour.

The End of the Fourth Book.

Tarſis and Zelie.

The Fifth Book.

TElamon found and felt himſelf ingaged in the intereſts of the King of *Egypt*, by ſo deep ſentiments of reſpect, and his generous ſoul had elſewhere ſo natural an inclination to take the part of thoſe who were unfortunate, that he would not omit or abandon ſo Illuſtrious a Perſon, nor yet fail in this diſgrace, to render him all the Services whereof he was capable. Although he was but a Shepherd, he was not without much credit at *Gonnes*, the Shepherds of *Tempé* being, as we have ſaid, the Nobles of the Countrey, and that the *Gaules* called them Knights, amongſt the *Gaules* in their own Countrey. His Family which was the moſt ancient, the imployment which his Father had had, and above all, his merits, and his own proper and perſonal vertue, had procured him the moſt puiſſant and conſiderable Men of the City for his friends, and without the great number of Men of War or Souldiers that *Alcime* entertained there, the Family of *Telamon*, might there poſſibly be able to deſpuite force, ſtrength and credit with this Governor.

He followed *Straton* there on foot, becauſe there was no long way from *Hippique*, and entring in the City, he met him in the houſe of a rich Merchant with *Alcidias*, and this was near to *Alcime*, and altogether intimate with *Alcidias*.

Telamon had underſtood there, that *Alcime* had cauſed the King of *Egypt* to be ſhut up in the Tower of the Caſtle with his Squire, whom he had left there to ſerve him. *Straton* would have gone there to be ſhut up with him, to ſerve his Maſter, but *Alcidias* made him conſider, that being at liberty, he would find more and better means to ſerve him, and after they had well deliberated of what was to be done, in concluſion, they took the beſt reſolutions they could to ſet *Philadelphe* at liberty.

A little afterwards *Alcidias* and *Telamon* went to ſee ſome of their Friends, for the ſervice of the King, and then in a little time retired, for fear of being rendred ſuſpect by a longer conference, and they both together took their way to *Hippique*. *Alcidias* by the way asked news of *Tarſis* from *Telamon*, who anſwering him in what a ſtate he had left him, *Alcidias* ſaid unto him: *I doubt not* Telamon, *but you give very good advice to your Brother, but it being ſo I am aſtoniſht and have good cauſe to be ſo, that he ſo obſtinately perſiſts in a Paſſion, which will be, as I did fore-ſee, the ruin not only of himſelf, but his life. I have approved of him rather than of any other, as long as I believed that* *he could have any ſucceſs ; for I avow in the end, I could not find where-with to contradict, in the Perſon on whom he had caſt his Eyes, and that I would not have wiſhed for any other Perſon, had I bin to have choſen, I will not ſay among our Shepherdeſſes, I will ſay among all the Maidens of the World. But we muſt not therefore be wilfully obſtinate wedded to our own Humors, conceited of our own Judgment, or frowardly perſiſt in our own Opinion, in a blind deſign, where it may be ſeen, there is a manifeſt and clear impoſſibility to ſucceed, nor have ſo ill Opinion of him, that they cannot believe themſelves able to make a happy Deſtiny out of that ſtate, which was firſt pitcht upon by their ſancy. As for me I am weary of ſpeaking to him unprofitably, and to no purpoſe: but if you love him, as I believe you do, you ought to do all that may be poſſible, to with-draw him from this ſtrong love, which is only imaginary, and you may tell him, if he will thereunto liſten, that they ſpake to me this day concerning him, pointing out for him, one of the faireſt and the richeſt Maidens of all* Theſſaly. *Telamon* liſtned to the diſcourſe of *Alcidias* without any other reply, but that he had the very ſame ſentiments with his Father, but he believed not that *Tarſis* was for the preſent, in a ſtate to reliſh any ſuch a propoſition, but however he would uſe it according to the order and direction which was appointed him. They ſpake of nothing elſe, almoſt all along the way, nor yet during the time they dined together, which his Father obliged him to take then with him, and ſometime afterwards he diſmiſt him, and gave him liberty to return.

The firſt deſign that *Telamon* attempted, was to indeavor to rejoyn *Tarſis*: but what ever care he undertook he could not find him till the Evening, when he perceived him walking by the River ſide.

This poor Shepherd having unprofitably ſpent the whole day in the queſt of *Zelie*, came to contemplate upon, and entertain himſelf with her loſs in that ſelf ſame certain place where it was done, and in the incertitude of what was become of the Shepherdeſs, he ſeemed willing to ask a clear demonſtration in the very ſame place where the Witneſſes had bin.

He reſted there from time to time, placing the one end of his Dart upon the ground, and there firmly fixing his Eyes, and at certain times he alſo uttered ſome long ſighs, lifting up his Eyes towards Heaven, bewailing his fortune, as a Man, to whom ſhe had given the greateſt ſubjects of diſtreſs and ſorrow.

Sometimes he ſeemed reſolved to bring himſelf to think upon the ſubjects of Complaints, he believed he had cauſe to make of his Shepherdeſs, and how much ſhe her ſelf had contributed to her Misfortune: *Ah!* ſaid he, *It's not by reaſon of Fortune, that I have cauſe to complain, for Fortune would have rendred me too happy, if* Zelie *had not bin to me more impitiable, than ſhe forgot, let's forget this cruel one, who was willing to have ruined me, and for the finiſhing that ſatisfaction of hers, if it be poſſible, let's loſe it till it come to be remembred.* At the ſame time he began to walk faſter, and more deliberate than before, and caſt his Eyes here and there, to ſeek out objects which preſented themſelves to his ſight wherewith to combate thoſe, who came to offer themſelves to his imagination. Now he looked upon the prodigious Mountains *Olimpia* and *Oſſa*, who hide their Heads above the

Clouds, and ſeem to ſerve as pillars of Heaven, and who bear Forreſt even into a Region, where the lighteſt Vapors cannot be liſted up. Then he caſt his Eyes among the fertile and fruitful Medows, which coaſts and butts the River on all ſides, and there conſidered the Shepherds occupying themſelves, in retiring their Flocks and Herds, by reaſon of the approaching Night, and then caſting his Eyes upon the River it ſelf, there he beheld to float the Pictures and Effigies of the diverſity of Clouds of ſundry colours, which the Sun uſually marks there, in its Declenſion and Setting, by the laſt trace and progreſs it makes of its light. But when we have ſome ſtrong affliction upon our Spirits, every thing ſeems to beſpeak our evil, the memory ſerving to take all occaſions to repreſent its Misfortunes. For the exceſſive height of the Mountains compared to the Place, whence they are conſidered, demonſtrated him in his own fancy and imagination, the difference of the honourable ſtate, and his elevated paſt Fortune, with the profound or bottomleſs evils, where he found himſelf now plunged in and precipitated. *Alas!* ſaid he, *obſerving the Flocks and Herds, retiring from the Meddows,* &c. *all theſe Creatures go to take their repoſe, there's none, but my ſelf, to whom the ſilent Night gives not a relaxation.* The variety of the painted Clouds, diverſifi'd within the River, I did pourtray, delineate and ſhape forth unto him, the ſundry Events and Changes of his life, and the floting of its billows and ſurges which changed themſelves every moment, repreſented him the Image of that unconſtant Fortune, which had never almoſt permitted him to ſee himſelf two points or moments ſucceeding each other in the ſame ſituation and form.

He was occupied by ſad and mournful imaginations, then when *Telamon* approached him, and was there ſo profoundly buryed, that he himſelf obſerved not that his Brother came unto him, until that Shepherd was cloſe by.

Telamon found him ſo amated and defeated, by the laſſitude and diſpleaſure wherewith he had unprofitably tormented himſelf all that day, that another would ſcarcely have known him. He would not ſpeak to him of the diſcourſe of *Alcidias*, becauſe he knew him well enough, judging that in the ſtate and condition wherein he ſaw him, he had done no other than have doubled his affliction, and for that purpoſe it was neceſſary to take a more ſeaſonable opportunity and convenient time. After he had underſtood by him the ill and unprofitable exceſs of his reſearch, he would have entertain'd him with what he had learnt on his part, yea and related to him, a part of the Adventures of the King of *Egypt,* hoping he might experimentally find from that recital, wherewith to divert his diſpleaſure: but ſcarcely could *Tarſis* yield any attention there, his own proper diſgraces leaving him no liberty to fix himſelf upon the concerns of others. In concluſion, *Telamon* reconducted him to *Cenome*, where having ſpent together, ſome part of the Night within a Garden in diſcourſe of *Zelie*. *Tarſis* finiſhed the other in his Chamber in thinking of that Shepherdeſs, whilſt *Telamon* went to repoſe himſelf. *Telamon* alſo ſlept very little, by reaſon of the pain and inquietude he had for *Tarſis*: but although he was up very early in the Morning, he would not go to his Brothers Chamber, as he had done the preceding day,

leaſt

leſt he ſhould wake him out of his repoſe; he therefore continued in his own, in expectation when his Brother would riſe and go forth; and ſeeing upon his table the role of Papers, that his Brother had depoſited him, one of the precedent days, he began to unlooſe and read over ſome pieces (for he knew that *Tarſis* would take it well) ſeeming to treat with the Author, whilſt he was occupyed about his work, and finding conſolation, in bringing to memory a more fortunate and happy time, in reviewing the fruits which it had produced.

As he ſaw theſe pieces were mingled pell-mell, and that there was not one almoſt in its range and decorum, he undertook to place them, even in the ſame order wherein they were compoſed. That was not a thing difficult unto him, by reaſon that there was ſcarce one that *Tarſis* who kept not any ſecret from him, but ſhewed it him the very ſame moment that he had done it, and he knew not only the time and date, but the occaſion and ſubject, having always bin the faithful confident and the principal mediator of his Love.

Agamée whom deſire and impatience had whetted to rejoyn theſe illuſtrious Shepherds, had alſo awaked ſince the break of day, fearing leſt by his idleneſs he ſhould loſe the occaſion of loſing them, as he had done the preceeding day, ſurprized him in this occupation, and *Telamon* not having concealed from him, the ſubject of theſe pieces, the *Athenian* alſo freely diſcovered to him the curioſity he had to ſee ſomething. *Telamon* could uſe the ſecrets of his Brother, as his own, and he judged that there was not any thing, but that he might freely communicate too, and confide in *Agamée*. Behold therefore the reaſon, why the Shepherd having teſtifyed him, that he ſhould have the ſame pleaſure to content him in that point, he took theſe Papers, and fearing to be interrupted, brought them into a Cabinet or Cloſet of his Garden, to read them with more repoſe and quiet, expecting the coming of his Brother out of the Chamber.

As ſoon as *Agamée* and *Telamon* were ſate, the *Athenian* began to ſpake, and ſaid unto him: *If you will do me that intire favour,* Telamon, *it will be in reading that line or verſe, and alſo unfold to me the occaſion for which they were compoſed, for undoubtedly that ſhould extremely contribute towards the inlightning of my underſtanding: and beſides, I have taken ſo much pleaſure in reading the life of* Tarſis *the Warrier and Hero, that I have an extraordinary Paſſion, that of* Tarſis *the Lover and Shepherd. I will very readily do it,* reply'd *Telamon, provided we have ſo much time; for if I undertake it, I ſhall be conſtrained ſometimes to make a long diſcourſe, and as they ſaid, the commentaries are longer than the text, but however it be, I ſhall not offer to refuſe it you, provided you believe that that may contribute and add to your ſatisfaction.*

After the unfolding and extending all theſe papers in order by him, he reauſſmed one and ſpake after this manner.

The Hiſtory of *Tarſis* and *Zelie*.

THeſe Verſes that I hold are the firſt that ever my Brother made for *Zelie*. It was but a very little time after our coming from *Panticarpée*; for almoſt in arriving, I accorded with *Philiſte*, although I had never ſeen her, becauſe that the Memory that ſtill I retained of the unfortunate *Olimpie*, had taken me off from all thoughts of Marriage, and my Relations which managed ours without me, fortunately ſpared me the trouble of a Choice, wherein humane Prudence when it is employed alone, faileth not ſometimes to be deceived, now that was upon the occaſſion of my Marriage, that *Tarſis* ſaw *Zelie* the firſt time, and at her firſt ſight he became paſſionately amorous of her, although ſhe was then but thirteen years old. I am angry *Agamée* for the excuſe of my Brother, and altogether for the Honour of our Hamlets, that you have not ſeen that Shepherdeſs, you would aſſuredly pardon *Tarſis* to be ſo ſoon left vanquiſhed by ſo many Beauties and this day to have ſo many regrets at her loſs, and undoubtedly you would alſo take more delight in our Verſes, becauſe the Expreſſions that you ſhall ſee there in ſome certain places, in relation to a ſtrong and violent Paſſion, have a thouſand times more Grace, when they know the Subject of their worth. But to explicate you theſe here as you deſire, it will be neceſſary to entertain you which poſſibly you will find too long; for I ſhould tell you, that the Solemnities of my Marriage were performed in a time when they celebrate amongſt us, that which is called the bloody Sacrifice.

I will another time entertain you with the Subject of that Sacrifice, which hath ſomething in it very particular, and the Nature thereof is now, the only uſe over all *Greece*; as for the preſent, before I do it, I will only declare to you they Solemnize it the two preceeding dayes by Sports in honour of *Daphne*, Daughter of the God of our River, in memory of whom they alſo celebrate the Sacrifice.

The firſt day is ſolemnized by the Maidens who have in this preheminence amongſt the Men, becauſe they opperate in the feſtival of a Goddeſs, and this Spectacle which is elſewhere very rare, hath ſomething in it which hath much of delight and a ſufficiency of contentment.

In the middeſt of a great Meadow, which is a little below *Calioure*, on the Banks of the River *Penée* they erect a Scaffold where all the young Shepherdeſſes who are of the Sports, aſcend one after another, and where every one of them ſhoot, let fly, or diſcharge at her turn an Arrow, or Shaft, until ſhe hath ſhot three, endeavouring to pierce or ſmite ſome flying Bird that ſhe lets go ſome certain ſpace from thence. This ſport is inſtituted with deſign to renew the memory of the exerciſes wherein is Conformed or diſpoſed *Daphne* within our Valley, then when ſhe was a mortal Maiden, for you know ſhe was one of the Nymphs of *Diana*.

They celebrate the ſecond day by Verſes which are compoſed and Sung by the Shepherds, in honour of the Shepherdeſſes, who have carried off the prize of the firſt day, and after they who are eſtabliſhed to Judge of the value of the Compoſitions (which ought never to exceed ſix Verſes by reaſon the great number of pieces would take up too much time to examine them, if they were longer) the ſame Shepherdeſs to the Honour of whom they are made, gives the Prize to him who hath beſt ſucceeded.

There was a long time that we had not aſſiſted at theſe Sports, becauſe we had always been out of the Countrey, and my Brother had not even yet then deſired to be found there, becauſe that being always diſpoſed to ſomething more ſearious than Poeſy, he knew not how to make Verſes, and that by reaſon of a little natural Pride that Philoſophy could not vanquiſh nor overcome, he would not go to a Feſtival where he believed not he ſhould bear off the Prize. However the occaſion of my Bridal and Wedding which was made at the opening of the Sports, ingaged him as I have told you to aſſiſt there.

After many of the Sherpherdeſſes had made their Shots and diſcharged their Flights according to the Order and Range which was given them by their reſpective Lotts; They alſo ſaw young *Zelie* appear, I know not if I ſhould ſay, whether to kill Birds or Men. I yet call to mind, ſhe was attired with a white Robe, whereof the lower Part and Edges were covered with a Tiſſue of Flowers, which ſeemed an admirable piece of Embroydery, Her Veſtment or upper Garment was truſt and tuckt up of the left ſide, a little below the Knee, which left appearing viſible the Buskins of the ſame trimming and Livery. Her right Hand was armed with three Arrows or Shafts, and in her left ſhe carried a Bow of Ebony, the ſtring whereof was Tiſſued with Silk of the ſame Colour of her Attire. Her Head was adorned and deckt with a Hat of Flowers whereof the diverſity and variety of Colours mixed, made them infinitely delightful. But that was but a faint and feeble Ornament in compariſon of that which is Imbued and dyed white, the moſt delicate and admirable of the World, with many black Locks, which hung negligently upon her Shoulders, and which formed into many Rings, ſeem to inforce themſelves to aſcend again to their firſt and fair Original and Ofſpring. Be not aſtoniſhed *Agameé* to ſee that I ſtay rather to deſcribe you this, than her Pitch, Stature and Countenance; I leave to your imaginato make out the Portrait of theſe Miracles, which cannot be depainted nor delineated.

As ſoon as they had let go one of the Birds, ſhe ſhot the Arrow ſo directly, that ſhe ſmote his Head the very firſt flight, and made it fall down dead in the very middeſt of the Aſſembly. A thouſand out-cries of Joy burſt out at the ſame Inſtant, and they ſaw this fair Shepherdeſs with a Gayety and chearful Alacrity which is ſufficiently remarkable, how much ſatisfaction ſhe received to have had better Succeſs than any of her Companions yet had done. *Tarſis* followed her with his eyes the longeſt he could, and had much regret, when he had loſt her in the middle of a thouſand other Shepherdeſſes, amongſt whom ſhe betook her ſelf.

The State wherein I then ſaw him, made me immediately preſage ſomething of his misfortune. Although he was naturally cheerful and full of alacrity, yet he was always ſad until he had ſeen fair *Zelie* return again, and that by another Shot having deprived another Bird of its Life by a ſecond Flight made after it, after ſhe had let it go, ſhe finiſhed the taking away of the Shepherds Liberty.

She appeared the third time with the like ſucceſs as ſhe had done the two firſt, but her Conſorts could not perform the ſame. The major part failed in theirShots and if I ſhould ſtop at the Preſages, I would tell you, that thoſe of that day which was that of the Birth of her Love, were ſo unfortunate, that one Bird having bin ſtruck and pierced by a ſhot of an Arrow, ceaſed not to flye away to the great amazement of all the Aſſembly. After the Ceremony, we went to ſee the Shepherdeſſes; and *Tarſis* having ſaluted them all, he approached to *Zelie* in particular, with whom he had ſome diſcourſe which renewed his Wounds and rendred his Malady incurable. *In very truth fair Shepherdeſs*, ſaid he, *you have born off much Honour, but however, complaints are made that you could not kill Birds without wounding of Men.*

I did not belive I had bin ſo out of Decorum, or unſeemly; reply'd ſhe, *with an amiable bluſh, and I ſo exactly obſerved the fall and deſcent of all the Arrows I ſhot, that I am very well aſſured I gave not any perſon whatſoever Ground, Cauſe or Subject to complain of me. You have not heeded* reply'd *Tarſis, nor known the ill that's done by the Flights and Shots whereof I ſpeak, ſince poſſibly, you know not whom you have pierced. They ought therefore to pardon me*, replyed ſhe, *ſince it's without any deſign, that I have done the evil whereof I am accuſed. Alſo they never will reproach you, fair Shepherdeſs*, reply'd *Tarſis, and they who do it, do it leſs to ſignifie their diſpleaſure, than by boaſting themſelves to have had the honour of being wounded by you.* She reply'd him not, and to diſpence with her ſelf ſhe took an occaſion by the arrival of ſome other Shepherdeſſes.

The reſt of the day was ſpent without any of his further declaring, otherwiſe than only the ill ſhe had done him: But ſee the great Tranſmutation and change, that his love produced in him at the ſame Inſtant, and ſo forward ſince it carried him away not only to undertake to make Verſes or Rimes of the praiſe of *Zelie*, but even to make in publick an Eſſay of a Trade or Calling wherein he never was concerned nor had intermedled. Behold therefore *Agamée* what was the Subject of the firſt Elogy, that you now go to ſee, I do not remember my ſelf that they were thoſe of other Shepherds. I know ſome compared the direct Shots out of a Bow made by *Zelie* to that of *Diana*. Others, ſaid, ſhe had ſtollen the ſecret from *Apollo* as well as the glittering and ſhining caſt of her Eyes. Others in fine ſaid, that 'twas hard to judge to which ſhe would ſerve beſt either the Arrows of *Diana*, or thoſe of Love, but however it be, behold the Sizain or Dictates of my Brother.

Madrigal.

It's not poſſible to be weary of admiring your direct Aim, nor yet your incomparable even due Meaſure and juſt proportion of levelling Shots and Flights

Flights with which you infalliby Slay, even my ſelf the firſt, I covet and deſire it and therefore praiſe you ; But Zelie *in ſecret my heart diſavows me, and ſaith you either ſmite or you ſee not.*

I well ſee that you deſire to know what was the effect of the preceding lines, you ſee well he had not the perfection of a Poet, or that ſhould be given to a good Poet and however . it is, or be it how t'will be by the favour of the Judges, be it by the grace in which he ſings them, they carry the Prize, and Tarſis *had the ſatisfaction not only to have moſt worthily praiſed* Zelie, *but which is more, that of receiving a recompence with his own Hands.* The Prize was a Dart or Javeling whereof the Head or Shaft was guilt, which he went to receive upon his Knees, from the fair Hands of *Zelie*, and in its receit he ſaid unto her: *Ah! Divine Zelie*, you gave me Weapons too late, ſince it was not done but after I was vanquiſhed and overcome.

The Morrow was the day of the bloody Sacrifice, and as it is the firſt of the year, which begins amongſt us, its the ancient Cuſtom there to make ſmall Preſents one to the other which we call New Years Gifts, Preſent, or Handſel. That was the Subject of the ſucceeding Lines, which behold have no great need of a greater explication.

A New Years Gift.

Shepherdeſs, Cuſtome will have it that every Shepherd is diſpoſed this day to give if he can, ſomething to his Shepherdeſs, it's a Law and ſtanding Ordinance eſtabliſhed amongſt us and accordingly obſerved which puts me in extream Pain, for what have I which is not yours? you know even your ſelf, that I am yours, even I my ſelf; but now to determin and put me out of Pain, permit me to give you a little Love for your *New Years Gift*, Shepherdeſs its all my Wealth, ſuffer me to beſtow it upon you, you have none neither and as for me I have more than any Perſon.

After that *Telamon* had yet read thoſe Lines *Agamée* would have ſpoken to teſtify him that they were to his good liking, and was aſtoniſhed they were the lines of a learner as *Telamon* ſaid: But the Shepherd who foreſaw, that if the *Athenian* would alſo ſpeak and declare his Sentiment of every Piece, he would advance but very little in much time; moreover he well thought that poſſibly he would not often praiſe them but becauſe they believed that that might do him a Pleaſure, he ſaid unto him : I know well *Agamée* that your Complaiſance and delight would oblige you to praiſe themſelves, even thoſe whom you poſſibly might find worthy; but as that would not make us ſome interruption in our deſign, I will tell you, that your Attention and your Silence would ſerve me inſtead of the greateſt Approbation that you can give them. *Agamée* having promiſed him the one and the other; *Telamon* perſiſted thus in taking a third Paper.

You would not underſtand theſe here, if you did not unfold and explicate the ſubject a little more and longer, than I have done thoſe of the laſt.

I have told you that *Tarſis* did paſſionately love *Zelie*, ever ſince he had ſeen her, as young, and as I may ſay, as much a Child as ſhe was: But *Zelie* did not in the like manner love *Tarſis*. But contrarily theſe lines had for a foundation a ſufficiently pleaſant kind of inquietude that ſhe had, for that after my wedding, and all my Relations being returned to their own homes, ſhe ſaw that *Leucippe* and *Melicerte*, had retained *Tarſis* with me, to continue ſome days at *Calioure*. For *Tarſis* in his new born paſſion, ſought always to be near her, and to talk to her of ſome kind of worthy Feats and gallant pranks. *Zelie* who had not yet ſcarcely ſeen the World, found her ſelf uncapable or unable to anſwer him: not that ſhe had not already wit enough, as you may very well judg by her former anſwers, but ſhe had not that boldneſs to expreſs her ſelf, which is not acquired, but by the frequenting of company; and that diffidence which ſhe had of her ſelf, was accompanyed with a little pride and loftineſs, and even an eſteem for the credit, honor and reputation of *Tarſis*, which made her yet fear to be faulty before him, ſo that as much as *Tarſis* loved to be near her, ſo much did ſhe apprehend it, even her ſelf. She was even raviſhed to ſee the Marriage finiſhed, quite contrary to the ordinary cuſtom of young Maidens of her age, who love nothing more than theſe bridal Feaſts; and the reaſon that gave her this content, was that ſhe hoped that all the Company going away, ſhe ſhould be delivered and rid of *Tarſis*. Therefore when ſhe knew that he continued, ſhe went all mournfully to bemoan her ſelf to *Philiſte*, and ſaid unto her: *O my God, my Siſter, what are we going to do, I know not; behold,* Tarſis continues ſtill here, *Alas my Siſter,* anſwered *Philiſte, ought you not to be very well pleaſed, ſeeing he is of ſo amiable and pleaſant a diſpotion and humor: amiable?* reply'd *Zelie, I never ſaw one more diſpleaſing, grievous, troubleſome, offenſive, loathſome, weariſome and tedious, irkſome, diſtaſtful and importunate, and I avow unto you, were I my own Miſtriſs, I would quit and abandon the houſe, all the time that he is here, or ſhould continue here. In truth my Siſter,* reply'd *Philiſte, you alone are of your own and that thought.* Tarſis did no other than laugh, ſing, dance, make verſes, and a thouſand other pleaſant things; is there any thing that can be more contrary to that which can give vexation and inquietude?

Zelie had ſome repugnance of declaring the cauſe for which ſhe was apprehenſive, ſo that *Philiſte* having asked her, ſhe knew not to render her any other, unleſs it was that he talked too much. *But,* reply'd *Philiſte, when he ſpeaks, is it not to the purpoſe, pleaſantly and wittily? My Siſter, my Siſter,* replyed *Zelie, you ſpeak well at your eaſe and pleaſure, you who have no ground nor find nothing of ſuffering, if he did not addreſs himſelf to you, as he doth to me.* But *Philiſte* interrupting ſaid, *is it not a mark of the eſteem he hath for you, and would you take it better, if he left you alone, as a Child?* no, anſwered ſhe, *but I would therefore alſo, that he would not oblige me to anſwer him: for in fine, I ſo ſtrongly apprehend him, that I tremble when he approaches me, and I am in ſuch pain, when I ſhall anſwer to what he askes me, that I underſtand not the moyety of that which he ſpeaks of.* We arrived in the Chamber *Tarſis* and my ſelf, then when *Philiſte* laughed yet at this reply of hers. *Zelie* betook her ſelf to bluſhing when ſhe diſcerned him, and ſhe would immediately have gone forth, after ſhe had ſoftly beſought her Siſter to tell us nothing of the ſubject of their diſcourſe. But *Philiſte* purpoſely ſtaying her; *in truth my Siſter* ſaid ſhe unto her, *you ſhall aſſiſt me, if you pleaſe, in entertaining* Tarſis, *for I know well, that he would not continue here, but for your ſake.* Theſe words redoubled the bluſhing of the countenance and viſage of *Zelie*, and ſhe afterward avowed to us, that ſhe was never paſſionately inraged againſt any perſon or thing as then, againſt her Siſter. But principally and eſpecially when *Tarſis* addreſſed himſelf even to her in theſe terms. *In effect fair* Zelie, ſaid he, *I proteſt unto you, I would not contineu here, but for your ſelf alone, and I am not over joyed with the departure of the company that have quitted us, but becauſe I hope to be at more freedom and liberty with you. Judg you, and aſſure your ſelf, that it was only for that conſideration, that I have taken this courſe. Judg that it was pertinent there to make him a reply*, alſo the apprehenſion that *Zeile* had of ingaging her ſelf in a new converſation with him, obliging her to ſeek ſome ſhift, excuſe or evaſion, anſwerd him; Tarſis *you have too much wit and diſcretion to delight your ſelf in the company of a Child, but I go to ſeek* Leucippe *or* Melicerte, *and inform them that you are alone.*

At the ſame time ſhe attempted to go forth, but *Tarſis* ſtaying her, ſaid unto her, *fair* Zelie, *if you deſire not that I be alone, if you pleaſe, there's no need for you to abandon me, for ſaw you not that I went away when you departed hence? and theſe two marryed couple, are not good but each for other; very well*, reply'd ſhe, *you will not be alone along time, I have told you that I went to advertiſe* Melicerte *or* Leucippe, *and I for my part, do aſſure you,* reply'd *Tarſis*, *that with* Leucippe *and* Melicerte *I ſhould be much more alone than with you, and that it's not but to be near unto you, that I believe my ſelf to be in company.* Tarſis, reply'd ſhe excellently, *I never better ſaw that they would chaſe me away, than when they ſport themſelves with me, as you do*; and then ſhe yet made another attempt to withdraw her ſelf and go forth. But *Tarſis* oppoſing himſelf thereto a ſecond time and taking her by the hand; *how ſay you, that I will drive you hence*, reply'd he, *ſince that I act even to incivilities to retain you?*

Whilſt they diſcourſt thus, *Philiſte* having repeated unto me the inquietude of her Siſter, we laughed together to ſee her fallen unawares into the gin and ſnare, even at the ſelf ſame time, when ſhe thought to ſhun it. *Zelie* doubted, and did that but in her Siſters deſpight, and quick enough withdrew her hand from *Tarſis*, who had layen hold of it to ſtay her, when ſhe would have gone, although her Siſter could ſay unto her, what ſhe did as before. We immediately recited her apprehenſion to *Tarſis*, who upon that ſubject gave her theſe lines or ſtances.

I bemoan my ſelf, that you thus ſcorn me;
Seeing you ſo fair and fiery, and yet cold;
And in the mean time fair Shepherdeſs,
They tell me that you fear me,
But tell me whence comes this fear,

Is it from my eſteme of you, is that the cauſe of your fright fair *Zelie*

lie, is it for me, a ſubject of Joy and Complaint. Always the fear of what they depaint to us, accompanies a heart when it loves, alas friendſhip it ſelf is in the heart which fears. But who knowes not that the timorous Sheep trembles at the Wolf which follow it; that the Lark fears and flyes from the flight, haſty courſe and ſpeedy paſſage of the ravenous and violently impetuous Sparrow-hawk? That a Shepherdeſs advizing upon the pace of the Serpent, whoſe skin is ſpeckled and ſpotted, is ſurprized with a ſpeedy and ſuddain fear, and yet loves it not. But ſhould it be ſo with fair *Zelie*, whoſe heart feareth even as it doth; feareth it, as it fears one whom it hates, feareth it, as it feareth one whom it loves.

I will add unto you here, ſaid *Telamon*, that *Tarſis* ſhewed me theſe lines, before ſhe gave them to *Telamon*, and I ſignified unto him, that I found them paſſable, but I did not counſel him him to give them unto her. He very diſcontentedly asked me the reaſon, and I anſwered, I deemed it expedient, for the ſucceſs of his Love, immediately to conceal it from *Leucippe* and *Melicerte*, with all the care imaginable, becauſe that whil'ſt they believed him not in love with their Daughter, they would freely give him the liberty of their houſe, as my Brother: but from the firſt moment they ſhould perceive his deſign, they would undoubtedly without fail, cauſe him to withdraw, as rendring him ſuſpicious, becauſe I very well knew their thoughts were upon a deſign of making a new Alliance.

But my dear Brother, *reply'd me*, what will it ſerve me then to love, if they do not know nor diſcern that I am amorous of their Daughter? My dear Brother, *reply'd I*, be you prevalent by the ſucceſs you have in their houſe, and with the reputation that you have acquired, make it there more diſcernably apparent, by the ſweetneſs of your Spirit and Wiſdom, and your other good Qualities, to make your ſelf to be beloved there. Gain the heart, without ſeeming to have a deſire, that's the moſt effectual meanes to ſucceed well there, and better than to cauſe a defiance. You know they never ſurprize a place, when once they diſcover their deſign of attacking it; you have to do with Perſons, who know how to obſerve and compare the nature of things; indeavour only to make your ſelf valued and prized by thoſe on whom you ſet a value, and put your ſelf in a ſtate and condition, where they may wiſh that you might be beloved, before its diſcovery. *Ah dear my Brother*, reply'd he, *behold here are excellent counſels given, but by what meanes ſhall they be followed, think you that others have that opinion of me, that your friendſhip gives and advizeth, and what have I that can make me deſerve* Zelie, *but the pure and perfect love, whereof I make a Profeſſion?* *My dear* Tarſis, reply'd I, imbracing of him, *thou knoweſt not thy own worth; I ſay unto thee, take courage, and afterwards leave it to our cares, both in point of time, as well as with a due reſpect to thy good fortune.*

I left him therefore reſolved, to be a little more reſerved, in the demonſtration of his love, and in the ſequel made him ſufficiently ſenſible, that I had given him good counſel; for you ſhall ſee, that of *Leucippe* only had any doubt of his deſign, he would immediately have uſed all his indeavours, to fruſtrate his deſign, and hindred him from ſeing or entertaining his Daughter. The firſt thing to which *Tarſis* applyed himſelf, it was to gain the heart of *Melicerte* ; he did it for two reaſons. The firſt, becauſe that this Shepherdeſs, as ſhe was one of the firſt Perſons of the World, who had both wit and vertue, ſhe was alſo one of thoſe which made the greateſt obſervation in that of others, and penetrated into the ſublimeſt of all ; and that he had effectively an eſteem and veneration for her, who would have cauſed a reſearch by all meanes imaginable, to have gained her good Will, though there he had had no other kind of intereſt. The ſecond reaſon was, becauſe that although that *Leucippe* did not permit her ſelf to be governed by any perſon, ſhe knew notwithſtanding ſo compleatly and dexterouſly to manage it, that ſhe ſtill inſenſibly practiſed and contrived it to the end ſhe deſigned. Theſe Papers that you ſee are therefore divers tickets that *Tarſis* writ to *Melicerte*, then when he was returned to *Cencme*, and which without doubt ſhe gave in charge to *Zelie*, but I paſs by what above, to return to our Lines or Verſes.

Behold they were made in an unpleaſant and irkſome occaſion, but were by the event ſufficiently advantageous to my Brother, and which contributed not a little towards the obtaining the ſavours of *Melicerte*, and even thoſe of *Zelie*. One Evening they walked in a Plain which you may have ſeen below *Calliovre*, towards the Sea ſide. In the middeſt there is a ſmall River which glides along, and diſgorgeth it ſelf into the Gulph ; it is deeply profound and ſometimes large enough, and ſhe paſſed ſometimes upon two Planks or Bridge. In that walk, *Zelie*, marched before, ſinging and gathering of flowers, and *Tarſis* led *Melicerte* who went more ſlowly and leiſurely behind. Be it that theſe two Planks or Bridg was rotten, be it that they were ill placed, ſo it was, that as *Zelice* was upon them, ſhe fell down into the water, and into the River where the great Raines had ſwelled it to a moſt prodigious and horribly monſtrous, dreadful and terrible Torrent, ghaſtly alone to behold.

I leave you to judg of the horrid fright and amazement, wherewith *Melicerte* was ſurprized, for ſhe tenderly reſpected and loved her daughter, but you could not imagin how poor *Tarſis* was alarmed. He ran out of his wits, and though the water was ſo frightful and ghaſtly as is before recited, he caſt himſelf into it clothes and all, and acted ſo as that he reſcued *Zelie*, and brought her up, and placed her between the Arms of her Mother, and upon the fall that he uttered theſe lines.

My Shepherdeſs walking one Evening over the Water, as ſhe was divinely ſinging upon a Bridg or two Planks, they fell under her, and ſank down, and the believing *Thetis* through reſpect they gave place and yielded, the way which leads to his humid and moiſtned mannour houſe, and out of great reſpect, the boiſterous Billows abated from their impetuous violence, and made a bed to receive her with more veneration, round about her the flowing Element moved it ſelf, and through a juſt pride they immediately ſwelled again. Our Shepherds dazled and dimmed by the beams and clear ſhining of her piercing Eyes, obſerving her fall down there with ſo many flaming fires, believed the Sun to be gone and laid down in the waves, and from the bottom of the flowing waters, when ſhe made a fortunate return, with much beauty ſhe inlightened the day, and was taken for *Venus*, which reigns in the World. Theſe lines were alſo received favourably, as they merited the ſervice of *Tarſis*; and *Melicerte* her ſelf gave them to her daughter. We muſt a little diſcourſe and explain unto you the two pieces which followed; it's not that ſhe was uncapable to underſtand them of her own accord, but I aſſure you, that that which I ſhall declare unto you, will make you take ſo much more pleaſure. One day *Leucippe* being ſick, we gathered together after dinner to divert him in his Chamber. *Celemante* who was there with *Ergaſte* and ſome Shepherdeſſes, being in her ordinary mirth and alacrity, propoſed us divers Sports, and *Tarſis* who yielded but little to the then mirth of *Celemante*, betook himſelf to the propounding of others, ſo that we were more in trouble to chooſe, thyn to find out a ſport. In concluſion, they began to play or ſport with one, which they call a ſport of Queſtions that *Celemante* had invented. That ſport ſo pleaſant and particular, which is accomodated ſo well to the humors of thoſe, who ſport, if they are ſerious Perſons, they can then entertain them with a ſport very ſerious, if they are merry, it ſhall be matter of nothing, but all mirth. It may be even both together, by the mixture of the divers humors of thoſe there divert themſelves, and you will ſee that although it be moſt facile for the ſimpleſt Shepherds to ſport and play it, it will not therefore be unbecoming even the Philoſophers. Behold how they ſport.

Each one at his turn propoſeth a Queſtion, of ſuch a nature, as himſelf pleaſeth, upon that queſtion, he who hath propoſed it, taketh publickly the ſentiment of every one of the company. and afterwards declares his own, and if they meet not, nor concur to that of his good liking and approbation, he briefly refuſeth that of others. This will better be underſtood by the example that I go to tell you. When it came to the turn of *Celemante*, to propoſe the queſtion: *As for me*, ſaid he, *who dream of nothing, but living happily and content, I pray the company to tell me their thoughts, what muſt be done towards the attaining or procuring of that mirth and content.*

It came to my turn firſt to ſpeak, and behold what I declared to him. *Truly* Celemante *thou haſte made us a very fair Queſtion, I believe thou thinkeſt thy ſelf to be yet in the School of thy* Epicures. *Shall we tell the in ſporting, where were ſtranded and ſhipwrackt, the moſt ſerious meditations of the Philoſophers? It is true*, reply'd *Melicerte* pleaſantly, *that* Celemante *could not have made another queſtion to the ſeaven* Sages: but in concluſion, ſatisfaction muſt be given to *Telamon*, and to begin although my turn be not yet come, I will be the firſt that will anſwer him, *That to live happily and comfortably, I believe is to be no other than* Celemante, *for I ſee none ſo contented as he, and I therefore perſiſt that to be, that which he is not, that's to ſay, to be very wiſe, becauſe the wiſe are content with all things. I believe* continued *Leucippe*, who was ſick, *there needs nothing but health, for who hath that, hath all things. And as for me*, reply'd or added rather *Philiſte*, at or in her turn, *I think there's nothing needful, but to fear the Gods, becauſe thoſe who fear them, receive with pleaſure all things at their hands. Zelie* ſaid not a word, when it came to her turn, ſo that *Melicerte* adviſing her to ſpeak; *In very truth my Mother*

ther, ſaid this amiable Daughter, *that is beyond my Reach or ſhallow Capacity. Be couragious my Daughter* anſwered the Wiſe *Melicerte*, *we ſpeak where we are ſo Hood-Winked and Blind-folded, that thou perhaps wilt better meet with it than either or all of us. And of a thing* added *Leucippe that they poſſeſs it not but almoſt at her Age. I believe therefore* perſiſted *Zelie*, *it's neceſſary to have all Benefits together, for I alwayes have heard ſay, that to him who is deſtitute of any thing, he is not Happy* ; *and thou* Ergaſte, *demanded* Celemante, *it muſt be to be not unable to Love* reply'd *Ergaſte*, *for Love and Friendſhip making Pleaſure to be found even in evil it ſelf, they can find it amongſt all and every where*; *I think* ſaid one of the Neighbours that ſucceeded, *there needs no other than to be a King, becauſe Kings do all they pleaſe.* There was another Shepherd there named ***Euriloque*** very amorous of *Zelie*, who being exceeding Rich was pleaſed in paſſing to give this Shepherdeſs an advantageous Impreſſion of his Talent; he then ſaid according to his Opinion, there was nothing needful but to be very Rich, becauſe *added he*, he who hath Mony hath all that he liſteth ; when it came to the turn of *Tarſis*, who was the laſt, he began to Cant and Sing what followeth, and that with an Intention to diſguiſe or conceal his Love, as I had counſelled him, and to ſeem to have no other Deſign, but to have Freedom and Content ſaid, *Our ſupream Felicity depends upon nothing but our ſelves, each one holds his Fortune of himſelf, the Richeſt nor yet the Wiſeſt, are no more happy than am I, if I believe my ſelf to be more happy and Fortunate , I am Born neither King nor Prince, I have neither City nor Province ; nor almoſt any thing that they have, but poſſibly enjoy more Content* ; *I am not all that they are, but I am that which they would willingly be.*

In vain without my Philoſophy, a man during all the dayes of his Life will gather together, and accumulate Wealth upon Wealth, he would have whatſoever all that any or all could ſay, not to deſire that which they have is to have all that which they poſſibly can deſire : Every one found thoſe Lines ſo much the more Polite and ſeaſonably pleaſant that unfolding the ſentiment of *Tarſis*, they almoſt all, the reſt reaſſumed the ſame. Ah wicked one, cry'd *Celemante*, *after that* Tarſis *had finiſhed*, you have ſpoiled and bereaved me of my thought, but in regard you have ſaid it Poetically, I am now going at leaſt to recite it in Proſe; It's true then, *continued he*, that to be happy its neceſſary only to believe that one is ſo , becauſe all happineſs conſiſts only in Opinion. And to demonſtrate to you all, *continued he*, ſmiling that all that you have ſaid is of no value nor worth; firſt *Melicerte* you have ſaid, that to be happy its needful to be only what I am, but that's to tell us a thing impoſſible ; for you know that the Gods have made me to be the only one of my kind. You have anſwered *Telamon*, it's needful to be only what I am not : but all the reſt of the World would therefore be Happy ; for all the reſt of the World as you know, is that which I am not ; add therefore my Explication ſaid I unto him ; that's to ſay , that is, there's nothing needful but to be Wiſe , that which thou art not. Well therefore then *reply'd he* ; to anſwer prudently to your Wiſdom, I will yet tell you , that there is nothing which is more oppoſite to good Fortune, than to be Wiſe , becauſe the Wiſe know too well the Evils to which Men are Subject, and its impoſſible to be happy, he who I ſay knows himſelf to be ſubject to ſo many Miſeries. For you *Leucippe*, you believe it's only to be in Health : that is becauſe you are ſick. *Philiſte* believeth there's not any thing needful but to fear the Gods : but ſhe will ſpeak therefore of the fortunate State of the pared or clipt Fields; for there's nothnig in this Life which ſo much troubles a poor Spirit as that fear. As for *Zelie* who will have all benefits at once, ſhe demands too much ever to be able to have Content. As for thee *Ergaſte*, its but ordinary with thee to deceive thy ſelf. Thinkeſt thou to make me believe that Love, Amity, and Friendſhip, make or render Happineſs, after I have felt and ſuffered the ill of both the one or the other ? That other Shepherdeſs that deſires Royalty hath too much Ambition to be happy ; and *Euriloque* with his Riches will pardon me, if by his Inſtruction, I ſend him to the good King *Midas*.

Every one began to laugh when he finiſhed, ſo that *Euriloque* who believed that it was he that had ſent him to *Midas* (for you know that becauſe of his jeſting and flouting Adventure, that name ſoundeth ſomething ridiculous) he believed himſelf obliged to anſwer thereunto ; and he did it the more willingly, that his jealouſie made him ſeek an occaſion to oppoſe or ſet himſelf in Ballance with the Sentiments of *Tarſis*. He had ſuch a one as he wiſhed for : for as *Celemante* ſaw that *Euriloque* ſaid that there was a pleaſing Happineſs that conſiſted only in Opinion & *Chimera Celemante* returned, the Tennis Ball (as they ſay) to *Tarſis*, & ſaid unto him; that ſince he had the Honour of his Advice, it was alſo Juſt that he ſhould have the trouble of ſuſtaining and upholding it. Yea in good truth *ſaid* Celemante, *reply'd* Tarſis, I will ſuſtain it willingly, and I will defend it againſt thy ſelf, if thou wilt, to demonſtrate to thee, that I have not ſtollen it. *Euriloque* who had a Tooth againſt *Tarſis*, from ſomething elſe, was raviſhed to have ſome Diſpute with him upon this Subject. Well ſaid Tarſis, *ſaid he*, lets therefore ſee how thou wilt ſuſtain and uphold that thy good fortune, which is but an extravagancy. But thou thy ſelf, *reply'd him*, Tarſis tell us now, how thou pretendeſt it is one. Becauſe, *reply'd* Euriloque, that one muſt be a Fool, to be able to be believed happy, if one is not ſo in effect. And as for my part *reply'd* Tarſis, I hold that it is to be very Wiſe, that one accomodates himſelf to his Fortune, and that is that, that I will ſay, when I ſay that there wants nor needs nothing to make one happy, but to believe one is ſo ; for to believe to be happy and content with his Fortune, theſe are the things which are reciprocal, and *I reply'd* Euriloque, I ſay unto thee, that if one is not happy before it muſt be Viſionary to believe to be ſo ; for 'tis to imagine himſelf to be what he is not, and for one to imagine himſelf to be what he is not, it's a diſorder and an irregularity of the imagination which ought not to repreſent us Things, but as they in reality are, and which by conſequence is otherwiſe a Folly ; *Tarſis* ſeeing that their Conteſtation took an aire ſo ſearious, fear'd it would be vexatious to the Company, who were there but on deſign of Diverſion and Mirth, and principally of the Shepherdeſſes. It's therefore that he would interrupt him, and for that effect ſaid to the other : *Euriloque*, thou dreameſt not it may be, that we are here but to Sport, and before the Shepherdeſſes, and that from the Sound that we take, we go to make a villanous Diſpute in the Shool.

Euriloque who was heated in good earneſt, and who had undertook to over-bear and out-vie *Tarſis*, would notwithſtanding force the thing more forward, and there to engage the Shepherd : But alſo *reply'd he*; when we intermeddle with the Reprehenſion of others, it muſt then be with ſome appearance of reaſon. But truly *Euriloque reply'd* Melicerte, it ſeemeth to me that *Tarſis* hath ſaid enough unto you. What *reply'd yet* Euriloque, he will make you able to conceive that a Wiſe Man can believe himſelf happy, if he be not ſo in effect; *Tarſis* ſeeing that all the Company and *Melicerte* amongſt others did caſt their eyes upon him, as demanding an Anſwer, reingaged himſelf in the Diſpute : but with Deſign to terminate it in ſhort. Shepherd, *ſaid he*, to him ſince that ſticks ſo ſtrongly in the heart, I pretend not that the Wiſe imagines himſelf to be happy, if he be not ſo in effect, for 'tis in effect ſince he imagines it to be ſo. Behold a ſtrange and enigmatical Riddle purſued *Euriloque*; The Wiſe One, is he happy before he imagines himſelf ſo? or imagines he it to be ſo before it is ſo? for it muſt neceſſarily be that the one or the other precedes; for if he be happy before he imagines himſelf to be ſo, 'tis not then his imagination that renders him happy, and ſo the Happineſs conſiſts in another thing than the Imagination;. if on the other ſide, he imagines himſelf Happy before he really is ſo, he is no more a Wiſe Man, but a Fool; ſince he imagines that which is not. *Well ſaid!* added *Tarſis* with a Deſign to finiſh, *'tis neceſſary to unfold to thee this Riddle. Thou ſhalt know that every one makes himſelf an Happineſs after his Method and Manner, ſo thou ſeeſt that* Leucippe *hath placed it in Health, as thou haſt done in Riches,* Telamon *in Wiſdom and others in Diverſity of things, various all from each other; in the* Interim, *Happineſs is not in effect in any one of all theſe things, as for example, if it it were effectually in Riches it would follow that all that were Rich were happy, and every one knows that that is not. In like manner there are many people in good Health, there are ſome that are Wiſe, and if you ask any of them, none of them will ſay that he finds himſelf happy.* But as for that which relates to Wiſdom, it is Happineſs, that's for him who being Wiſe, placeth his Happineſs in his Wiſdom, for him whoſe Health is his Happineſs, for him who being Healthy, placeth his Happineſs in that Health, in what then conſiſteth the Happineſs? It is not to be in Health, to be Rich, nor to be Wiſe: but in placing the Happineſs in that of theſe Things which they poſſeſs, ſo that that Happineſs precedes not the imagination, nor the imagination which precedes the Happineſs, but the Happineſs ſpringing, riſing firſt, appearing or coming into the World, from the aſſembling, cloſing or joyning together, and from the concurrs of the imagination with the thing which they poſſeſs, thou ſeeſt imagination agitateth when the Happineſs riſeth, and ſprings up all at the ſame moment. *Euriloque* feeling and finding himſelf vanquiſhed and overcome, conceived ſuch a deſpight and vexation, that not knowing how better to anſwer *Tarſis,* he had an inclination and deſire to quarrel with him. All that thou haſt ſaid is rediculous, *ſaid he unto him bluſhing*, and an Happineſs where there needs ſo much imagination, can be no otherwiſe than folly. *Tarſis* began to laugh when he ſaw him grow angry, and he only anſwered him; all the difference that there is *Euriloque*; it is that in folly, is when the imagination diſorders, and irregularly governs the judgment, and that in the happineſs whereof I tell thee, it is the judgment which regulates and governs the imagination. That was not ill ſaid, as you ſee, but *Euriloque* who began to burſt and cleave aſſunder, through deſpight and anger and jealouſy, and principally becauſe all the World applauded *Tarſis*, could not ſuffer that which my Brother ſaid. *Go*, ſaid he, *they well ſee that thy imagination diſorders thee, when thou ſpeakeſt ſo, and ſince that every one ſhould place his happineſs in that which he hath, I approve the putting thine in the place of thy folly. You may very well believe, that* Tarſis *was not to remain without a forcible reply: but conſidering that he was in the Chamber of* Leucippe, *in the preſence of* Melicerte *and* Zelie, and that he had bin to them very diſpleaſing, to ſee a ſport terminate in a quarrel, he reſolved to convert the thing the beſt he could into a merriment. *Wiſe Shepherdeſs*, ſaid he, turning himſelf to *Melicerte*, *let's learn for my honor, to* Euriloque, *our ſong yeſterday in the Evening*, and at the ſame time he began to ſing the Verſe, which he had made at table the day preceeding, and the burden whereof was, *To rejoyce in being a fool, is to be wiſe*, but I will not read it unto you, becauſe I believe it hath run through all *Greece*, and I ſee not a Perſon that knows it not.

Agamée having alſo ſignified that he knew them, *Telamon* continued in ſearching for new Papers. This jeaſting cauſ'd *Euriloque* to be inraged in ſuch ſort, that ſtep by ſtep he came to the laſt or higheſt point of chollar and ſpleen. *Tarſis* never replying a word, but laughing: but yet in a pleaſing and bold hardy manner both together, wherein he demonſtrated at the ſame time, his diſpiſing and contempt of *Euriloque*, and reſpect for them that were preſent, and wherein *Melicerte* and others who knew his courage, admired a thouſand and a thouſand times, his diſcretion. And indeed *Euriloque* having himſelf acknowledged his fault, came to demand his excuſe the ſucceeding day.

Now as I have told you theſe two occaſions, advancing well the affairs of my Brother, with the hearts and minds of *Melicerte* and *Zelie*; for that which he had done in her fall, extreamly touched both the one and the other, in their ſencible acknowledgments towards this Shepherd, and ſuch as merited the ſervice which he had rendred, and his moderation in this laſt incounter, cauſed them in an infinite eſteem of his prudence and diſcretion. Alſo he was ſo well received at the houſe, that then when he came from *Calioure*, *Leucippe* himſelf retain'd him often to lye with him, and as my Brother had there, that advantage which you ſee, he was almoſt more often there than at my Fathers.

He always ſaw *Zelie*, as if ſhe had bin his Siſter; and *Leucippe* and *Melicerte* did not ſcarce make any difference between him and their own Children. However he found himſelf netled, wrackt and tortured, becauſe he durſt not entertain her with his love openly; and as ſince the ſcruple which I had put in his Mind, he very well knew that 'twas my counſel, that procured him the advantage of living with *Zelie* without ſuſpicion, and to be received as the Son of the houſe of *Leucippe*, he rendred himſelf very exact, not to give him any cauſe of diffidence or miſtruſt. He contented himſelf in conformity to my advice, to eſſay and attempt, to beſtow his love without open demonſtration, and to cauſe their wiſh, that he loved before he ſpeak it, however he was not able to live without ſpeaking in ſome ſort to *Zelie* of his paſſion, and in that conſtraint, he had found a ſufficiently pleaſing means to entertain her. *Zelie* had a voice ſweet enough, and *Melicerte* who very much delighted to hear her ſing, teſtified her willingneſs that ſhe ſhould there learn. But there were no Maſters at *Calioure*; ſo that my Brother (although he knew not very much of the Art of Muſick) ſaid ſmiling, *he would ſerve for one*. He betook himſelf then pleaſantly to give her ſome Leſſons, and even to call her his Schollar, that he might always by the more familiarity introduce her by names. Now all that he inſtructed her in was ſongs, it was as many Verſes, as he had made on the ſubject of his love, and theſe two great leaves of Paper that you ſee, are full of nothing elſe.

Agamée ſeeing that *Telamon* paſſed them; *What* ſaid he to him, *Is it that you believe that I know not to make my ſelf read, skilled and acquainted with ſongs, that you do not read them unto me?* In ſaying ſo, he took one of the leaves out of the hands of the Shepherd, and read that which followeth,

In Proſe.

Go you Sighs, you light Spirits, that in a moment can carry my heart to Zelie, *ſince 'tis my Love which gives you life; Of this ſame Love be you the Meſſengers; they ſerve to make you be born, ſerve to let them know it; thou who counſelleſt me to love, my heart, how canſt thou ſuffer, and yet hold thy peace, ſince thou inſpireſt me with preſumption to do it, give me the courage at leaſt to expreſs it, and if I dare not ſpeak it, let me at leaſt have the liberty to ſigh. Another, ceaſe you diverting ſingers, and part not my Sences any more, by the conſenting and concording charms of your Melody. The object which occupies them, hath many more repaſts, I think of fair* Zelie: *you birds ceaſe troubling me.*

That pleaſing remembrance, which I am entertain'd with, makes the ſweeteſt moments that I ever paſſed in my life. All other pleaſures are to me ſuperfluous, I think of fair Zelie, *birds give no trouble. Another, Shepherds I love in two certain Places, and dye for both the one and the other, at one and the ſelf ſame time, but thoſe two adorable places, are your Mouth and Eyes. They therefore ſeem enemies, one deſtroys what the other hath promiſed, demonſtrate leſs of ſweetneſs by your Eyes, or with your little Mouth give us a more favourable treatment.*

It's true I have vaunted my ſelf, when I knew not the art of pleaſing you, and that in deſpight of your fury, your heart, and my Vows, ſhall not be more contrary, I will not dedicate my ſelf in oppoſition to your anger, I have ſaid elſe where, and again it again before you, call me proud haughty timerarious, prepare a hundred torments with which to puniſh me, I know the art of pleaſing you, you cruel one, for whom I go to dye. You who ſee deſarts as abſent from Zelie, *I mournfully ſpend my life, be you witneſſes of my faithfulneſs and fidelity. Ah without ceaſing I think of her, and poſſibly the cruel one never thinks of me. Is it not true Deſarts, what of my ſad moans, you even the Rocks have attainted and convicted* *it, and do bewail my torment, ſo many Ecchoes do they hear, which demonſtrates that their hearts are more ſoft and tender, than are hers to the ſighs of her lover.*

Agamée would have continued, but *Telamon* interrupted him; *I counſel you,* ſaid he, *that we ceaſe theſe lines, to paſs forward to the reſt; What,* reply'd *Agamée, is it that you leſs eſteem Verſes, to carry the name of Songs? It muſt be ſo poſſible,* reply'd *Telamon, and as there is nothing more difficult in well doing, there is nothing alſo more to be eſteemed. For there muſt be very much ſence and paſſion in a very few words, and you know the moſt ſublime efforts and indeavours of Spirits, as well as of nature, is to ſhut up much in a little ſpace and room.* But it is as in beholding a ſo great Number, I had rather lend them to you to read them in your particular, becauſe that you eaſily and ſufficiently underſtand them alone. I will only add to you, touching theſe ſame Songs, that *Zelie* miſtruſted much that they were made for her, and yet ſhe counterfeited to ſeem to believe, that he made them not, but that there ſhe ſhould ſet her name inſtead of ſome other, becauſe that otherwiſe ſhe ſhould believe her ſelf obliged for good behaviour and courteſy ſake, to learn them as ſhe did. *Tarſis* was not angry himſelf that *Leucippe* and *Melicerte* had that thought, and for that end, often ſinging them in their preſence, he there placed the name of *Delie* inſtead of that of *Zelie*, that he might ſtill avoid the ſuſpicion of his love. Sometimes therefore he made them ſo convenient for the ſubject, and looked upon her with ſo much paſſion in ſinging them, that they ſaw well, that it was her own proper perſon that was expreſſed, as for example, this here which he compoſed on that which he ſhewed to this Shepherdeſs to ſing.

I have no otherwiſe ſaid than loved, with a dying voice and languiſhing ſound, with an all reſembling Air, and a like Accent, my Shepherdeſs ſaid the ſame, but I alas ſee well, that we underſtand it not. In the ſame words that I ſigh, I ſee her ſigh, juſt ſo as I did, I ſee her repeating all my proper wiſhes, that which I have ſaid to her, ſhe ſaith to me, muſt it be alas, that we underſtand not our ſelves, admire my extreme audacity, I will teach you to ſing, though I know not how to do it my ſelf, but alas wherefore ſhould I be aſtoniſhed, you apprehend not how they love, and if you knew it not. All that which you ſing is very juſt to the very laſt point, I am charmed at your underſtanding, that which I would have you apprehend, therefore you do not comprehend Gods: the fair port of voices, the ſweet flection and bending one, ſhall never ſing the ſame, but then when you ſay I love, better to enter into paſſion. The amorous *Tarſis* flattered a little therefore his evil by this addreſs, and ſo much the more ſweetly, that ſhe ſerved him the ſame time, for a pretext to be every day near *Zelie.* But he wearied himſelf therefore, in not expreſſing him otherwiſe than in Miſteries and enigmatical riddles; and I call to mind, when he would take an occaſion to declare himſelf to her.

One day he ſtood to behold this Shepherdeſs, who was attiring her ſelf and coyfing her ſelf, and dreſſing her head in the Chamber of *Melicerte*, and was putting her ſelf in the beſt poſture that poſſibly ſhe could, to go to a Feaſtival that was made in theſe Hamlets; ſhe asked him if he found her well, *Tarſis* anſwered, *that he found her very ill for him.* But as ſhe ſaw that he ſaid that ſmiling, ſhe alſo ſmiling asked him, *what that was which he had to contradict*, and he obſerving *Melicerte* attentive about other matters, replyed very ſoftly: Quartian *prepare as many flights, darts, arrows to reinforce and redouble your ſtrooks,* This Shepherdeſs is too cruel: alas make you not ſo fair and amiable, have ſome pitty upon us.

What Tarſis, replyed ſhe, *ought you not rather to know me grateful, and eſſay, and attempt to have me fair that I might not be evil in your Eyes? Think you,* reply'd *Tarſis*, *that there is more danger in wounding the Eyes than the Heart, I proteſt unto you fair* Zelie, *that you have already ſo wounded mine, a long time ſince, that I know not what will become of me in the end, if you have not ſome compaſſion on me.* She had no ſooner underſtood this diſcourſe, that as if ſhe believed not that a Maiden ſhould ingage in that diſcourſe, ſhe brake off, pretending that ſhe had loſt ſomething in the chamber, where ſhe would haſten, ſeeming to go and fetch it.

Since that in reading you theſe lines, I am inſenſibly ingaged to make you an hiſtorical narrative or recital of the affections of *Tarſis* and *Zelie*, and that you as well have ſignified me your deſire, and how much inclination you have to learn it, I will declare to you here in paſſing ſome particularities pleaſant enough, which I call to mind, which will cauſe you to obſerve, to what a point and pitch of love, this poor Shepherd was reduced, and how far his ſtrong paſſion carried him, both as to reſpect, fear, timidity and trouble.

At this time my Father ſent for him, and commanded him to go to *Athens*, to ſolicite a litigious proceſs and great ſuit of law, and we came, *Philiſte* and my ſelf, upon the point of coming to eſtabliſh our Affairs and ſettle them at *Cenome* and to abandon the Houſe of *Leucippe*, where we had ſtill lodged ever ſince we were Married. Although the diſtance was not great from the place whence we intended to remove as you ſee, yet it was a double affliction to *Tarſis*, whoſe love conſidered the ſmalleſt things as very important; firſt becauſe it ſeemed to him that there was no cauſe of fear, whileſt we were preſent, and ſaw all that paſt at the houſe of *Leucippe* and *Melicerte*; in the ſecond place, becauſe we ſhould always ſerve him for a pretext, to be almoſt always at *Calioure*. But that which diſquieted him the moſt, was the long Voyage wherein he ſaw himſelf obliged to go to *Athens*. The conſolation wherewith he prepared himſelf, was that he ſhould not depart at leaſt, until he had clearly and manifeſtly demonſtrated to *Zelie*, the aſſurance and reality of his Love, nor without ſounding her heart to know if ſhe wou'd correſpond with his deſires and hopes. For although the ſervices he had done her, were conſiderable enough to give him large hopes, however his affection and his modeſty cauſed him to make very light of theſe things, that he trembled almoſt all times when he dreamed of declaring himſelf. That which rendred alſo the execution of the deſign difficult, was that he ſeldom or almoſt never ſaw *Zelie*, but in the preſence of her Mother, before whom he durſt not preſume to diſcover it, and when he found her alone and thought to ſpeak to her of his love, ſhe had always ſome means, or found out ſome way to defeat his deſign, her vertue not permitting her to receive this declaration out of the preſence of her Mother.

In fine, he hazarded himſelf one day when *Leucippe* was gone into the fields, and it caſually hapned to be the ſame that two Shepherds came to viſit *Melicerte*, to propoſe unto her another marriage for *Zelie*. For whileſt they ſpake very ſoftly, our Lovers ignorant of their ſubject, *Tarſis* who believed *Melicerte* very attentive to what they ſaid, finiſhed ſome Airs which he ſang before with *Zelie*, and ſaid unto her with a very low and ſoft voice. *My fair Scholar, tell us alſo, we pray you, our ſecrets in particular, ſince that others conceal theirs from us, for to tell theirs; alſo I know one that I am very impatient to let you learn.* *Zelie* miſtruſted in ſome ſort, that which it was, and as ſhe would not enter into this diſcourſe with him; *Tarſis!* anſwered ſhe very loudly, *as I my ſelf imagine that it was ſome good news, ſince you apply your ſelf to declare it to me, I pray you attend a little that my Mother may have a ſhare thereof.* *Tarſis* was angry in that he having ſpoken to her in ſecret, ſhe had anſwered him ſo loudly, but that it was impoſſible they ſhould not be underſtood. *What?* reply'd he ſoftlier than before, *it ſeems you conceive not, that behold other Perſons beſides* Melicerte, *will be able alſo to hear you. Pardon me*, anſwered *Zelie* yet aloud, *but it's no ſecret, nor have I any that I will conceal from any one.* *Tarſis* well believed that what ſhe did, was to no other end than to ſcoff or dally: but as he would not remain there; *You will make theſe Shepherds believe*, anſwered he ſtill very ſoftly, *that I miſtruſt them. In ſpeaking ſoftly*, reply'd ſhe, in the ſame tone ſhe had began, *you would make them yet more believe it your ſelf. They may*, continued he ſtill ſoftly, *impute it to my diſcretion, and of the fear I ſhould have to interrupt them. You had that fear ſo ſoon*, ſaid *Zelie* laughing, *when we ſang louder than I ſpeak.* He was ſometime without anſwering her and in a ſweat; afterwards he reply'd thus, ſtill continuing to ſpeak ſoftly as he began and had done. *It is not a piece of news that I would have you learn, but it is for counſel that I demand of you. Ah* Tarſis*!* interrupted ſhe, *what I have need of for my ſelf, I ask it of* Melicerte. But added he, *anſwer you me, that I may be able to diſcover it to* Melicerte *with ſecurity? As I know not your affair*, continued *Zelie*, *I cannot anſwer you to any thing: but if there were no ſecurity in telling it to* Melicerte, *there would have bin no more in telling it to my ſelf.*

You ſee well Agamée, continued *Telamon*, *that it is not through averſion that ſhe keeps her ſelf ſo at a diſtance, but altogether on the contrary, ſhe ſeemeth by all this diſcourſe, to incourage him to diſcover himſelf to* Melicerte*: and in effect it was her deſign, for as ſhe knew the eſteem that this Shepherdeſs had for him, ſhe doubted not but that he ſhould be favourably received; but her ſcrupulous vertue hindred her to declare it to him more openly.* If *Tarſis* had therefore thereunto taken good heed, he had ſeen that ſhe had given him the beſt counſel that ſhe could poſſibly, in making a pretence of refuſing him: but he who took and apprehended it quite otherwiſe, he had an extream deſpight to ſee and find that ſhe would not only not underſtand him, and more than that, when he diſcours'd to her ſo ſoftly, the more ſhe affected to anſwer him very loudly.

He accuſed her in his heart for ſome kind of ingratitude, believing that ſhe ill correſponded with his love; but he had yet more diſpleaſure, then when theſe two Strangers were both gone forth, *Melicerte* had made known unto him all ſhe had underſtood; for ſhe hath the Ear marvellous ſubtle, and a Spirit and Wit ſo quick and lively, that ſhe can when ſhe liſteth, be attentive to three or four things all at one time. *What controverſy had then* Tarſis, *therefore ſo ſoon with* Zelie? ſaid ſhe unto him laughing; *indeed it is an ungrateful Schollar thus to refuſe the counſel of her Maſter.* *Tarſis* bluſht at this diſcourſe, and found himſelf ſo ſurprized, that in lieu and ſtead of being prevailed upon the fair occaſion he had to diſcover himſelf, he eſtranged himſelf by ſome defeat, which I know not was what in his imagination, which ſuggeſted or prompted him to in this ill time.

Melicerte who had he Wit too penetrating, not to be already miſtruſtful and diffident of the truth, would not dig deep nor dive into its profundity, and though ſhe was better intentionally to him, than he durſt to hope, however as ſhe took notice how he bluſhed, ſhe made a ſcruple to preſs him. But ſhe deſignedly adminiſtred him another occaſion, yet more favourable than the former; for altering her diſcourſe all at once, *Know you well* Tarſis, ſaid ſhe, *that we are going to marry your Schollar, and that theſe Shepherds come to ſpeak to* Leucippe, *but not having him, they have addreſſed themſelves to me. You may judg,* continued ſhe laughing, *if I went to ingage the Schollar, without demanding advice of her Maſter. Admire this* Agamée! Not only had *Tarſis* very much vivacity, but he was even naturally bold and hardy: and in the interim he remained in this incounter inhibited, injoyned to the contrary, and as one ſtupid; ſo much is a great and prodigiouſly reſpectful love accompanied with timidity and baſhfulneſs. He grew pale, he bluſhed, and apprehended not well himſelf; he diſintricated, diſintangled, unpeſtered himſelf of this paſſage, as if he would have done from a trap and ſnare, that is to ſay, he attempted and eſſayed to delude and dally and content himſelf to know, (without ſeeming to make or take thereout a more particular intereſt) that *Melicerte* had anſwered that *Leucippe* was not yet reſolved nor deſigned to marry his Daughter. He was even ſo blind, that after his being gone forth, he knew not whether he were willing to be diſcovered, undoubtedly he ſaid to his own ſelf. *Melicerte* her ſelf being miſtruſtful of my Love, by the diſcourſe which I had held with *Zelie*, hath not intention, but to ſound me, and if I had left my ſelf to have bin taken or ſurprized by appearance, I ſhould fall into the inconvenience that *Telamon* had foretold me of. But after having had ſome time theſe Sentiments, he paſſed into others quite contrary. For making reflections upon the diſcourſe of *Zelie*, and afterwards upon theſe of *Meliceerte*, and above all upon the goodneſs, that this Sage and generous Mother had teſtified to him day by day; he there found wherewith to perſwade himſelf very ſtrongly, that it was impoſſible but the Mother and Daughter, had ſome favourable intentions for him, and that they deſired but that he ſhould or had diſcovered it to *Melicerte*.

In that Thought he returned to find her; fully reſolved to caſt himſelf at her Feet, and whatſoever could or might arrive, to make her confident of the paſſionate Love he had for *Zelie*· He found *Melicerte* all alone ; who wrote a Letter, and as the Deſigns which ſeem to us to be accompanied with ſome Perils and Dangers, are always full of ſo much Timidity, that there needs but one nothing to divert them, (and principally in matters of Love, by reaſon that Love being but a deſire, is naturally mixed with Fear ;) *Tarſis* was no ſooner in the Chamber of this Shepherdeſs, but behold all his Reſolution vaniſhed away. That was not a Truth without a Pretext, for our debility and weakneſs ſtill makes one or other : But ſee if that which ſhould be capable to ſtay him, ſince that it was no other thing, unleſs that finding her occupied and taken up in writing a Letter, he believed there would have bin ſome incivility in her Interruption. He did no other then paſs through her Chamber, but ſcarcely was he gone forth, but he ſtopt, and making ſome reflection upon his little Reſolution, he made a confuſion within himſelf. He feared moſt that this Letter had ſome Relation to the Marriage of *Zelie*, and that it was an Advertizement that ſhe gave to *Leucippe*, and that it was that which ſhould encourage him the more, to make his Declaration, and thereby prevent ſome other engagement. As he re-entred by one Gate, I entred there by another ; ſo that *Tarſis* who was not prepared to ſee me there, nor yet to ſpeak before me, made yet a pretence to his little Hardineſs and Reſolution. He repaſſed therefore only through the Chamber, ſo little knowing that which he did, that although in paſſing by him, I asked him where he went, he made me no anſwer.

But he was no ſooner in his own, then behold the Remorſe which again ſurprized him. *What*, ſaid he, *I have not been willing to declare my ſelf before* Telamon; *Alas is it not all contrary, is it not his preſence that ſhould encourage me, ſince he was there, to confirm my Requeſt?* He returned a third time, being reſolved to make his Declaration before me, but as I had obſerved *Melicerte* taken up and employed in Writing, I did no other than paſs into the Garden, ſo that *Tarſis* found me no more there, and he met no Body there but *Malicerte* which came from ſending her Letter. This will not ſeem ſtrange unto you, the reaſon why *Tarſis* had bin ſo ſoon interrupted in his Deſign, was becauſe *Melicerte* was writing the ſecond Time, that he found me preſent, At this third he found me not there at all, and *Melicerte* wrote not any more and in the mean time he durſt not yet diſcover himſelf. But that which is moſt pleaſant is that his Timidity was pretended upon Reaſons all oppoſite to the formers: He whom my Preſence had aſtoniſhed began to find himſelf Weak through my abſence, and the Letter of *Melicerte* being ſent, he thought that ſince that was done, nothing did preſs him more than to diſcover himſelf; That which was yet admirable is, that *Melicerte* ſeeing him paſs and repaſs ſo many times, could not refrain to ask him in concluſion what he ſought for, *Tarſis* who found himſelf not in a condition, to Imbark himſelf with her in Converſation, anſwered her to defeat himſelf, that he ſought *Philiſte*.

Philiſte who was then in a Cloſet very near, approaching, came forth at the ſame Inſtant, and asked him what he would have, whereupon *Tarſis* who ſought her not effectually was ſo ſurprized that he knew not what to ſay to her. I have recounted this to you *Agamée* to cauſe you to underſtand how much he loved, ſince he feared ſo much, for it is certain that we form not unto you the great Peril, that the Proportion of the eſteem had, that we made of the benefit of the privation wherewith it menaced us; in concluſion the day of departure and ours alſo came, and behold what was his only Conſolation. *Zelie* and *Philiſte* loved one another tenderly, and that day they were almoſt all in Tears, as if we were to go very far, and as if they were not to ſee one another for a long time. A little before we departed, *Tarſis* having perceived them alone in this mournful Eſtate in a Cloſet or Arbor of the Garden, went unto them, and whileſt *Philiſte* who alſo ſaw me arrive after him, came forwards towards me to declare ſomething unto me, my Brother entered into the Cloſet, where ſeeing *Zelie* wiping her eyes, he ſaid unto her: I ſhould be happy my fair Shepherdeſs, if I could pretend ſome Share, Part or Portion in theſe fair Tears, and that I ſhould find conſolation in a departure where death only is able to give it unto me: If I had more Tears than I have, *reply'd* Zelie, I ſhould owe all to the departure of my dear Siſter; But if I had more remaining, and that that could ſerve you, I believe I have Obligations enough to you, not to refuſe you ſo ſmall a thing. Ah fair *Zelie, reply'd* Tarſis, if I have bin happy enough in rendering you ſome Service, it hath not bin but over-payed by the Honour, and by the contentment, that I have my ſelf received, and you know not the price and value of your Tears, when you believe them owing to Obligations of this Nature. But *Zelie* I have ſuffered for you, and I very well ſee, that I ſhall ſuffer all the remainder of my Life in ſecret Pains, and ſuch as you know not, which I can tell you; and you effectually owe me ſome Acknowledgments which are well worthy of your pity and of your Tears; I have very much Trouble and Pains to believe it, *replyed* Zelie, that I ſhould be able to owe you ſomething more important, than the Life that I owe you: But whatſoever it be, you may believe that ſince I would not refuſe you, that which you wiſh, that which you call light Obligations, I ſhall never be ungrateful to thoſe that are greater. But *reply'd he*, If you had had a deſign to acknowledge them, you would have deſired to have known them, but in the *Interim*, you never would permit me to let you know or learn them. I do not call to mind *reply'd* Zelie, the ingratitude wherewith you reproach me; But I avow you *continued ſhe, well miſtruſting what he would ſpeak of*, That I ſhall not be angry to know the Obligations that I ſhall have, but when I ſhall be in a Capacity to acknowledge them. Alas *Zelie! reply'd he*, you are now in an Eſtate to acknowledge them ſince I have told you that for all Acknowledgments, I ask you but for a little Compaſſion and a few Tears. You ſee me already ſo afflicted *purſued* Zelie, that there would be inhumanity in deſiring that I were more afflicted. But added *Tarſis, raiſing his Voice a little, and uttering a long Sigh*, I have no part nor portion in the Subject of that affliction; and that which kills me, that I carry a mortal regret in quitting or abandoning you, and I ſee you not at all touched or concerned. You are very cruel *Tarſis, reply'd ſhe*, to take a time when you ſee me all in Tears, to come and make me ſuch reproaches. You are much more cruel your ſelf ; *reply'd* Tarſis, to ſee me almoſt ready to dye with Grief, and to refuſe me one word of Conſolation. Alas ! demanded ſhe him, What would you have me ſay unto you ? I am ſo preſſed with Grief, that I am not capable to give any conſolation even to my ſelf.

I would have you tell me (*purſuant to his former diſcourſe,*) *ſaid he*, that I had ſome part or portion in the Cauſe and Ground of that Grief, and that after having given you all the Teſtimonies that I have been able of the moſt ſincere paſſion of the World, you ſee me not to remove with the ſame eye which you would ſee the departing of an indifferent Perſon. *Tarſis, reply'd ſhe*, I could not have an indifference for a Brother of *Telamon*, for whom *Leucippe* , and *Melicerte*, have ſo much eſteem, and to whom I my ſelf have ſo many and great Obligations, ſo that, *continued ſhe*, it is not but to *Telamon*, to *Leucippe* , to *Melicerte* , and to a ſmall accident of Fortune to whom I owe this Favour ; and yet all this Favour goes not but to be indifferent with you ; But *Tarſis, ſaid* Zelie *unto him*, do I not tell you what you demanded of me ? No *Zelie*, *anſwer'd he*, to ceaſe to be indifferent unto you for the Reaſons which you have told me, is no other than a mark of the conſideration that you have for your Relations, and out of your generoſity, and I demanded for one that came from your inclination, and a little of your good Will for me. You are very difficult, added *Zelie*, but I tell you yet once for all, that you ſhall never find me ungrateful, when it ſhall depend but upon me alone, to teſtifie you my Acknowledgments. At theſe words, he caſt himſelf at her Feet, and ſignified her his ſatisfaction and his Love, by inexpreſſible Tranſportations. In fine , ſome certain hours after that , was made that mournful ſeparation. He was above a year at *Athens* , and there was more Conſolation than he thought, for he did that there which he could not do at *Calioure* ; that's to ſay, that he declared himſelf openly and manifeſtly to *Melicerte* with the moſt fortunate and happy ſucceſs which he could have hoped, and the Verſes which were (behold) the occaſion as you in proceeding will underſtand.

Remember you well *Agamée* of that great Eclipſe which arrived two years ſince, that they ſaid were univerſal, and which cauſed ſo great an aſtoniſhment and amazement throughout the World ; we we were gone at that time to ſpend ſome dayes at *Hippique* at my Fathers Houſe, two others of my Brothers and my ſelf and Wife were there alſo with her Siſter, *Melicerte* having confided in her. One day which was the Seventh or Eighth before the Eclipſe I adviſed with my ſelf to write a Letter in Verſes to *Tarſis*. I made him a partaker of our divertiſements, knowing well that that would conſolate him at *Athens* where he languiſhed very much by the perplexing proceſs and litigious wrangling Suit of *Alcidias*, and principally becauſe I would tell him News of *Zelie*. I made it in the name of the three Brothers and the two Siſters whom I obliged there to write ſome words each one a part, and to ſign with me ; There was none but *Zelie* alone whoſe ſcruples I did not overcome, and who would not ſign it ſo that one of my Brothers ſigned it for her. But becauſe his Sign Manual was ill counterfeited, he pleaſantly caſt a little drop of Ink upon it, ſo that all the Signature was almoſt all covered; one might ſufficiently ſee ſome letters of the name of *Zelie*, but one could not diſcern whoſe hand it was. As it was not adviſed of, but to give *Tarſis* the joy, that it was his Miſtreſs which had ſigned, he writ in the bottom, Zelie *hath blotted her Signature*. Behold the anſwer which he made us, which were in Verſes, and I would have not told you that, but to give you the ſignification and meaning.

Epiſtle.

Amiable Tripartite *company of Shepherds,*
Amiable couple of Shepherdeſſes;
Amiable Siſters, amiable Brothers, who are ſhadows of your crooks,
Live exempt from our Miſeries, paſs away your hours
Lightly and pleaſantly, under the ſhelter of all our dangers:
Live in the famous Golden-Age, where Vices preſume
Not to appear, or rather to ſay, being to be born,
Innocence yet reigns.
Fair Troop, is it poſſible therefore, that in your champion, Plainy and
Fieldy leiſures,
Tou interrupt the Pleaſures which are reliſhed and well taſted, in a
peaceable ſojourning.
And dream ycu ſometimes of me, and for you is a Man perplexed
with cares.
In a ſtate of Tranquility, and a quiet Hovil,
There they can think on him without fear.

Behold therefore, continued *Telamon*, where the beginning and commencement is, where you ſee he addreſſes himſelf to all the Company in general, and then afterwards anſwers every one in particular.

But that would be too long, I will only read you what hath relation to *Zelie.*

I come to you young Shepherdeſs, or rather a fair riſing Star, where other Beauties go obſcuring themſelves, as the appearing and riſing Sun defaceth and blotteth out all the Luminaries of Heaven, by its bright and radiant light, when it commenceth its Career, Courſe and Race.

Tell me wherefore your Hand by the ſhot of an inhumane Pen, deprives me of you, of my view thereof? Why ſet you down, and concealing your ſelf, hide under this dark and cloudy Epilogue? O Shepherdeſs do nothing, are you afraid of being known, then when you do me good? Why therefore this great and black vail, which hinders me here to ſee you there? Wherefore in this Aſſembly, the front open, why have you not appeared? is it not that you have believed, that a Virgin in publick ought to be hooded and vailed?

But what am I going to imagin! it's eaſy to divine, what's that here which is the effect of this Prophecy, wherewith the World hath bin menaced.

I ſee it in fine accompliſhed; and the Sun is eclipſed,
But wherewith do you menace us?

With a new and fatal Eclipſe, the influence is it
Mortal? ſhall I dye alone? ſhall we all dye?
Is it towards me alone that it looks forth?
Is it upon me alone that ſhe lanceth her Darts?
The Influences of an evil lot,
Should it be to me ſo conſiderable?
Or otherwiſe ſhould I be ſo culpably guilty,
That an Eclipſe was neceſſary to foretel my Death?

I was ſo much hindred, that I could interrupt you, *ſaid* Agamée: But I would not, but I pray you now to lend me theſe lines to read them in particular, for that which I have heard, prompts me to a deſire to read the reſt. I have found them ſufficiently excellent and polite, replyed *Telamon, and therefore I will carry them with me, in returning my Siſter to* Calioure, *to cauſe them to be ſeen there by* Melicerte. And to take an occaſion to diſcover to her the love of *Tarſis*, of whom I believed ſhe had reaſon in all this time, to place ſome confidence and of whoſe real paſſionate love to her Daughter *Zelie*, I hoped ſhe would well be aſſured, after ſo many ſignal teſtimonies. I took an hour wherein we were alone, and after I had read them to her; *Well Wiſe and Sage* Melicerte, ſaid I to her, *poor* Tarſis *ſhall he dye? for I very well know, that 'tis you alone that I ſhould conſult withal alone for his Deſtiny.* *Melicerte* at theſe Words betook her ſelf to laugh, and anſwered me, *you know the Eclipſe hath not done ſo much evil as they think, and I believe not that* Tarſis *ſhould only be more ſick than others.* I anſwer you generous *Melicerte*, replyed I, that this poor Shepherd is in a pitiful ſtate, and he doth no other than languiſh, and bemoan himſelf ever ſince he departed from your houſe. But I ſuppoſe you are not now to know his diſeaſe, and that there was no need of thoſe lines, to make you know, how amorous he was of my Siſter. *Melicerte* made not uſe of any kind of diſſimulation with me; ſhe declared to me, ſhe was miſtruſtful, and to make it to you ſhort, ſhe teſtified to me, with all the goodneſs and generoſity imaginable, that ſhe had as much amity and friendſhip for me, and as much eſteem for *Tarſis*, that ſhe would ſerve him as a Mother, and would contribute all that might be poſſibly imaginable in her towards *Leucippe*, for the good ſucceſs of our Interprize. I was not wanting immediately to make my Brother a participant of our entertainment and diſcourſe, and behold the Letter which he writ upon this ſubject to *Melicerte*. In ſaying this, *Telamon* took another Paper to continue his reading to *Agamée*, then when *Tarſis* being come out of his Chamber came to find them in the Cloſſet where they were. He was in ſome confuſion, when he underſtood from them, in what they were taken up and imployed in expecting him, and reproached his Brother for entertaining *Agamée* ſo ill. Almoſt at the ſame time alſo arrived *Argaſte* and *Celemante*, who were aſtoniſht and amazed to ſee the change, that the diſpleaſure had already made upon the countenance of *Tarſis*, ſince the little time that there had bin paſt, that they had ſeen him. *O! Shepherd*, ſaid *Celemante* unto him ſeeing him, *I believe alſo that you are in love with* Zelie, *for in ſum, 'tis not* Tarſis *that we ſee there, and 'tis to do you a favour, that we take you for his ſhaddow or his Ghoſt.*

Tarſis anſwered him not, but with a profound Sigh, that he made as he joyned his hands, lifting up his ſhoulders, and caſting his Eyes upwards towards Heaven; as if he would have ſaid, that his diſgrace was ſuch, *that there were none but the Gods that could give him ſome remedy or conſolation*. After ſome other diſcourſe, *Telamon* who had in his thoughts no other care than to divert him, or at leaſt to mitigate and aſſwage the grief of his dear Brother, propoſed them variety of Walks, and ingaged them in concluſion, to go to the Temple of *Jupiter Olympia*, under pretence of ſhewing that marvellous piece to *Agamée*; but it was in effect, becauſe he called to mind that he had heard *Tarſis* ſay the preceding Evening, that he ſhould be very well pleaſed, to conſult the famous Oracle on the ſubject of his doubts. The *Athenian* and the Shepherds being of accord in that propoſition, and concurring (which they could eaſily enough execute by reaſon of the proximity of the Temple) *Telamon* gave them a Dinner with him, leſt they ſhould loſe too much time in aſſembling together, and having taken their repaſt early, to have more leiſure in this pleaſant Journey, he made them yet call to mind at riſing from Table, the ſhortneſs of the time, ſo that they walked alltogether.

The End of the Fifth and laſt Book, of the firſt Part.

Tarſis and Zelie.

The Second Part.

The Firſt Book.

IN the beginning of the way, the loſs of *Zelie* was all the Subject and Argument of their diſcourſe and entertainment. For the deſolate *Tarſis* returned without intermiſſion to that diſcourſe, although all others uſed all their efforts and endeavours to divert it. However their Converſation by little and little returned to be more pleaſant, becauſe *Ergaſte* and *Celemante*, were of the Party, that they could never be a quarter of an hour together without conteſting one againſt the other, and all their diſputes always furniſhed, fitted and made ready ſome kind of Diverſion to thoſe who were preſent Witneſſes. *Ergaſte* for that time affected even to Jeſt and Flout *Celemante*, to change the Diſcourſe and to divert *Tarſis* from the Application he made to his diſpleaſure; and ſeeing that his Friend attempted by very ſerious Reaſons, but very unprofitable, to bring ſome Conſolation to *Tarſis, he interrupting ſaid unto him*: Seeſt thou, *Celemante*, I permit all others to undertake the conſolating of one afflicted; but thou interpoſeſt to ſpeak of affliction, and I declare unto thee, that I cannot ſuffer nor brook it.

Celemante who neither ſought nor endeavoured any thing rather than to diſpute againſt *Ergaſte*, to divert himſelf the firſt omitted not ſo fair an occaſion. He turned himſelf about towards that Shepherd and ſtretching forth his hand to him ſaid: Well! my dear Couſen and Comptroller, What findeſt thou, or wherein can'ſt thou contradict any thing that I have done? Two dayes ſince thou did'ſt reprehend me, for that I did not afflict my ſelf with my Friends. Wil't thou not this day reprove and blame me, in that I afflict my ſelf with them? So it muſt be, *reply'd* Ergaſte: but I find reaſon to oppoſe in that thou intermedleſt thy ſelf in reaſoning upon the Argument and Subject of an Affliction, thou who never had'ſt any, for there muſt have bin had reaſon to ſpeak, to be in a Capacity to conſolate thoſe that want it. That's that in which thou doubly deceiveſt thy ſelf, *replyed* Celemante; For firſt thou ſhould'ſt know, that ſince I ſpake of Affliction, I only have cauſe for what I ſpeak; and moreover, *added he*, why ſhould I not be capable to counſel others though I never have had any? Can one not be a good Phyſitian, without having bin Sick? I do not ſay ſo, *anſwered* Ergaſte: But it is neceſſary at leaſt to know what the Diſeaſe is, and thou knoweſt not what Affliction is; teſtifie to us what thou haſt ſaid thy ſelf, when thou ſo calleſt a light conſtraint, which muſt be made ſuitable to thy Humour to ſpeak.

I know not what thou calleſt affliction, *reply'd* Celemante: But whatſoever it be, I declare unto thee, I do not know any perſon ſo proper to Counſel others, than he who never afflicts himſelf, as I believe none is ſo good a Phyſician as he who is always in Health himſelf. That is good, *added* Ergaſte, if it be for the effect of his Art that he is in health: But if it is naturally that he is not Sick, its not needful for that to be a great Phiſician. Ha! what knoweſt thou *replyed* Celemante, if it be naturally, or by addreſs, that I defend my ſelf from Affliction? *Ergaſte* would have replyed then, but *Agamée* interrupted him, and addreſſing himſelf to *Celemante, he ſaid unto him*; Ah Shepherd! defend not your ſelves neither the one nor the other; for be it by nature, or be it by the addreſs, you are always too happy if it be true that you never afflict your ſelf, and I do no leſs eſteem ſo rare a quality to come to the goodneſs and benefit of Nature, then when 'tis produced by force and ſtrength of Reaſon. *But* continued *Ergaſte, the evil is, that it is not by force of Reaſon nor by goodneſs of Nature, that* Celemante *never afflicts himſelf, and that contrarily it's by the Vice both of the one and the other. It's by default of Nature, becauſe 'tis by inſenſibility: That's through want of Reaſon, becauſe he believeth, that 'tis a vertue to be inſenſible of affliction. Tell me* Ergaſte *reply'd* Celemante, *believeſt thou that Affliction is a benefit, or believeſt thou that 'tis an evil? The difficulty is great!* reply'd him *Ergaſte* ſmiling, *ſo great*, replyed *Celemante, that I will give thee to chooſe for to diſintangle thy ſelf. For if thou ſayeſt it is a benefit; thou wilt ſay a ridiculous thing, if thou ſayeſt it is an Evil, then Reaſon, will tell thee, that it will be neceſſary to defend it as much as may be poſſible. My poor* Celemante, anſwered *Ergaſte, we are not to know if it be needful to defend our ſelves from an Affliction; for who doubts? but we diſpute if, as I have heard thee hold one hundred times, that 'tis a Vertue to be inſenſible. Now I till thee that 'tis a vice of Nature, and not a Vertue, and that as when they pinch a Man, it's a very ill Mark or Sign in him to feel nothing, even ſo when any Adverſity pierces us, 'tis a very ill Sign to be therein altogether inſenſible.*

I deny not, but that it is needful to reſiſt Affliction, as much as we can, but I hold unto thee that it is therefore needful to be naturally ſuſceptible, that is to ſay, capable; that it muſt not be received as a Statue or dead Image, but as a Man: that is to ſay, that we muſt if it be poſſible, feel the Deſignes, the Purpoſes and Intentions of Grief and Dolour, but yet notwithſtanding to oppoſe and overcome them with Reaſon. Celemante *ſhaking his Head began to Smile and looking upon* Ergaſte, ſaid unto him: *But however* Ergaſte, *if it is a Vertue concurring with reaſon to defend our ſelves from the feeling and ſentiment of our Grief and Pain, as thou haſt avowed; why wilt thou then, that it be not a vertue of Nature to make the ſame thing? Becauſe* reply'd *Ergaſte, that it is the Office of Nature to render and give us the ſentiment of Evil, as it is that of Reaſon to take it from us. So when Reaſon chaſeth and hunts away Affliction, it doth it's Devoir: But when Nature undertakes* *it, it doth a thing oppoſite to it's ſelf, and that's a Mark and Sign that 'tis perverted. Poor Man* ! ſaid *Celemante*; *Wherefore ſhould the Fancy, the Humour or Will have Nature wait for, and expect Affliction? Is it to have need of Reaſon to chaſe and drive it away? Is is not that as if we would have Evils and Maladies and Diſeaſes to come and ſeize us, that we might have need of a Phyſician? Believe me* Ergaſte, *there is no ſuch thing as to be ſo naturally in Health, but that there will be need of Remedies.*

Telamon ſeeing that *Celemante* ceaſed, began to take up and reaſſumed the Diſpute and ſaid: *But Shepherd what ſay you to thoſe Sages and Wiſe Men which went to encounter Affliction and ſought after Adverſity,* (as we may ſee) *that they might ſhew forth and demonſtrate the force and ſtrength of their Reaſon? I ſay* (ſharply replying) ſaith *Celemante, that they did as the Mountebanks and Quack ſalvers, who make themſelves great Wounds, and lay on Emplaiſters upon them, made with their Druggs, and by that means endeavour to gain themſelves Credit and Reputation of the Populacy. Agamée, Ergaſte* nor *Telamon*, could not refrain from Laughing at his Compariſon; but *Ergaſte* who delighted himſelf in hearing him ſpake, readily began to ſay unto him: *And thou* Celemante, *thou juſtly doeſt as thoſe Cowards, who ſo dread being kill'd, that they dare not ſee the Face of their Enemies. For have I not heard thee ſay, that the fear of being afflicted makes thee fly, even from the ſmalleſt thought of mournful or ſad Things? My dear* Ergaſte, *anſwered* Celemante, *there is frequently more honour in flying than in fighting; and the Retreat of ten Thouſand acquired the Greeks more Reputation than all the Battles they had fought till that time. In fine what Hopes can'ſt thou look for, or expect in Combating againſt Affliction, unleſs it be to vanquiſh and overcome it? Now I find it more ſhort and expedient to ſhun it. For is not the way to vanquiſh it, to know how to ſhun it? Ergaſte* would have replyed, but *Agamée* approached *Celemante*, and then embracing him ſaid; *Ah Shepherd! I not only find you happy, but I admire you, if you are ſuch as,* Ergaſte, *you reproach him; and I ſhould be more happy my ſelf, if I were able to learn at your School to ſhun the Thoughts of my diſgraces, as I have attempted to fly the Cauſe of them.* At theſe Words, he uttered ſome Sighs, and his Diſcourſe having made *Telamon* call to mind the promiſe that that *Athenian* had made them make the day before, to recount them his Adventures, gave alſo ſubject to the Shepherd to ſummon and challenge him of his Word. *Agamée* ſignified himſelf to be very prompt and ready to ratifie it: but his Hiſtory although ſhort enough, was notwithſtanding too long winded for a Man who walked in very hot Weather, and who being to ſpeak to four ſeveral diſtinct perſons at a time, could not in walking make himſelf to be well underſtood of all, unleſs he extraordinarily extended his Voice. Behold therefore as they had elſewhere much more time and leiſure, than was needful for them in ſo ſmall a Journey, and that as they found themſelves near to a Tuff or Grove of Trees very pleaſant, they engaged *Tarſis* to come and ſit down there, with them under the Shaddow; and *elamon* invited him to attentive to the repetition of ſomething wherein he hoped to adminiſter him ſome ground and Subject of Solace, on that diſcourſe which *Agamée* had the preceeding day entertained them with.

But at the hour, that they intended to ſit down there, they were ſurprized by an Adventure of more aſtoniſhment and amazements. And accidentally caſting their eyes towards the Gulf, they diſcovered there from that place which was very high; two Veſſels, who in their Dimenſions in point of Bulk and Grandeur were very unequal, who attacked each other in a furious Fight and Combat; in fine the ſmalleſt fled, and ſeemed willing to come and ſave her ſelf in the Mouth of the River: but the other gave her no opportunity nor Truce, but grapled her when ſhe was going to enter there; immediately there appeared a Woman upon the Deck, holding a young Child in her Arms; if theſe Shepherds had been nearer, they would have obſerved that this Woman who appeared to have been no more than nineteen or twenty years old, was one of the faireſt, moſt exquiſite and excellently amiable and admirableſt Beauties of the whole Univerſe. It is true her Viſage and Countenance was a little waſted and pined: But that ſerved to no other than giving her a certain kind of languiſhing Conſumption, ſo touching, that never was any though in the beſt and ſalubriouſly, compleat ſtate imaginable, but would have bin uncapable to act, with ſo much force and impreſſion upon the Hearts of any Perſon whatever. Her Attire was of a ſoft, moſt mean and Simple: but her Phyſiognomy, her Action and all her Perſonage in fine appeared Royal and Majeſtick.

The Child ſhe held was not above two years of age at moſt, and ſeemed by its Nobility and in it's ſmiling Viſage with which it pleaſed it ſelf in the Neck of this Mother, who ſhould not have had any part in the Peril and Danger, nor have been expoſed to that Violence whereof ſhe was therefore the principal Object. When ſhe ſaw her Veſſel thus grapled withal and Attackt, ſhe advanced her ſelf and went forward upon the middle of the Deck athwart and over the dead Corps wherewith it was covered, and ſhewing this Child to the enemies who were on Board the other Veſſel, and ready to enter hers: *Perfidious* Lacedemonians, ſaid ſhe unto them, *you are not contented with the Blood of your Soveraign, but you are inſatiably Thirſty after that of his Wife and Son? Well done ingrateful and barbarous People; you muſt be glutted, ſatiated, cloyed and fill'd. But the cruel* Amphare *ſhall not have the Contentment to be the Executioner of the Life of that of my Son nor of mine, as he hath bin of that of the great* Agis; *and I will ſave or ſpare* Sparta *the Horrour yet to ſee another time her Walls imbrued and beſprinkled with Blood, by one ſo abominable a Paricide and Regicide.* At theſe Words lifting up her eyes towards Heaven; *Great Gods*! cryed ſhe, *I doe not ask nor demand that you ſhould revenge me; Only act ſo that our death may be profitable to* Sparta. In ſaying and uttering theſe words ſhe ran aboard the Veſſel, whereon ſhe precipitated her ſelf and Son. Two Women who were in the ſame Ship, imitated the generous Reſolution of this Queen, and two or three of the ſmall number that remained there; piercing their own Bodies with their Swords, alſo caſt themſelves into the Sea.

At this ſpectle, the Enemies whom the words of the Queen had arreſted and ſurprized, uttered into the air ſuch terrible Cryes, and ſo horrible, that the bruit, ſound and noiſe thereof, pierced the Ears of the Shepherds. Although they diſcerned not all theſe things, but confuſedly, and being alſo ignorant of that which was there the moſt aſtoniſhing, and moſt worthy of compaſſion in this adventure, not knowing any thing of the condition of the Perſons, on whom Fortune had caſt that cruel example of its Inconſtancy: however they had ſeen enough to be toucht with ſome horror, and there was not one preſent, who teſtifyed it not by ſome particular marks, the effect that this ſad ſpectacle produced in him.

Agamée had that of Pity; *Celemante* that of Indignation, *Telamon* that of Grief, *Ergaſte* that of fierce Rage and Choller; and deſolate *Tarſis*, on whom the Image of the diſgrace of another, yet rendred the remembrance of his own more ſenſible, repreſented forth the emotion of his heart, by the abundance of his ſighs. *Telamon* who aſſiduouſly ſought on all occaſſions, one that might give ſome conſolation to his Brother, would willing improve this, in ſome kind or other, and addreſſing himſelf to *Agamée*, without diſſimulation, lying or deceit, ſaid he unto him, *What Injuſtice ſoever we have often received by Fortune, we ought notwithſtanding to praiſe her for one thing, that is, whatever evil ſhe doth us, ſhe almoſt always ſhews us Perſons whom ſhe hath as evilly treated, as ſhe hath done our ſelves, nay hath worſe treated them, and in reſpect of whom, we cannot refrain from believing our ſelves happy and bleſſed. But our misfortune is, that we are ordinarily more unjuſt than ſhe, and as we feel not the evil of others, we always think that ours is the greateſt; becauſe there is none but that alone, which makes us reſent it as indeed it is.* *Tarſis* well obſerved that *Telamon* ſaid that for him, although he had addreſt himſelf to *Agamée*. *Behold therefore the cauſe why he replyed him:* Ah my Brother! And you ſay well, that we are almoſt always unjuſt in the judgment we make of the evils of others; for we judg but by thoſe appearances that ſmite our Eyes, and there is none ſo great a deceiver. We think that the Accidents which have in them ſomething more of barbarity, and appear more extraordinary to our eyes, than others, are more rigorous to them who ſuffer them, becauſe they are more aſtoniſhing to thoſe who ſee and obſerve them. And in the *interim*, that which makes us afraid in the miſortunes of others, is oftentimes that which cauſeth Conſolation, and it happens and occurs every day that we bemoan the unfortunate, becauſe there is ſomething more Sweet, Pleaſant and more Supportable in their misfortune. *Not ſo* Telamon, *The great and heavy Strokes of Deſpair, do not conſiſt in misfortune; that which you take for the Evil is the Remedy. O! that there are ſecret and private Regrets and Misfortunes, in Compariſon of whom, the moſt ſavagely cruel death hath Sweetneſs!* *Telamon* would not contradict, for as much as he knew, that there is nothing that pains and ſtings an afflicted Perſon more than to oppoſe and combat his Grief with Obſtinacy. This wiſe and judicious Shepherd contented himſelf to tell him ſo from time to time, uttering ſome words, to make him capable of reflecting upon the reaſons wherewith he might Conſolate him; And after he had yet made ſome certain Ones with his Company upon the ſad Accidental Adventure, whereof they altogether had bin effectual Witneſſes, he cauſed them to reaſſume, and call to mind the curioſity of hearing an Hiſtory that that Accident had interrupted, whereof he was in expectation as we above have ſaid, whereby a little to give ſome Conſolation to *Tarſis*, on that which had bin promiſed by *Agamée*, ever ſince the Shepherds had taken places round about him, The *Athenian* ſpake unto them thus.

The Hiſtory of *Agamée*.

I Have been perſwaded more than any perſon of the World that it was poſſible to take ſuch firm and aſſured Meaſures in the choice of a Miſtreſs, that one might find an abſolute and compleat perfection conformable to his Humour, and after the having met with it, all manner of Felicity capable in this Life, conſiſted in ſeeing themſelves united together by Marriage. I was even yet in the ſame Error, *Telamon*, when we left *Thebes*. This thought was the Cauſe, that I returned with precipitation enough to *Athens*; becauſe I had left there a young Beauty for whom I had ſo great a Love, that no Man living can be capable of more; ſhe wanted not a correſpondency for me, and we were mutually ingaged in an extream affection; and ſo much the more eaſily, that we had almoſt bin brought up together. At leaſt we had lived theſe ſix or ſeven laſt Years in one and the ſame Houſe (becauſe my Siſter had eſpouſed her Brother, and taken him in Marriage) (and we both lived with them.) So that I believed I knew the bottom of her Heart, and even the ſmalleſt of all her Faults.

For beſides that ſhe was exceedingly fair and beautiful, ſhe had an admirable, infinite and excellently prompt and ready Wit, and that which engaged me the more, was, I found in her ſo firm and ſolid a Wit for a Maiden, ſo diſingaged and unlooſned from all kinds and ſorts of preventions, ſo elevated above all common and vulgar Opinions, that ſhe ſeemed to me to have nothing at all inherent, in point of the debility of her Sex. You may conceive, how much my paſſion was augmented the more, by the knowledge I had of her Amity and Friendſhip; for nothing in the World doth inflame a young Man more than the thought that he hath to be beloved. But there appeared to me a very great Tranſmutation, and ſtrange change of Fortune, when I re-viſited her, and all that I formerly had of Joy and content was quite turned about and converted into Grief, Dolour and Bitterneſs. For when I thought to approach her with Teſtimonies and Significations of raviſhing Joy where I was to re-viſit her, ſhe comported her ſelf in ſuch a frigid ſence, and cold kind of ſtrain like unto him, whom ſhe would have had, as a Perſon throughout the Whole Univerſe moſt unknown. And ſhe afterwards took the ſelf ſame care to indeavour to ſhun me, that we both of us took formerly to be together, for the entertainment of our reciprocal affection.

This kind of welcome ſo different from that which I expected, gave me a diſpleaſure, the like whereof I never had felt in my life. I ſpent all that night to make a reflexion upon the ſubject, that I could have given her to treat me ſo; and not finding any cauſe in the review of all my actions, I ſoon imputed it to the little Stability and Conſtancy that is in a Maiden, whom the abſence of two years had undoubtedly ſoon frozen or cooled, for a new Affection. The Morrow I went to ſee my Friends, and diligently and carefully enquired of them of the names of all thoſe who ſince my departure had ſeen *Teleſile* (that was her name) and, in one Word, of all the things for which Jealouſie which began to torment me gave me that Curioſity. But for as much as they knew nothing of our Love, which we always concealed, they aſſured me that *Teleſile* had the Credit and Reputation of affecting none nor loving any Body; that during my abſence there preſented variety of divers conſiderable pretenders of Affection to her, but ſhe had Will to liſten to none, nor would entertain any, and that it was enough to be Evil thought by her, only to make mention of any thought of approaching her by any kind of declaration of Paſſion. That made me reſolve to endeavour to be enlightned by her own ſelf upon the Subject and Ground of her Frigidity and Chilneſs and as I was very well pleaſed that we were at Liberty and in a Place where we were not interrupted, I prayed her to grant me an hours time to entertain and diſcourſe her. She anſwered me with a very indifferent air, that ſhe believed not I had any thing to declare to her that was of any Importance, and that although there might be there was no Perſon there before whom I might not ſpeak what I had to ſay. I thus ſpake to her at the taking away of the Table, my Brother in Law and Siſter being there preſent, before whom I would not diſcover my ſelf, becauſe I had learnt that both the one and the other had thoughts to marry *Teleſile* elſewhere, and particularly my Brother in Law who had promiſed her to a Friend of his named *Ariſtoxene*. So I reply'd to her with a ſtill Voice, as I had begun, that the Perſons for whom ſhe teſtified ſo much Confidence and Truſt, were thoſe whom I had moſt cauſe to miſtruſt. Whatever I ſaid or could ſay, I could not obtain what I demanded of her, and ſhe continued even many dayes to ſhun all opportunities with all the Care that ſhe could poſſibly take, that I ſhould not diſcourſe her alone or particularly. That which conſolated me was, that I could not ſee that ſhe had any more Kindneſs nor ſweet Complaiſance for this *Ariſtoxene*, for although my Brother-in-Law would have made him paſs to be of the moſt ancient Houſe, and in Reputation to have very much in point of Wealth; however the Spirit of *Teleſile* was then ſo forcibly ſtrong and ſo well tempered with Mettal, ſo looſned from either Intereſt or Ambition, that ſhe conſidered him never a whit the more. But contrarily ſhe eſteemed him very little, becauſe he had but little Wit and a ſhallow Brain, and that was it by which ſhe took the Meaſures of her eſteem and Valuation. I found no other Perſon whatſoever that was better treated than I, nor who could by conſequence give me any Subject of Jealouſie, ſo that I could not think but that the Treatment that ſhe made me, came from another Cauſe, that from a ſcruple that came to her with her Age, or from that ordinary Error among the fair Ones, who believe that the moſt ſweet and moſt amiable Sex of the World are born to be ſevere, and that they muſt feign and ſeem to be cruel when they have no ſuch thing at all, ſo that I reſolved with my ſelf to Combat with, and oppoſe that Scruple and Opinion, and as they ſay, to recommence by her, upon a new Track or Method.

We were then in Winter, and my Brother was lodged in a certain Place where every Night the Neighbourhood failed not to aſſemble themſelves to ſup together, ſometimes with one and ſometimes with another; after Supper they parted themſelves, ſome ſporting one way, ſome another, ſome by Hazard, Hap, or Lot, others diverting themſelves in Converſation of Things of Wit. One night therefore, all the reſt of the Company being left to play, we found our ſelves no more than four for Converſation, to wit, the Wiſe of one *Areopagite* named *Belialte*, who was one ſufficiently fair, bright, well made and of a comely Pitch and Preſence, and having in her Mind and Spirit a certain medly Compoſition gaullimaufrey or mixture of Sweetneſs and Alacrity mingled with a kind of Ferocity, Inſolency and Arrogancy, which in her was not ill becoming nor yet unſeemly. That which ſome found Cauſe to Object in her, that ſhe had as well as her Husband (who was otherwiſe a very Honeſt Man, and one of the moſt conſiderable of *Areopage*) a very great Inclination for the Sport, even to ſay oftentimes, that that Perſon who would not play was good for nothing. That night ſhe played not at all, becauſe that having been unfortunate all the day, ſhe would hazard no more till the ſucceeding day. The ſecond Perſon of ours, was *Cotys*, a very noble *Corinthian*, aged about thirty five years, although he was yet a Batchellor, of an ordinary Pitch or Height, but ſufficiently well ſhaped, having a fair Countenance ſtill ſmiling. The Dye and Colour of a Maiden, Hair brown, long, and well Comb'd, his Spirit Gay, Jocond, Free and Open, but a little quick and prompt, and one that Jeaſted, and they flouted him, to be a very Pratler and Speaker, though he never ſpake but much to the purpoſe, and that all that he ſaid, was infinitely Spiritual.

Teleſile made the third of our Band, and I was the fourth; after ſome moments of Converſation, which was pleaſant and merry enough, but to which none but *Cotys* could always furniſh; they propoſed ſome Plays of Wit, and *Cotys* taught us one that he called the Sport of Advice. In that Play every one ſpeaking ſoftly in the ear of that Perſon near to whom he was, asked him or her an Advice; the other gave the moſt convenient that he could to the Perſon that demanded it, after that the other demanded one for him or her ſelf, his Companion in like manner gave him or her the moſt convenient he could chooſe, and ſo conſequently round till the turn was made and finiſhed, Every one repeated aloud the Advice which to him had bin given, by the means of this Advice, they often ſaid the very real Truth ſporting and laughing, and without making any ſemblance of any thing, ſometimes they made a profitable Advertiſement of the Sport, but that wherein there was moſt Pleaſure and Delight, was that in the Repetition aloud of all Advices received, you ordinarily ſaw one obliged even himſelf to publiſh his own Defaults and Frailties. As *Cotys* taught us the Play, it belonged to him to Commence it; and for that effect he addreſſed to *Belialte*, who was at his right Hand; *Beli-*

alte ſaid unto him ſoftly (but in ſuch ſort therefore that 'twas eaſie to me to underſtand) *pay me for the Pains that I took to inſtruct you, and by your favour give me ſome good Advice.* *Belialte* who knew his weakneſs, and who was enough his Friend to be capable and able to Jeſt, anſwered him, *my Advice is, that you will retain this Sport, or let each one ſpeak according to his Turn*; *Cotys* very well apprehended the Jeaſt, and he failed not to render it her; for when ſhe interrogated him afterwards he made her a reply which I do not preciſely remember, but I know very well that he ſufficiently flouted and ſcoffed *Belialte* for her continued Paſſion and eager Deſire for the Sport. It chanced afterwards that *Teleſile* was alſo to ask for my Advice, and although I was but a very ill Poet, I ſpake to her after this manner. *Receive faithful Advice, 'tis not ſufficient to be only fair and beautiful; for to retain and uphold a firm and ſolid Heart, 'tis moſt needful to be leſs Cruel, and not to have ſo much Beauty.* I afterwards demanded hers, and ſhe anſwered me; *I give you Advice* Agamée, *that is, before you reprehend others, you examin if there be not any thing worthy of Reprehenſion in your ſelf.* I did not immediately take theſe words in ſo favourable a ſence, nor made that conſtruction of them as I ſhould have done; and as I knew that I had never come ſhort in the Affection that I had pretended or promiſed to *Teleſile*, I thought not, nor did expect that ſhe would have reproached me, no nor even that ſhe loved me ſo ſufficiently well, for that purpoſe, but I knew it by the Conſequence, as I am going to declare it you.

The Play ended, we began another more difficult and more pleaſant than the former. Every one wrote three or four words in a Ticket ſuch as ſeemed him beſt, and pleaſed his own Fancy; afterwards they mingled theſe Tickets in a Hat, then having drawn one out accidentally, it belonged to all that were in Company each one to make a ſmall particular hiſtorical Narration or Diſcourſe upon the Subject of what was written in the Ticket drawn; the Ticket of *Cotys* was, *I love Liberty*; that of *Belialte, I Love to play*; I put in my Courſe and range, *I blame unconſtancy*; and *Teleſile, I hate Ingratitude.* That was hers which was drawn; ſo that it behoved every one to make a Hiſtory upon the Subject of Ingratitude.

Teleſile was to begin, becauſe they had drawn her Ticket: however as ſhe teſtified by her Laughing, that ſhe was to ſeek, and ſtraightned as to the Hiſtory which ſhe was obliged to make, *Cotys* who had a pregnant and lively Wit, ſaid unto her; *Well* Teleſile, *I proceed to make a commencement and beginning for you, and I am of Advice even for your Troubles ſake, that you ſpeak not till laſt of all.* A little after he continued thus.

There was a Maiden of Quality at *Corinthia* named *Licie*, and if I had not ſeen *Belialte*, and *Teleſile*, I would have added that ſhe had bin the faireſt that ever I had ſeen. She was obſerved by a young *Corinthian* of a comely and amiable Countenance, and of a ready and prompt Wit, if it had not bin ſpoiled by the furious and paſſionate Love he had for her. I ſay furious, becauſe it cannot otherwiſe be expreſſed, as you will judge by the Sequel and Conſequence. One day as he was by her in her Chamberand diſcourſing to her of his Love, he beſought her as they frequently and ſufficiently do, who are in that ſtrong Paſſion to make tryal and proof of him: I ſhould enſnare you well enough, and overtake, entrap and find you Tardy; *Talbion, ſaid ſhe, unto him,* if I had taken you at your word. Thereupon the young man who was named as above, reaſſumed and proteſted to her, that it would be the greateſt joy in the World to him,to dye for her if would ſo appoint it; and then *Licie,* were it only that ſhe ſpake it to him to laugh and jeſt were it that ſhe loved him not and deſign'd and would defeat him. Well, *ſaid ſhe,* lets ſee whether or no for love of me, you will caſt your ſelf out of this Window. She had no ſooner uttered the words, that although the Chamber was two Stories high, he caſt himſelf out at the Window without replying the leaſt ſyllable. This incredible Action, which is alſo very true and therefore undeniable, had not had ſuch unfortunate ſucceſs, as it would doubtleſs have had, if that Window had not jutted out over the Sea, but he fell but into the Water, and although it was in a place dangerous enough, he was quitted for deſigning to drown himſelf. Now, continued *Cotys,* behold and ſee if there were ever a greater Ingratitude, as the making ſo ill an uſe of the obedience of a poor Lover? Ay *Cotys, continued* Belialte, and you will avow, that that which I am going to ſpeak of, is yet far greater. For I knew afterwards that the ſelf ſame perſon, being gone to dwell at *Argos* and *Talbyon* having followed her there, that poor Lover continuing to diſcourſe her of his Paſſion, and yet beſeeching her to make further Tryals and of greater moments; ſhe took a little Pot wherein there was ſome Paint in which was ſome Poyſon whereof his Siſter ſerved her ſelf (for you know that for her ſhe had no occaſion) and ſhewing it him: *Talbion, ſaid, he, ſmiling on him,* are you not yet content with that perillous leap? hold you have but to ſwallow down that for my Sake. She had no need of ſpeaking of it to him twice; he immediately drank it off and was ſo violently poyſoned that all the Remedies imaginable that were given and adminiſtred were impoſſible to ſave him.

Belialte having finiſhed, we lla conſented that this piece of Ingratitude infinitely ſurpaſt the firſt, not only becauſe the effect had bin more diſmal, but for as much as *Licie* had not a greater excuſe to have again expoſed to ſo dangerous a Tryal, the obedience of a Man whom ſhe had already proved ſo blinded. However I told them afterwards that the Ingratitude of *Licie* might yet be excuſable, in that ſhe knew not there was any Poyſon therein, and that is not an Ingratitude, becauſe there might poſſibly have bin Ignorance; But behold an example where Ingratitude triumpeth all alone, behold a Crime which can have no kind of excuſe nor Argument nor Pretence nor Colour.

A poor Lover, the name of whom I forbear to tell you, paſſionately loved a Young Lady; 'Tis true, he had not ſignalized his Love by any great Services, never having had an occaſion: but in that reſpect he was not to be but the more bewayled, for he would have eſteemed himſelf too happy to have bin able to have done it, and being diſpleaſed that he was deprived of that Honour, he had a continual Regret, which augmented and increaſed inſupportable Evils to thoſe of Love. He would have dyed a thouſand times as Talbion *to have given his Miſtreſs ſome ſignal marks worthy her ſelf, and would have had no cauſe to make uſe of Poyſon to dye,* *if ſhe had ſignified him a doubt his Grief and Dolour had bin ſufficient. But ſhe had made him believe that ſhe was content with all Teſtimonies, he had produced, in that ſhe had bin taught it from his Mouth and by his eyes. She was alſo willing to flatter him with ſome Hopes that ſhe loved him, that ſhe might engage him more and more, and oblige him intirely to abandon himſelf to that Paſſion, leaving him neither Remedy, Refuge, Recovery or Succour, in the diſpleaſures and Regrets that ſhe prepared him afterwards. In fine, after ſhe had reduced him to a State where he could not live longer but for her, and where ſhe knew well that her change would cauſe him to dye in the Languiſhments more cruel than all kinds of Deaths.* This ungrateful One, abandon'd him without any ground or cauſe, without pretence, without any new Lover, and by a pure effect of Ingratitude, and daily ſaw him pining away, and dying without being ſenſibly toucht nor moved with pity and Compaſſion.

In finiſhing I turned towards *Cotys* without any kind of ſeeming or thinking of *Teleſile*, becauſe I would not have my Actions bewray others, that which I very well knew ſhe would ſufficiently underſtand by my Diſcourſe. In ſum, neither *Cotys* nor yet *Belialte* apprehended my Intention, and I well obſerved that they looked one upon another, ſmiling, as ſcoffing me that I would have had them ſet a valuation upon an Hiſtory, which unto them appeared ſo rude, vulgar and unpolliſht: But *Teleſile*, far better knew and penetrated the bottom of the Deſign. I ſufficiently obſerved a bluſhing which fluſhed in her Face; however ſhe immediately revived and as ſhe had an extraordinary Wit, and would not give others time to pierce or penetrate my Intentions, ſhe alſo began another hiſtorical Narration, which ſhe acquitted her ſelf of the moſt gracefully becomingly and acceptably as could have bin imagined: But I will not give you the trouble of hearing it's Repetition, by reaſon it no way ſuits nor ſerves my Intention, and I even fear I have already tired you Patience and diſpleaſed you by thoſe already recited.

In the *Interim*, I well ſaw that the Method I had uſed to *Teleſile*, had produced a good effect in her Spirits, and that ſhe was very well pleaſed to have bin ſo inlightned by my Sentiments; for from the very ſelf ſame evening ſhe began to look upon me with a more gracious and favourable an Aſpect, than ſhe had done ſince my return; and after the Company were retired, my Brother-in-Law, having given his hand to my Siſter to conduct her into the Chamber, and having offered my Service to *Teleſile* to lead her and follow them there: *Agamée*, ſaid ſhe unto me, very ſoftly as we were walking there, *you would have deceived us this Evening and you declared us a Fable or Fiction for a real Hiſtory.* Fair Teleſile, reply'd I, *I would to the Gods that your cruelty were no other than a Legend or fable, or that my Love were not as great and real a Truth! But ſpeak you ſincerely* Agamée? replyed ſhe me; I could not but ſhut her Hand cloſe inſtead of a preſent Anſwer, becauſe, that my Brother having heard us ſpeak, turned himſelf to behold us, and that being come preſently into the Chamber, I was conſtrained to take leave of *Teleſile*: But thoſe few words which ſhe ſpake unto me having made me ſuſpect that there was ſome other, or that there had bin ſome other cauſe of my diſgrace, than that which I had imagined,

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I took all the care, and uſed all the Art I could to be truly informed. In fine, ſhe her ſelf having given me opportunity of ſeeing her the ſucceeding day in her Chamber after many Plaints and great and tedious Interlocutions and Intercourſes from one to another; I knew that during my abſence, my Brother-in-Law and Siſter, who partly by family Intereſt, and partly for the kindneſs they had for *Ariſtoxene* abſolutely oppoſed our Marriage, and would have eſpouſed *Teleſile* to my Rival; and not content to have attempted by rigour and by the Authority they had over her (for my Brother-in-Law was her Guardian and Tutor and held the place of a Father) to divert the Affection ſhe had for me, and made her believe by addreſs, that I my ſelf thought of another. In effect they had expreſly writ to me of this new Miſtreſs and by a ſtrange perfidiouſneſs, when my Siſter had received my Anſwer, ſhe read it aloud to my Brother-in-Law, her Husband in the preſence of *Teleſile* as if it had bin with deſign; and had read it in other Terms, and in Terms and ſtile abſolutely different to what I had anſwered, changing all the Sence and Meaning of my Letter, and having made me joyfully accept that which I had effectually refuſed. And ſhe had alſo uſed the ſame mode and method in divers other Letters that I had written, making me ſtill ſay thoſe things of which I had never ſo much as thought or dreamed of, and behold that which had irritated *Teleſile* againſt me and of the falſneſs thereof I eaſily convinced her and that by clear demonſtrations manifeſt and viſible.

This being explained, illuſtrated and cleared, I received more honorable Tokens of her Affection, than ever I had done: But notwithſtanding all that, I was not a long time happy; *Cleonime* (which is the name of my Brother-in-Law) willing by all means poſſible to obſtruct our Marriage, to conclude that of *Ariſtoxene*, conceived there would be no means to dis-unite our Hearts as long as we dwelt together: But becauſe he could not put away his Siſter from him, being her Guardian and Tutor, and becauſe he could not in point of Honour chaſe me away, he made a ſhew as if he had bin or was a little indiſpoſed and ill, and feigned and diſſembled that his Houſe was unhealthy, and that his Phyſicians counſelled him to a Change, and in fine, he went and lodged in another place, wherein there was no more Room than juſt enough for the Lodging of him and his Family, that is to ſay alſo for his Siſter. So that behold I was fairly reduced to ſeek a Houſe for my ſelf, and ſeparate from the Habitation of *Teleſile*. But that which accumulated and augmented my Miſfortune, was that the Houſe where *Cleonime* went to lodge in, appeartained to or was owned by *Ariſtoxene*, who being yet a Batchellor had not a Train ſufficient to occupy it entirely and contented himſelf with lodging in ſome of the fore-parts thereof: So that behold I was not only deprived of the benefit of being near *Teleſile*, but my Rival poſſeſt my Place, and I could not diſpute more but only with that of the Heart.

You may very well think that they did not dwell there and that all this levelled and aimed further of.

Cleonime could not decently nor honourably ſhut the Doors of the Houſe, but contrarily he received me better than ever: But every time I went there, they ordered it ſo that I could not ſee *Teleſile*. Alwayes they engaged her upon ſome new pretext directly to go forth of the Chamber of my Siſter, and if I went to viſit her there in her own, they gave order to declare ſhe was not there or that ſhe was Sick, or was ſo employed or taken up that ſhe could not ſee any Body. They treated me ſo for ſome days, during which time they made her underſtand on the other Hand, when ſhe enquired for me, that I had reaſſumed Thoughts of another Marriage, and for that cauſe and to that effect I came often enough to ſee *Cleonime* and his Wife, and that I did not ſo much as enquire nor ask for her. She who in effect ſaw me every day by reaſon the Windows of her Chamber looked over the Court by which I paſſed and over which I walked, and ſhe having bin elſewhere naturally inclinable to Suſpicions, failed not to conceive ſomething of them who did or would give her ſome Thoughts againſt my Fidelity. I Writ her many Tickets but they were not given her, *Cleonime* alwayes hindring any of my People that they could not ſpeak with her, and by this means cauſing my Letters to fall into the Hands of Perſons who would alwayes carry them to himſelf. That which gave more Weight to this Impoſture and Deceit,that was, that all they would inſinuate in the Mind of *Teleſile* to my diſadvantage was told her by a Servant Mayden of hers, whom ſhe had always before even till then ſeen to be for my intereſts: But who had been gained abſolutely by *Ariſtoxene* and *Cleonime*, and 'twas ſhe that returned and diverted all my Tickets. So that what aſſurance ſoever *Teleſile* had of my Fidelity and Kindneſs: Behold the Suſpicion and Jealouſie which re-awoke in her Soul, and I will not conceal from you, that I was not exempt on my ſide.

One Morning not knowing more how to ſpeak with her, I reſolved to wait and attend her upon the Way which leads to the Temple of *Diana*, where ſhe failed not to go once every eight days. But behold a ſtrange Perfidy; *Cleonime* who was informed by one of my Servants who was alſo at his Devotion, went alſo preſently to the Houſe of the Father of that Maiden, whom they would have had me marry, making Semblance that I would renew with him the Propoſitions which had bin made for me; told him, that as I would not deſire to be ſeen at his Houſe till all things were adjuſted, and determin'd that I would attend him at a certain Place that he deſigned which was the ſame where I expected *Teleſile*, and that he was come to him, of ſet purpoſe to lead him there.

The good Man who by Misfortune had more good me Will for than I would have had him had, preſently bit, as they ſay, of the Fiſh-Hook, and they came and found me both the one and the other where I was, at the time when *Teleſile* paſſed by there. On the other ſide the Wife of *Cleonime* ayding the Impoſture, was gone the ſame Morning to find *Teleſile* in her Chamber, and as a piece of News had ſaid unto her, that my Marriage was made with that Maiden of whom I have ſpoken unto you, and that *Cleonime* was gon with her Father to find me to bring him and I face to face to confer together vocally, in a certain Place which ſhe ſeemed to be ignorant of. My ſelf indeed who in very deed was ignorant of all that was as you may very well believe, much ſurprized when I ſaw *Cleonime* and this good Man, accoſt and draw near unto me. *Cleonime* advanced him firſt and before, to give me to underſtand that that old Man had prayed that I ſhould come yet again to reiterate the Propoſal of our Marriage, and even to manage a mutual Interview betwixt him and me; You ought not to know it unwillingly or take it ill, *added he,* it is a Token of the eſteem he hath for you, who ingageth you to nothing, and you ought ſavourably to receive it, and that with marks and demonſtrations of Acknowledgment. Although I had no Ground nor Cauſe to confide in *Cleonime*, yet I was ſo far incapacitated to divine the Treaſon he contrived and conſpired, and I was alſo ſo certain of the Affection which the good old Man had for me, that I found ſomething of appearance of that which he told me, and that I would have believed to have made my ſelf Brutal, to go and break him in the Helmet; however it had bin eaſie for me to have known the Artifice, if *Cleonime* had left us to ſpeak one to another at our approach, for it is very difficult, that two Perſons who parley and confer of a Deſign contrary to that which hath bin given them to underſtand, that they ſhould not know the Circumvention, Fallacy and Deluſion. But *Cleonime* who had his Wit very nimble, ſo well knew our former Civilities for one, and for another, and ſo well to manage the Colligation and Connexion and the entrance of our Converſation, that he made us inſenſibly to fall into the propoſition of my Marriage without our apprehenſion, or that we could perceive either of us that it came from either our own part or from our Motion or his own; I regarded not nor did I heed this Impoſture nor trick of Legerdemain; for I found all the Sentiments of this pretended Father-in-Law conformable enough to what *Cleonime* had told me. But I know not what he believed on his part then, when he ſaw the coldneſs with which I ſpake unto him.

Whatever it were, while we were thereupon *Teleſile* came and paſt by, and I would not that ſhe ſhould ſee me there with that good Man, becauſe they had formerly told her of ſomething in Relation to me and his Daughter. Behold the reaſon why I retired my ſelf a little aſide to finiſh our Conference ſpeedily, and afterwards to go to the Temple of *Diana*, to confer and parley together: But ſee a little the fantaſticalneſs, and conceited toy of my Deſtiny. *Teleſile* who had diſcerned me at a diſtance between him and *Cleonime* according to the advice that they had given her, had no ſooner obſerved that I had hid my ſelf from her, that ſhe doubted no more but that I was there for the Subject they had told her of; and behold the Jealouſie and deſpight that immediately animated her againſt me after a very ſtrange ſort.

Ariſtoxene being informed of all this Myſtery, did not fail to come to the Temple with my Siſter, not only as at a favourable time, to improve to himſelf by the indignation he would have againſt me, but further to deſign the obſtructing me, and incapacitating me to make a clear Apology for my ſelf with her, which they well conceived I would not have omitted, ſo that ſince I had defeated my ſelf with the old Man, whom *Cleonime* had peſtered me withal, as long as he could, and that I thought to go to *Teleſile*, I ſaw her returning with my Siſter, led by *Ariſtoxene* who had offered her his hand at coming out of the

Temple. The Impreſſion which ſhe conceived upon this new Perfidy irritated her to ſuch a degree, that ſhe told me afterwards that ſhe could hardly reſiſt a ſuddain Qualm of Heart, which took her in the Temple, and notwithſtanding as ſhe was very fierce, ſhe would not ſeem to be touched. And never had ſhe a Countenance more cheerful than that which ſhe ſhewed then when I perceived her with *Ariſtoxene.* That joy that ſhe teſtified with my Rival in a time where the Affliction in which I was, perſwaded me that ſhe had as much cauſe to be ſad, as my ſelf, alſo almoſt finiſhed my aſſurance of her Unconſtancy ; chiefly and principally then when I ſaw this great Alacrity and Gayetey which appeared before ſhe had made ſemblance of ſeeing me, to vaniſh all at once from the moment, which I had joyned them, and *Teleſile* to receive me with the laſt coldneſs. I could not diſſemble my Grief, and becauſe the Company of *Ariſtoxene* and that of my Siſter held me compell'd and conſtrain'd ; I ſaid not a word almoſt all the Way. But admire a little my Misfortune! my Melancholly goes yet to perſwade *Teleſile* that it was an effect of the tye that I had at the thought of that Marriage which ſhe believed I came from the treating of, and not having bin able all the day, to find a moment of Diſcourſe alone, we both of us retired much leſs ſatisfied the one with the other, than ever.

That which aggravated and exaſperated us the more, was that *Ariſtoxene* and *Cleonime* had directed and appointed a bruit Noiſe or Report to be publiſht and proclaimed throughout *Athens*, that I had eſpouſed that Maiden whereof I ſpake, and that *Teleſile* married her ſelf to *Ariſtoxene*, and they made us report this Noiſe to one and the other in all Parts. However I had always in my Mind, the Stratagem which they had another time already abuſed us withal, and how jealous ſoever I was, I yet conſerved enough of Reaſon not to be willing to ſparkle or glittler or make a fair Gloſs until ſuch time as I was more clearly enlightned. To that effect I writ yet again to *Teleſile*, but a long Letter by which I challenged her amongſt others; That I could not believe that ſhe had ſo ſoon forgot the Fidelity ſhe had promiſed me, while I ſtill conſerved for her ſo much reſpect and paſſion; that there muſt undoubtedly be our Enemies which ſhe knew had yet practiſed ſome Impoſtures and deceitful Tricks of Legerdemain, to abuſe both the one and the other of us, and therefore I beſought her that we might have an Interview and Parley to clarify the matter by a mutual Conference together.

That Letter was given into her own proper hand by reaſon I had ordered a Slave with whom I had given it in charge to attend and wait certainly even a whole entire day, that he might deliver it himſelf to her ſelf in particular. What certainly ſoever that *Teleſile* could believe to be of my Fidelity becauſe ſhe had ſeen it with her own eyes, my Letter began to give her therefore ſome diffidence and miſtruſt of my Enemies, and diſpoſed her Mind to thoſe Manifeſtations, illuſtrating of matters and things as I had deſired her. She therefore ſaid to my Slave that he ſhould attend an anſwer, and writ me the moſt favourable that I could have deſired by which ſhe gave me time till the Morrow.

Would you believe the malice of *Cleonime*, illuſtrious Shepherds? Whileſt that *Teleſile* wrote, my Brother-in-Law having underſtood that my Slave attented in the next Chamber, ſent to fetch him under pretext of being willing to know and enquire after my Health, and after having directly drawn from him all that he could wiſh, he knew to take it in ſuch a manner, at leaſt that he corrupted his Fidelity with Money and Promiſes, and diſpoſed him to bring even to him the Letter or Ticket that *Teleſile* had given him for me, and came and told me afterwards, that ſhe could not read my Letter by reaſon of the Company that was with her: but that ſhe had appointed him to return to carry back the Anſwer the enſuing day. I accordingly ſent him with an Impatience which made that night ſeem to me as half an age; That Slave inſtead of going to *Teleſile*, who had given no order (having given him her Anſwer the preceeding Evening) return'd to my Brother-in-Law to take new Inſtructions to abuſe me; and *Cleonime* having ſince the Evening engaged the maiden Servant of *Teleſile* to ſteal the Letter that I had written to his Miſtreſs, tare it in a thouſand pieces, put it into the hands of my Slave and ſending it to me, with command from *Teleſile*, that that was the anſwer that ſhe was not willing to make before the Company the preceeding day.

It's true, I could hardly contain my ſelf, being ſo tranſported with Rage and Fury by reaſon of thoſe outrageous Marks and Tokens of her ſo deſpiſing and undervaluing me, and the thoughts of her ſcornful Diſ-eſtimation and Contempt of me. At length I reſolved to go there perſonally and ſee her the ſelf ſame day, and to diſcourſe her vocally, and if I could draw no ſatisfaction, I reſolved to reproach her a thouſand times and never to re-viſit her. In entring into the Court, I perceived her at the Window, whence ſhe briskly retired after ſhe had ſeen me, but I omitted not to obſerve in her a cheerful and jocund Countenance and Aſpect, ſhe placed her ſelf there, but to expect me, believing that ſhe had delivered me her Letter, all her Joy proceeded from her ſight of me, and when ſhe ſo briskly retired, 'twas leaſt that *Cleonime* and *Ariſtoxene*, who were with her and whom ſhe could not be able to prevent nor defeat, that they ſhould not perceive our Randezvous. In the *Interim*, when I enquired whether ſhe were there, they anſwered me, no; and upon my alledging to them that I had ſeen her, they avowed me, that ſhe was there, but was indiſpoſed and therefore not to be ſeen by any; I further did reply I ſaw her very pleaſant with a cheerful Countenance and thereupon, he with whom I ſpake, confidently confeſſed to me, that ſhe was well and in perfect Health, but the Truth was, that ſhe had laid a command upon them, to make me this anſwer, becauſe ſhe was with *Ariſtoxene* and that ſhe had prohibited them to declare it unto me.

And indeed at the ſelf ſame time, I ſaw *Ariſtoxene* laughing very loud very near to her Window, who being there with my Brother *Cleonime* on purpoſe, with a deſign, that I might come and find them there, and ſo continued and affected to brave and affront me with his manifeſtly, open and apparent Favour. There was then no further means to reſrain my Jealouſie. I would not however give my Rival the content of being a Teſtimony of my diſcontent; but contrarily

retired

retired wholly ſilent, affecting I know not what kind of indifferency, that they might rather occaſion him to underſtand, that I rather came to viſit *Cleonime* than *Teleſile*; and on the other ſide likewiſe, howſoever, to ſatisfie the extream deſire of Vengeance, which I had conceived, and having ſhut up my ſelf at home, I there wrote two Letters, both befitting the rage and fury wherewith I felt my ſelf tranſported. I have almoſt ſome repugnance to repeat you what that was I wrote to *Teleſile*, for you would poſſibly have difficulty to pardon me my tranſport, if you did not conceive that a Man the more he leſs Loves, is he capable to preſerve reaſon and reſpect in his Jealouſie, and if you cannot excuſe the Follies of a man infinitely amorous, and who believes himſelf exceedingly undervalued. And behold the Terms.

AGAMEE to *TELESILE*.

THere was nothing more firmly and ſtrongly tyed and faſtned me unto you, that would have occaſion of ſo many Artifices to have ſet my ſelf at ſo great a diſtance, and if you had leſs diſſembled, I would have eaſed you of much Trouble; For future, ſeek none to conceal your ſelf from me, ſince I promiſe you, I will never take any to ſearch after you, the only Paſſion that remains with me is the ſhame of having loſt much time to do it, and all that I deſire, is, that you will only not remember me, as I promiſe to Baniſh you for ever out of remembrance.

AGAMEE.

The other was a Letter of defiance after the ſame ſtile, which I ſent to *Ariſtoxene*, where I remarked him, not as a Rival, nor as a Man whoſe fortune I would have envied, but I only conſidered the affected Inſultation wherewith he braved me, and to do it at the Houſe of *Teleſile*, and 'twas ſimply for that I pretended that he ſhould do me reaſon and give me Satisfaction.

They omitted not to deliver my Letter to *Teleſile*, for 'twas too conformable to the intention that our Enemies had to divide us. I did not then receive any reply, only I afterwards knew, that ſhe fell into a Swoon with Grief in reading that Letter, and you will ſee what was the ſequel.

As for *Ariſtoxene* he fiercely anſwered me, that he had accepted my Challenge, but he had promiſed *Teleſile* not to fight me, till he had firſt conſummated his Marriage with her; and if I were in his place, I would not violently infringe ſo ſolemn an Oath, and that he promiſed and proteſted that he would afterwards give me ſatisfaction with the ſelf ſame hand, wherewith he would formerly have received the Fidelity of *Teleſile*.

That Bravado, and unſeaſonable ſwaggering put me out of my ſelf; I reſolved to ſeek him out by all means imaginable to force him to handle his Sword, and gave him to underſtand, that where ever I found him, I would treat him as a Coward and a Perſon of no Honour. But be it that he apprehended the encountring of a deſperate and deſpairing One, be it that he judged the Air of the Countrey was or would be neceſſary to *Teleſile* for the reſtoring of *Teleſile* to Health and recovering from that debility wherein ſhe had bin and was: in ſo much that *Cleonime* and his Wife, conducted her the ſucceeding day to a Houſe in the Fields which they had ſome certain furlongs from *Athens*, where *Ariſtoxene* accompanied them.

He held himſelf ſo confident of his Conqueſt, that he openly and publickly declared to all his Friends, that he went there to eſpouſe and marry her, and in truth and effect he carried a conſiderable quantity of Preparatives there, as if there he would have celebrated his Marriage.

The Report thereof was already almoſt certain in *Athens*, and there were ſome who even believed that it was done. When in a Morning being yet in my Bed, they came and told me a Cook asked to ſpeak with me, who having bin introduced, rendred me this Letter.

TELESILE to *AGAMEE.*

THe outrage and injury you have done me, is too great to make me believe you had done it me with willingneſs of Heart, and the more I think thereof, the leſs could I have imagined that you had writ to me after that method and manner, if they not made you believe that I had given you Subject or cauſe it is true that even in this caſe, your Credulity could not nor ought not to be excuſable: But in the Concluſion, I had rather Sin through or by too much indulgence for my Friends than to condemn them, as you have done me without underſtanding them. Anſwer me by this ſame Man whom I have ſent you, and believe what ever they have bin poſſibly able to ſay unto you, there never was change nor diſſimulation in the heart of,

TELESILE.

I can in no wiſe depaint you, the great but pleaſant Surprize wherein I was in the receiving this Letter, I conſidered her as a criminal to whom one ſhould have given Grace and Favour; I kiſſed it a thouſand times, with a thouſand Tranſports, and having underſtood by him who gave it me, the fallacious Reports that ran abroad of the Marriage of *Teleſile*, and how ſhe had counterfeited her ſelf Sick, to undeceive them all, I took Horſe the ſame Hour, and having engaged that Man for my Intereſts, by a Liberality conſiderable enough, I went with him to his Cottage, which was in the neighbourhood of *Cleonime*. I had reſolved to have ſent him directly to *Teleſile*, to inform her of the place where I was, and to have demanded a place of mutual Conference where we might treat together: but my ordinary miſfortune would have it, that as I was come there on a Gallop through the impatiency of my Love, the Peaſant who had over-heated himſelf in following me, fell ſick of a Pleuriſie which having given him trouble

enough

enough to recover his Houſe; conſtrained him upon his arrival to take his Bed. Behold me therefore diſappointed; for this Man was ſo poor that he had no domeſticks nor menial Servants, I durſt not confide in any Perſon within the Neighbour-hood, the major part of them being Farmers to *Cleonime*; and moreover I had bin deceived by ſo many Perſons, that I miſtruſted all the World. I knew not how then to do, I knew not; You will poſſibly laugh at the Folly that I am going to tell you of: But conceive for my excuſe, that which Love hath cauſed the Gods frequently to do themſelves. Hath it not often times made them change themſelves into men? Hath it not made *Jupiter* to take upon him the ridiculous form of an old Man? Hath it not made them even carry themſelves and hide and conceal themſelves under forms much more ſtrange? I will therefore ſay nothing unto you, I believe that will aſtoniſh you, when I recount you that my deſign being to Parley with *Teleſile*, without diſcovery of that which was, and not being able to do it, but in the Houſe of my Brother, where my Countenance was unknown to none there. I habited my ſelf with the moſt tottering and ragged Aparrel that I could find in the Houſe of the poor Peaſant, afterwards I girded thereon a Sword with a very ill gierſe or piece of Leather, and having put a great Emplaiſter upon one of my eyes, walked as a maimed Souldier, even to the Houſe of *Cleonime*. I ſtay'd near enough in a Wood, which is over-right againſt the principal Gate, and which croſſeth or thwarteth a long Alley, where the ordinary walk is; that there was alſo the place where the Peaſant had told me he ought to give an anſwer to *Teleſile*. I hid my ſelf in a certain place, where I could commodiouſly ſee all thoſe who came out and entred, and I had not waited there an hour, but I ſaw *Teleſile* come forth, unready or undreſt, with a Cane in one hand, on which ſhe leaned as one Sick. *Ariſtoxene* followed her and I obſerved him frequently offering to preſent her his hand to aid her in walking: But I alſo remarked ſhe ſtill refuſed it, and even ſtay'd there a long time without coming forward, as thereby denoting that ſhe would not depart thence, till he was returned and would re-enter: But *Ariſtoxane* perſiſting and continuing obſtinate alſo, more and more, in his Importunate Civility, I waited the event, with a ſtrange palpitation of heart: for you may ſufficiently judge how much more advantageous it had bin for me to ſee *Teleſile* come alone, than accompanied with my Rival.

In fine, their Conteſtation was terminated by the arrival of my Siſter, which obliged *Ariſtoxene* to re-enter, on the Supplication that *Teleſile* had made her: But in recompence ſhe would accompany her, not judging, but in the indiſpoſition, wherein ſhe had ſignified her ſelf to be, ſhe ſhould leave her there to walk all alone. So that behold, my Caſe grew worſe and worſe, for if there were danger in my being known by *Ariſtoxene*, there ſeemed yet more difficulty, but that I ſhould be known by my own Siſter. However I left them to come forward, and when they were almoſt over right me, I came out from the Place wherein I was, and appearing in the middle of the Alley, I alſo went forward toward them with Hat in hand, kiſſing the other and ſtretching it out, and in the end, in the poſture of one whom we call a midle lazy, and louſie Vagabond Beggar, who asked an Alms. The ſuddain Apparition of my under-ground and odd lurking Poſture, and Form; did ſo ſtrangely ſurprize them both, by the fear wherewith they had bin ſeiſed they turned to the one and the other, although that *Teleſile* who before made a ſhew of not being to uphold her ſelf but by a Cane remembred her ſelf not of her pretended and feigned Indiſpoſition.

They ran even ſo unto the very Gate, without ſo much as daring to look behind them; and met *Cleonime* and *Ariſtoxene* in the Court, to whom they recounted the terrible fright wherein they had bin, immediately *Cleonime* opened the Gate to ſee me, and *Ariſtoxene* himſelf came there. They ſaw me yet in the ſame Alley, where I walked ſlowly, and where, all in Confuſion and diſquieted, in having loſt that occaſion of making my ſelf known to *Teleſile*, by ſome twinkling of an Eye or ſome other Sign as I had expected, I entred into ſome means of refinding anew. As ſoon as I ſaw *Cleonime* and *Ariſtoxene* look upon me, I feared they would advance towards me to make me ſome demand, for which reaſon I would have bin well pleaſed to ſhun and avoid: but I dreamed that if I teſtified any kind of Propenſity and Inclination to ſhun them, that would but have augmented the ſuſpicion of my Siſter and *Teleſile*, and might make them think I was ſome Thief: behold wherefore that as far off as I ſaw them, I put off my Hat, and went forward even within forty or fifty Paces from them, ſtill ſtretching out my Arm, in a ſupplicating Poſture, muttering forth ſome Words as a Paſſenger which demanded or intreated their Charity, *Cleonime* took me for ſuch a one, and becauſe my Siſter had aſſured him that I was ſome Hobgoblin, Ghoſt or ill Spirit, he betook him to laugh and jeaſt, whileſt he ſearched his Pocket; he took out ſome money which he gave to a Slave to give me. *Ariſtoxene*, who would have appeared liberal before his Miſtreſs fumbled, groped, or digg'd and ſearched his, and ſent me a piece of Gold by the ſame Slave.

Some inquietude or diſturbance which Paſſion cauſed in me the fantaſtical and toyiſh Humor of that Adventure, which made me have the Alms of my Brother and Rival, ſeemed to me to have ſomething of extraordinary and ſo pleaſant, that I had Pain and Trouble to receive it in a cool ſence, however I counterfeited my Perſonage the beſt I could, and having ſaid to the Slave with a Voice and Countenance the moſt Counterfeiting that I could poſſible, that I was obliged to pray to the Gods for them, I beſought him to demand ſomething for me of thoſe Ladies, and to tell them that it was not ſimply for my ſelf, but for Poor *Marſias* their Neighbour and my Brother, and whom I had found very Sick at my return from the Army. You will remark that *Marſias* was the poor Peaſant whom *Teleſile* had ſent me; and I ſaid this to give her ſome Diffidence or Miſtruſt of the Truth or at leaſt ſome curioſity that ſhe might ſpeak with me. That Slave did them my Meſſage, which failed not to produce in *Teleſile* the effect I expected, not that ſhe had any kind of Diffidence of what I was, but it ſeized on her immediately with an extream impatience to ſpeak with me to know if *Marcias* had not had ſome Charge of a Letter from me to her. The difficulty was to be able to do it without giving ſome Suſpicion, and my Siſter her ſelf was an occaſion of giving Birth to one in her unawares, for as ſhe was charitable enough, and knew this poor Man who was accuſtomed uſually to go and ask an Alms of her, ſhe ſent word to me that I ſhould come in the evening, and that they ſhould give me ſome remainders of the Supper to bring to him.

As for *Teleſile*, ſhe then ſent me nothing, but privately gave order to one of the Servant Maidens of my Siſter, for ſhe began to miſtruſt her own to ſpye out the time when I would return, and to go and inform her. That Maiden who had received ſome good by Her means from my Siſter, and was very ready to ſerve her, held her ſelf ſo heedy and wary that ſhe diſcerned me from the very moment when I firſt appeared, and as it was early enough, becauſe I had done no other then to ſink or thruſt into the Wood without going further, it was found they had not yet ſate at Table to Supper. *Teleſile* having bin informed and willingly deſiring to manage the occaſion of ſpeaking with me all alone, prayed the Company to excuſe her ſitting at the Table at that time ſeeming willing to attempt a little abſtinence which ſhe ſuppoſed might be a Means to eaſe her.

She went out even then when ſhe ſaw them ſate down, as fearing to be tempted to eat in ſeeing them ſo to do; and in the mean time having made a Turn in the Garden, ſhe went out at a Poſtern and came to find me under ſome Trees where ſhe commanded them to ſpeak to me to expect her. The fear ſhe had leſt ſome of the Domeſticks ſhould perceive her, hindered her to come directly to me; ſhe took her Turn by a lower way, then returned within twenty Paces of me, as by accident, ſhe called me without ſtaying, and almoſt without beholding me, telling me that ſhe came with me, and went to cauſe to be given me what ſhe had promiſed me. I followed her, I will not tell you, with what palpitation and emotion of Heart, turbulency or agitation of Spirit, for that cannot poſſibly be ſpoken; and as ſhe asked me ſtill in walking and even without looking behind her, how *Marſias* was in point of health, and ſince when he was Sick? *Madam*, reply'd I very ſoftly, *he was not in Bed but this day. But there is another Perſon Sick ſince a longer time, and fell Sick as well as* Marſias *at your Service, who hath much more need than he of your* Care, *and for whom I demand of you, a little Succour and Compaſſion.* Theſe words, and the ſound and tone of my Voice, which I no more diſguiſed nor diſſembled, ſmote the Heart of *Teleſile*; ſhe turned about to conſider me, all ſurprized, and ſhe ſaw that I had taken of the Emplaiſter which had hid a part of my Face; She very ſoon knew the Lineaments and Features when ſhe could not doubt but that it was I, that ſhe was even at the point of crying out. However ſhe refrained, and turning her ſelf wholly towards me, ſhe joyned her hands together, and in the end began to ſmile to ſee me in this State. *Madam*, ſaid I unto her, *undoubtedly the Equipage wherein you ſee me ſurprizeth you; But 'tis that of a miſerable One, who comes to do Pennance for his Faults caſting kimſelf at your Knees to demand your Pardon, and to be ſubject to thoſe Pains which your Pleaſure ſhall impoſe.* On theſe words, I would have effectually have fallen at her Feet, but *Teleſile* conſidering more prudentially that I was not capable to conſerve on that occaſion, but that there might paſs by ſome one, by whom I might be ſeen, retain'd me, and ſtill caſting her eyes now here, now there, for the fear ſhe had leſt we ſhould be perceived: *Agamée*, ſaid ſhe unto him, *This here is not the place where we ought to deliberate, return only to finiſh your motion of a Beggar, and the night being come, you ſhall be permitted to reaſſume that of Agamée.* She added, that I ſhould render my ſelf firmly that very night at the door of her Chamber, by a ſmall Ladder, or Stairs ſtolen which deſcends from her Chamber into the Garden, and that I ſhould there hear News of her.

I failed not at the time aſſign'd, nor ſhe to retire early under pretext of her Indiſpoſition. I was introduced into her Chamber at the preciſe hour by that ſelf ſame Servant whom ſhe had already employed to inform her of my return. Good Gods! what pleaſing Tranſports, and what had I not of raviſhing Joy? expect it not from me that I ſhould by retail recite you, the particulars of our Converſation, for I had too much emotion and agitation upon my Heart and in my Breaſt, to be able my ſelf to heed all that which we mutually ſaid. Only I know well, that after ſhe had ſweetly and ſoftly lifted me up from her feet, where I left my ſelf to fall at my approaching her, and after ſhe had a thouſand times juſtly reproached me, but obligingly in point of my furious Tranſportation, we at laſt enlightned our ſelves interchangeably with the Cheats and Impoſtures and Tricks of Legerdemain, by which they had divided us; and we proteſted a hundred times, not to ſuffer nor leave our ſelves to be any more ſurprized with the Artifices of our Enemies: We ſware an eternal and inviolable Friendſhip, and we taſted in concluſion, whilſt two hours laſted, the entertainments of all the innocent Pleaſures of this ſweet Peace, which reconciles two Lovers, after the alarms and tranſports of Jealouſie, and who after ſome days of Diviſion, reunites Friendſhip and Amity, to the degrees of the greateſt Tenderneſs and Perfection.

But fortune willed not too much nor would ſuffer, that I had ſo much contentment without making me pay dear enough for it. Misfortune would that *Cleonime* went very late to walk in the Garden, and ſeeing light in the Chamber of *Teleſile* by the Windows that opened over it, he feared leſt ſome ill Accident might occur unto her unawares, or, that ſhe might find her ſelf more indiſpoſed than before, by reaſon that retiring her ſelf ſo early, ſhe had pretended it was with a deſign to go to Bed. He therefore went readily to the little Ladder or Scales, whereof I have ſpoken unto you, and finding it open he aſcended and came and knock't ſoftly at that of the Chamber of *Teleſile*. Behold *Teleſile* well allarmed, and I was little leſs than ſhe; not for any fear that I had for my ſelf, but only for the apprehenſion I had for her, for as much as I had rather have died than to have bin the cauſe that her Honour and Reputation ſhould receive the leaſt Attaint. I counſell'd her not to anſwer at all, and the Counſel ſucceeded immediately becauſe that, *Cleonime* not hearing any noiſe in the Chamber believed in effect that his Siſter ſlept, but he went into that of the Maidens by a little Gallery which anſwers to the ſame Stairs, to demand of the Servant of *Teleſile* why they ſaw a Fire in the Chamber of her Miſtreſs. That Maiden from whom *Teleſile* had concealed in the juſt miſtruſt of what we have ſaid, anſwered, *that ſhe had there left it becauſe that her Miſtreſs betaking her ſelf to read, had ſent her away, and told her that ſhe would uncloath and undreſs her ſelf all alone when ſhe would lye down.* *Cleonime* fearing thereupon that his Siſter ſleeping might have forgotten to extinguiſh the Light, leſt the Houſe might be ſet on Fire, returned with that ſame Maiden to knock at the ſame door which he had done before, and no Body anſwering, he knockt more roundly and called *Teleſile* to awake her. Behold us then in new Trances and Troubles. I roſe up as ſoftly as poſſibly I could and hid my ſelf behind the hanging of Tapeſtry, whilſt that *Teleſile*, as if the noiſe had awaked *Teleſile*, demanded who was there, *Cleonime* naming himſelf, told her the Subject of his Apprehenſion, and believing that ſhe was layn down, prayed her only to quench the Fire, and afterwards returned to the place from whence he came, I returned ſmiling from the alarm we had had: but *Teleſile* who had no more reſt than ſhe had ſeen her ſelf out of the danger where ſhe had found her ſelf, ceaſed not to preſs me to be gone and at length diſmiſt me; I went out with a thouſand Regrets, and having againſt all hazards replaced my Emplaiſter, I deſcended by the ſame Stairs by which I mounted; but it hap'ned that *Cleonime* who had met or found the Gate which leads to the Garden open, fearing leſt the negligence of thoſe who had the care of faſtning it, had made it flye open, he ſent one of his Servants to lock it with the Key, and that Servant arrived there juſt at the Inſtant I was going forth. He had no light with him, but heard me by the noiſe, and asked who came there, I would have ſhunn'd him by favour of obſcurity without a reply; This Man, who was both bold and powerful, ſeeing me betwixt light and darkneſs, or having had but a Glimpſe of me and ſeized of my Neck; he repell'd and indeavourd to force me back into the Lodgings, and as you ſee that I am not of thoſe that are of the higheſt Pitch nor Stature, nor yet the ſtrongeſt, he fell'd me to the Ground, although with pain enough even to the nether moſt Step or loweſt; He cryed out a Thief, on my reſiſtance. I ſmother'd as was poſſible his Voice, in placing my Hand before his Mouth, I pray'd him to underſtand me and I would make his Fortune. But I gain'd nothing upon his inclination, he [continued ſtill to cry out, and I endeavour'd to hinder the ſounding of his Voice, by my hand, wherewith I ſhut his Mouth as well as I was able. By good Fortune theſe Stairs were at the corner of the Lodgings and anſwered not but only to the Chamber of *Teleſile* and to that Gallery at one end whereof was the Chamber of the Maiden Servants; and for as much as the Gallery was very long that there was two doors lockt upon it, to wit, that of their Chamber and that of the Gallery, and that at the ſelf ſame hour ſo cryed out that they alſo might poſſibly make ſome Noiſe, in ſo much that they might hear nothing of ours, and that the voice of that Servant almoſt ſmothered, loſing it ſelf on the Stairs, was not heard nor underſtood but by *Teleſile*.

Teleſile therefore lent her ear there, and miſtruſting one part of the Truth, ſhe caſt about her ſelf a night Gown or Chamber Mantle, and deſcended all trembling, bringing a light with her. She found us both tumbling upon the ground, and as I ceaſed reſiſting, after I had diſcerned her, the Servant took hold of my Collar or Throat and lifting up himſelf from above me, he told her that I was a Thief whom he had then ſurprized and that he muſt bring me to *Cleonime*. *Teleſile*, who then apprehended more than I did, that he might not bring me there, ſaid unto him, that it was not convenient at ſuch a time as that was, to give an allarm to her Brother, but that it was only needful to take from me my Sword, and to ſhut me up, in ſome certain place, till the next day.

What difference ſoever that Man had with her, he would never thereunto conſent nor accord with her, and he told her he was well aſſured that *Cleonime* was not gon to Bed as yet. As ſhe ſaw that, ſhe propoſed to him to ſhut me up at leaſt in ſome certain place, whilſt he ſhould go and inform his Maſter, remonſtrating to him, that he was not ſtrong enough to hale or draw me there forcibly in deſpight or againſt my Will, and that I might eſcape him. That advice ſeemed very pertinent and rational and very ſeaſonable and good; ſhe cauſed me her ſelf to place me in a little Cabinet or Cloſet which was under her Chamber, where the Windows were withered or grated, and which ſhe faſtned with a Bolt before him: but while he went to inform *Cleonime*, ſhe opened the Gate of my Priſon (where I was with enough of inquietude to know by what manner I might be able to get forth, becauſe that Slave had lockt the door of the Garden even with the Key,) and without giving me time to ſpeak any thing to her, ſhe led me to a low Window of the Stairs, which ſhe opened unto me, and by which ſhe appointed me to retire. I eaſily lept from that Window into the Garden, whence I went to the Houſe of the good Man *Marcias*, with Subject enough of laughing at my Adventure, if the Regret that I had, for *Teleſile* had not taken away all my Pleaſure. The ſucceeding day I returned to *Athens*, where I underſtood the alarm that had bin all the Night in the Houſe of *Cleonime*, and that *Teleſile* had directly caſt all the fault of my eſcaping forth, upon the Slave, as if he had forgotten well to faſten the Bolt of the Cloſet, where ſhe had cauſed me to be Impriſoned; ſo that they had not the leaſt ſuſpicion of the Truth.

In the interim, I attended with impatience the return of my Miſtreſs to *Athens*, and there had already eight days expired, that I was come there, more and better aſſured of her Fidelity and Conſtancy; when an Unkle of *Ariſtoxene* dying, left him Heir of the Inheritance whom all the World reputed ſo opulent, that they believed that he was become one of the wealthieſt and richeſt of all the Men of *Athens*. All that alarmed me not, by reaſon I had known ſo much generoſity in the Soul of *Teleſile*, that I believed her uncapable of being tempted by the Riches, even of the King of *Perſia*. Alſo ſhe had aſſuredly rejected for my ſake, Perſons very conſiderable in her Youth, and undoubtedly much more conſiderable than *Ariſtoxene* formerly was: But it was as I have have told you in the time of her Youth, that ſhe had done it, and her Soul had not as then the leaſure to be left to be corrupted by the paſſions of Ambition and Avaricious Covetouſneſs: Would you doubt you Illuſtrious, Generous Shepherds of this perfide? This generous and conſtant Mayden, from whom I had ſo lately received Teſtimonies and Aſſurances, ſo perfect of an Amity and Friendſhip ſo tender, that I would rather have doubted of my own propper fidelity, than of hers; No ſooner therefore knew ſhe that *Ariſtoxene* was elevated to ſo high a degree of Fortune; but ſhe all at once changed her Sentiments and Heart.

She no more remembered neither my Love, nor her own Aſſeverations and Solemn Oaths; ſhe left her ſelf to be charmed by the hopes of an Imaginary Grandeur or Greatneſs: In fine, ſhe quitted and abandon'd me altogether, and ſold her ſelf (for ſo we may ſay) to *Ariſtoxene*. It muſt be avowed that never a change did ſo much ſurpriſe me as did that, and that the Marriage being made with much Precipitancy, and without the giving me leiſure to prepare my ſelf thereto; I knew it for two days without believing it, nor could I give credit thereunto. However I had more deſpight than regret, as I may ſo ſay, for I would not have had *Teleſile* with all the wealth of *Ariſtoxene*, when once I knew her capable of ſuch a high piece of Perfidy: So that I ſoon conſolated my ſelf, and I even rejoyced in the end to have been diſabuſed of my error, before I had been engaged farther with a Woman ſo Treacherouſly Diſloyal.

And in very deed it is true, that I had yet the pleaſure to be ſoon Revenged: for it was found that the Unkle of *Ariſtoxene* having intermedled himſelf, and being crowded and peſtered with ſo great a bulk and quantity of buſineſs and affairs during his Life. All his great wealth conſiſted, in effect, that he was only capable to Diſintricate and Unpeſter and Diſintangle himſelf; even in ſuch ſort that one great Merchant, who had been owing him great Immenſe and vaſt Sums, being come to be made a Bankrupt, all the high fortune of *Ariſtoxene* was but a dream of ſome Months at the end, whereof he was not a whit better accommodated than he had been before.

But I made an Irreparable fault by not becoming wiſe by experience; and to believe yet after that repoſe or reſt, may be faſtened to the poſſeſſion of a Woman after the having ſuffered ſo many pains and evils by a Woman, whom I had I apprehended ſo well tryed and proved, and whom I believed to be the perfecteſt of all. In fine, Shepherds, I reſembled thoſe Travellers whom the reſt of ſome few days makes them loſe the memory of a painful and dangerous Shipwrack, and that without remembring themſelves of the peril that they have gone through, they reimbarque inconſideratly upon the ſame Sea whereon they were ſo ill treated by a Tempeſtuous Storm. It is true, I reſolved never any more to faſten my ſelf, neither to the Beauty of the Body, nor yet to that of the mind, wherewith I was charmed by *Teleſile*. I call to mind what I have heard ſay was ſpoken by our wiſe Men, commonly called *Sages*; That which is moſt deſirable and pleaſant in a Miſtreſs, is not that which is moſt to be wiſht in a Woman: That the rareſt Beauties become ordinary by cuſtome, and that *Helena* for to be the Faireſt and moſt Galant of the *Greeks* omitted not to render *Menelaus* the moſt unfortunate of Huſbands.

I therefore fixed my ſelf by the advice of my Friends to a Widow, named *Eſinie*, the credit and reputation of whoſe wiſdom, piety and Oeconomie paſſed for an example of Vertue amongſt Women. They told me ſhe had lived well with her Huſband, though he was neither well Condition'd, Witty nor Wiſe, nor whoſe humour rendred him any way pleaſant nor conſiderable unto her; And in very deed, a good part of thoſe things wherewith they vauntingly boaſted, was very true; for 'tis certain that out of her Menagery and the Temple, ſhe had had no other tye than for her Husband. All the time I ſaw her before our Marriage, there never appeared unto me an humour more ſweet, more Complaiſant nor more Commodiouſly apt and pertinently fit and convenient than that of *Eſinie*. As for the reſt, although ſhe was not Fair, ſhe had nothing Diſamiable nor Unpleaſant, and ſhe had Wealth reaſonably ſufficient for the condition wherein I then lived. In a word, when I Married her, I thought I could have lived with her in a profound peace with much Tranquility, and being looſned and diſintangled from Ambition, as I was, I believed my ſelf to have bin one of the moſt happy and Fortunate Men in the whole Univerſe. In the Interim, (it is here *Tarſis* that I demand and require your particular attention, and theſe three words, that remain more for me to tell you, ſhould or ought to make your conſolation and all thoſe Unfortunate Lovers) In the mean, I ſay I Eſpouſed her, and found my ſelf very far diſtant from my accompt. All my happineſs conſiſted in hopes, and I ſoon knew the truth of what I had heard ſpoken to a great Perſonage, that its needful to eſpouſe a Woman to know her; and as another Philoſopher ſaid, we muſt not Judge by the Shooe, becauſe tis handſome and well made, ſince it is not but in the wearing of it that we diſcover whether it hurts us. It ſits too ill upon a Man to diſcover the ſecrets of his homely affairs, to entertain you here by retail, our matters they ought to be myſteries, kept alſo as ſecretly as were thoſe of *Ceres*: But that which I can tell you, that all Wiſe, all Pious, all Fixed to the intereſt of her Husband and his Affairs. In fine, all the vertues which ſeemed to meet in *Eſinie*, ſhe knew how to perſecute me by an Execution and Torment of theſe fair and Lovely Vertues, in ſuch a manner, that after ſix years patience, ſhe rendred my Mirriage and my Domeſticks ſo ſadly Unſupportable, that I was forcibly conſtrained to quit and abandon all, and I reſolved to quit her for loſt, if I could, even unto a remembrance, and never more have that object of Anguiſh and trouble before mine Eyes. In fine, Illuſtrious Shepherds, after ſome other Voyages which I have made, having heard ſo often ſpeak of the Sweetneſs and Pleaſure and of the Tranquillity of your Life, I came there to paſs or ſpend ſome time amongſt you, if you will conſent to receive me there.

When *Agamée* had ſpoken and finiſhed his Diſcourſe, *Telamon* reaſſumed his Speech on behalf of all, to ſignifie to him that they would eſteem it a great honour to have ſuch an Hoſte amongſt them, for he call'd to mind that whilſt his diſcourſe laſted to have heard-ſay to ſome that came from *Athens* that *Agamée* had bin made an *Areopagite* four or five years ſince, by the Suffrage of the Progeny of the Stock-race and Families, and that he was the moſt conſiderable of the Senate. *Agamée* had not in any thing intermedled with or in his own Hiſtory, becauſe he deſpiſed all that ſtrange Honour which came from Dignities and Offices, and that he was too much a Philoſopher to make that a caſe which was derived from Vertue. Alſo he did honour to himſelf in eſtimating merit, becauſe he extreamly had it: for over and above that he naturally had very much Wit, had he Cultivated it by the Study of excellent Literature, and there were very few Sciences whereof both in deſpight of time and War, love and his office had taken it from him, he had notwithſtanding the firſt and Principal Knowledges, Familiarity, Intelligence and Apprehenſion; His Age was but forty years, however his Domeſtick cares had changed the colour of his Hair, which being naturally black, began already to be mixed with white. His Temperature was Chollerick and Teſty and yet Melancholy; his Air fierce and furious, although his Pitch in point of height and ſtature was not great, and yet he was more in Diſcourſe than Countenance. But it was not but with them whom he knew not, or with the great ones which he apprehended with contempt and ſcorn; with his equals and inferiors there was not any more facile nor more ſubmiſſive, and as he could not hold any Perſon whatſoever above him, ſo he held none below him. In one word he knew no difference amongſt Men, but thoſe that merited and had Vertues. Alſo *Telamon* contented himſelf, not only to ſignifie to him the Joy which he ſhould have, to ſee him amongſt them: but he reiterated him the offer of his Houſe, which he had already made the preceding dayes, and prayed him with new Inſtances to accept it. No, *replyed* Agamée, at arrival I deſcended the day before Yeſterday at evening at the Houſe of the knowing *Nephelocrate*, who hath, as all *Greece* knows, flouriſhed at the Bar of *Athens* in the reputation of a knowing Jurisconſult or Lawyer, and whom the deſire of Reſt hath allured and enticed amongſt you for above two years. I ſhall offend him if I ſhall take any other Lodging than his: I will not be incomodious to any but him alone. As for for others, I will endeavour to contribute to their Divertiſements for my part, and I am already ſorry to be to you of no Utilities; in cauſing *Tarſis* to ſee by an example ſo preſſing, that we know not what we wiſh when we wiſh for a Woman, and that which we call an unfortunate ſucceſs in Love cauſeth very frequently our ſoveraign Happineſs. In ſaying this, he aroſe from amidſt the place where he ſate, and the Shepherds did like to advance on their Way.

During all the Diſcourſe of *Agamée*, *Tarſis* was always buried in profound and idle Fancies, and he had almoſt underſtood nothing of that Hiſtory: But he awaked at the Cloſe, when he heard himſelf named by *Agamée*, & he anſwered him thus: Pardon me *Agamée*, if I tell you that a particular example concludes nothing in things ſo general, and if we were to Combat and Conteſt with examples on the Subject of my Sorrow, I would make you ſee Women who lived ſo well with their Husbands and Marriages, ſo ſuited, matched & garniſhed in ſo perfect a mutual Concord, that you your ſelf would avow to me that Perſons that ſo live, ſurpaſs in Felicity all the reſt of the Earth, and that he, who loveth a Miſtreſs, capable of giving him theſe Contentments, looſeth all that which there is of the moſt rare and the moſt precious in the World. You ſay very well *Tarſis, reply'd the* Areopagite, that is all that there is of the moſt rare. For I pray you, where are thoſe Miſtreſſes, and who is able to be aſſured of finding one? you ſee enough of fair Women, you even ſee the moſt ſweet and the moſt Complaiſant for their Husbands: But the fair are Pratling and Proud Goſſips, a fisking or flipperous Minx, the ſpiritual, Glorious or Fantaſtical, the Sweet, and the Complaiſant have other faults and defects, which are not leſs, and who make their Vertue to be very dear bought.

Never a Husband renders them any thing to their Liking, the Complaiſance they have for him, and as they are ordinarily fixed to their Carriage, they would alſo that a Man had there the ſame Tye as they. It muſt be ſo that he renounce his Friends, his Acquaintance, and as I may ſay, even him his own ſelf, to faſten himſelf entirely to his Wife and her Conduct ; where all their ſweet Pleaſures and Complaiſance converts its ſelf into Acrimony, Exaſperation and Aggravations, and wilful obſtinacy. Now *Tarſis* I know very well, that they ſtill ſeem better to be than they uſually are, and I my ſelf thought it the firſt, and thought it even ſo as you have bin able to ſee with enough of appearance.

In the interim, I have bin deceived as others have alſo, and I can ſay that very many others are, and ſhall be as I. I would not therefore go far, reply'd *Tarſis*, to ſeek you out an example of theſe happy Marriages whereof I ſpeak. I would not that of *Telamon*, whom you ſee with *Philiſte* : and this Marriage, *Agamée*, gives me occaſion, and ground to pretend a ſemblable Happineſs ; for *Zelie* is Siſter to *Philiſte*, they are of the ſame Blood, they have had the very ſelf ſame Education, & their inclinations, mode & manner, had a Sympathy yet more than fraternal.

It is true *continued*, Ergaſte, that I never have had a deſire to be married but when I have ſeen *Telamon* and *Philiſte* in their Conduct and menagery of Matters. This pleaſant Sweetneſs, this reſpectful Familiarity, and this mutual Complaiſance, which they have one for another, hath made me to take them a hundred times for a Model of two happy Perſons and I believe if there be any felicity in the World, it is in a Marriage ſuch as is theirs.

Ergaſte ! reply'd Telamon *laughing*, you remember your ſelf no more of that which *Agamée* hath lately told you, that it is not neceſſary to confide in appearances. Think you that *Philiſte* and my ſelf go to ſhew our ill Humors before you ? *ſeriouſly added* Celemante, I would believe *Telamon* and *Philiſte* happy, if they could be ſo ſtill in the Marriage State. But I am of *Agamée*'s ſide ; But yet howſoever, not for the ſame Reaſons as he ; for I believe not that it is ſo very difficult as he makes it, to find wiſe Women, and good Marriages : But that which I uphold, that even the Pleaſures and ſweeteſt Delights of the beſt Marriages, are pains incompatible and diſagreeing with Reſt and Pleaſure. I ſpeak not that it muſt be ſo, that a Man who will live in this State, renounceth, as he hath ſaid, his Friends, his Liberty and himſelf, to give himſelf up wholly and entirely to a Woman, although theſe be the ordinary Reaſons; for I very well conceive, that when one loves a Woman very well, one willingly quits all others for her, by reaſon that with her, he paſſeth eaſily by from all the reſt. But that which I believe, is that this ſelf ſame Love and this ſame Amity and Friendſhip which you call the happineſs of Marriages, are even themſelves the greateſt Miſery of the World. See I pray you two Perſons who mutually love one another, as *Telamon* and *Philiſte*. One of the two, are either of them Sick, it muſt be that both ſuffer, the one through his Malady the other of that of his Companion ; for love and Amity have that of Evil, that they make you Sick enough of the Malady or Diſeaſe of thoſe whom you love : But if you are ſick your ſelf they never make you whole by their Health, much worſe, both the one and the other, are they in Health? You ſee them always in the apprehenſion that one of both falls again or Relapſeth. The one is he more ruddy than ordinary ? The other ſeemeth unto him to be Paler, Doth he ſleep? Or Yawneth or Gapeth he, at an unſeaſonable time, or out of time ? Behold the Inquietude that he is in who perceives it, and behold both of them ſick of their folly when they are not of another evil. *Tarſis* it were better for him to do as I do: To live of himſelf alone, not only exempted from Love, but even exempted from all Friendſhip; if it be not that ſimple Friendſhip, which ordinarily they call good Will, which muſt be had for Decency, Comlineſs, Congruity and Correſpondency, nay even for civil Society: I ſpeak by experience, and as *Jupiter* and *Juno* had recourſe to *Tireſias* to know which was moſt pleaſant to be a Man or a Woman, becauſe he had been both; It muſt alſo be ſo, that they come to me to know which it is to be beſt; Amorous, a Friend or Indifferent; for favours to *Ergaſte* and to one of your Fair Ladies of *Athens*; I have been all three one after the other, and am return'd from Love and Friendſhip.

Agamée, *Telamon* and *Ergaſte*, could not refrain from Laughing, all the diſcourſe of *Celemante*, and *Ergaſte* replyed thereunto in theſe terms; *Were it even ſo*, Celemante, *That thou never haſt had neither Love nor Friendſhip, but quite on the contrary*, all that thou ſays there, made us ſee that thou never hadſt had, neither the one nor the other; if it were not a falſe and counterfeit Friendſhip. For ſeeſt thou my Friend? It is of Vertue as tis of Coyn; there is of that which is True, there is of that which is Falſe: Both the one and the other have a Similitude, but there is much difference within, for as the true and real Coyn is of Gold or of Silver within, and the falſe, is not but of Iron or of ſome other ill mettle or matter; ſo true Love is no other than joy and pleaſure within, I ſay within even the very Inquietudes which thou blameſt ſo much. There where, in that which is falſe, its no other than pains and tireſome Laſſitudes, Wearineſs, Tediouſneſs, Vexation, Toyl. For a man who intermedleth, in giving me Leſſons upon the ſubject of Love, *reply'd* Celemante, it ſeems to me, thou know'ſt little what it imports or meaneth; ſince thou calleſt Love a Vertue, that which is but only a paſſion: And that is truly, that in which thou deceiveſt thy ſelf, *reply'd* Ergaſte, for Love which is but a paſſion, is that very thing which is falſe and counterfeit; but know thou my poor *Celemante*, that there is another Love that is a Vertue, which is between a Husband and a Wife, and which alſo may poſſibly be between a Lover and his Miſtreſs, when tis founded upon true merit: Now its even this, which not only is full of Tranquillity, but which knows how even to change pains and vexatious troubles into reſt.

Without lying or diſſembling, I find thee admirable, *reply'd* Celemante, to be willing to ſpeak of the Tranquillity of Love; Thou who art always ſeen at every moment to be at diſcord with thy Miſtreſs, and to whom thou pretendeſt Love, as others do to make quarrels; In very deed thy Love and Friendſhip are therefore very falſe and counterfeit, ſince that be it with *Areliſe*, be it with me, they have always cauſed thee ſo much trouble. I avow it thee, *reply'd* Ergaſte, but I have this conſolation, that it hath not been my fault that they were not true: for thou knoweſt that which Love and Friendſhip ſaith, it is that there is correſpondency between Hearts.

Now I have not found this correſpondence in either of the Perſons. whom I have Loved, becauſe I have had an unſaithful Friend and an ungrateful Miſtriſs; And therefore I have bin able to make neither a true Love, nor yet a true Friendſhip. Liſten, *Ergaſte*, *ſaid* Celemante, I ſay in this 'tis an ill ſign to thee, that 'tis thou art he alone, who calls us unfaithful and ungrateful, and therefore both of us are met and aſſembled here to call thee thy very names. Celemante, *replyed* Ergaſte, The greateſt number are not frequently thoſe who are the wiſeſt.

In ſaying this they came to the height of a little Hillock, whence they perceived *Philiſte*, who returned from another way, in the company of two other Shepherdeſſes; from that diſtance that *Tarſis* had perceived them, he readily ran towards them, to ask them if they had not had any news of *Zelie*, becauſe he knew that they returned from *Callioure*, where they were gone to ſee *Melicerte* very early, and where they had dined. *Agamée* and the three Shepherds followed *Tarſis*, and in walking, the *Areopagite* beſought *Telamon* to tell him who were thoſe three Shepherdeſſes.

She whom thou ſaweſt on the right hand, (*anſwered* Telamon) who hath black Hair and is Hawk-Noſed, of a very lively Hue and Dye, yet the Air a little melancholly, is named *Telagie*, and hath bin ſome years a Widow of my eldeſt Brother. When you have had a little taſt of her Converſation, you will find that there are not many more pleaſant and deſirable, for with her melancholly Air, you will notwithſtanding, find her Wit lively pleaſant, on all occaſions that may be offered, and yet at the ſame time the moſt ſolid;

She on the other hand is my Wife; and the third whom you ſee the greateſt and the moſt beautiful, and in whom you obſerve the Port and that Air accompanied with a Majeſty, which might poſſibly rather become a Princeſs, than a ſimple Shepherdeſs, is named *Areſile*, and that is the Siſter of *Celemante*, and the Miſtreſs of *Ergaſte*, whereof they now ſpake. She hath Spirit and Wit infinitely ſparkling and glittering and her clear ſhining Lights are more natural than acquired: There is not a better, more frank and free, more generous, nor more pleaſant than ſhe amongſt perſons who are correſpondent and who pleaſe her. But it is not, but only among her Friends that ſhe lets her ſelf be ſeen in her natural Parts and Accompliſhments; for with others ſhe is Cold, Serious, Inſolent or diſdainful, and one may almoſt ſay excellently Glorious, yet Contemning and Negligent, uncapable to uſe Civility to Perſons whom ſhe eſteems not to be of ſome Quality, or that they may be ſo. But ſhe hath alſo the ſame incapacity of being Treacherous and Deceitful to any Perſon of what ſort ſoever he or ſhe be. She is brisk, lively, quick and teſty, and ſometimes tranſported when ſhe is offended or made angry, and is not always of the ſame Humor. There paſſeth her ſome certain inequalities in her Wits of which ſhe her ſelf will be the firſt to make pleaſant Jeſts of, and her enemies would have trouble to find in her more Faults and Defects, than ſhe makes obſervable her ſelf to her Friends. This dejected, amated, mellancholly Air which you ſee on her Countenance and which diſcouleretb even this great Beauty, is not natural to her; its not cauſed but by ſome extraordinary Afflictions, wherewith her Life hath always bin oppreſſed and over-whelmed.

That which were to be wiſhed, would be, that ſhe might be able to cure her ſelf of the extraordinary bent ſhe hath, at the Defiance and the Jealouſie which her Defects alone cauſe and make, as well as her greateſt Misfortunes: for ſhe will appear more angry than ſhe is or can be made. It is alſo true, that in her Intervals ſhe pays them with Uſury, the Pains which they have cauſed in her; for give her leave to return ſhe is the firſt that will ask for Pardon, and alſo will doe them a thouſand kindneſſes and friendſhips; and in fine, there is not a Perſon whoſe Affection hath more of reality, tenderneſs and ſolidity than hers upon all occaſions. As for the reſt, ſhe even her ſelf very well knows her own Defects, and therein deceives no Perſon; for when ſhe makes Friendſhip with any one, the firſt thing ſhe doth, it is to inform them of her Humor, that they may not thereby be ſurprized. That which aſtoniſheth us is, how *Ergaſte* who is naturally prompt and ready to be exreamly impatient, ſhould be able to faſten himſelf into ſo great and high a degree of Friendſhip with her; and one may ſay that Love is as well able to unite things Incompatible and diſagreeing together, if ever theſe two ſhould conſort & agree together. Alſo as you have ſeen *Celemante* and him conteſt one againſt another, although that in the bottom and foundation they were the beſt Friends in the World; you ſhall ſee *Areſile* and *Ergaſte* almoſt always in diſpute, although they love each other infinitely, and it would be needful to have a Perſon to do almoſt nothing elſe than to put them at one, and to accord and unite them.

As *Telamon* finiſhed, they were come near to the Shepherdeſſes, to whom he preſented *Agamée*. He here was ſurprized in obſerving the admirable Beauty of this Shepherdeſs *Areſile*; for all *Greece* had not yet ſhewn him any that equalled her; But he was little leſs raviſhed in ſeeing *Philiſte*, the honeſty, the modeſty, and the marvellous pleaſant Sweetneſs which appeared in her as well as in her Countenance and in all the air of her Perſon, and he well obſerved that ſhe was the Wife of *Telamon*, and yet that Shepherd had told him nothing of her Beauty. Although there might be more Beautiful and fairer Perſons than ſhe, it had notwithſtanding bin difficult to find any more acceptable, graceful and exceedingly delectable.

After the firſt Civilities, *Philiſte* informed them that they had bin unable to learn any thing of her Siſter, although *Leucippe* and *Melicerte* had carefully ſent to all Parts, and ſhe told it them with many ſignifications and marks of an extream Trouble; in ſequel whereof, *Telamon* having declared the Shepherdeſſes the deſign of their Voyage they willingly engaged themſelves to be of their Party. They continued therefore to walk together towards the Mount *Olimpie*. *Ergaſte* and *Celemante* went before with *Areſile*; *Agamée* was near to or faſt by *Telamon* and *Philiſte*; *Tarſis* followed in a more leiſurely Pace with *Telagie*, who attempted to conſolate him. If *Telamon* and *Philiſte* had followed

lowed their Paſſions, they had not ſpoken, but only of the loſs of *Zelie*, and of the Dolour of *Tarſis*, becauſe they had no other thing in their Minds, and were extreamly afflicted: But as they believed that would have been but an ill entertainment for *Agamee*, they did all that might be poſſible to paſs into other Diſcourſe; *Ergaſte*, *Areliſe* and *Celemante* very much encouraged them in that Deſign. After that *Ergaſte* had ſpoken a few words to *Areliſe* what he knew of the merit and of the condition and misfortune of the *Athenian*, *Celemante* immediately began to relate to his Siſter the diſpute which he had had with *Ergaſte*, and the reproach, the ingratitude and infidelity wherewith they had upbraided one another, ſo that they omitted not to ſet themſelves againſt *Ergaſte*. They ſpake ſo loud, that all the others could with facility underſtand them, and 'twas pleaſant to ſee the wit and the wantonneſs with which they waged War; *Ergaſte* peſiſted to accuſe *Clemante* of *Infidelity*; *Celemante* contrarily undertook to make out, that he had yet much more reaſon wherewith to convince and vanquiſh *Ergaſte*; and he here reproaching yet the Ingratitude of *Areliſe*, ſhe alſo called him ungrateful her ſelf.

But that pleaſure had bin much better for *Telamon* and *Philiſte*, if they could then have bin capable to take it, than for *Agamee*, although that they all three appeared attentive to the Diſcourſe: But as this laſt was a Stranger, he knew not the ground or ſubject of their Affairs or Intricacies or Intreagues: and all that he could there apprehend was, that *Celemante* bandied or diſputed againſt Love and Amity; that *Ergaſte* ſpake both againſt the one and the other; and that *Areliſe* forming a third Party, praiſed Friendſhip, but that ſhe declamed againſt Love. *Agamee* very much wiſh't to engage them to teach him the cauſe of this acceptable Difference: I conceive ſaid he unto them, that its requiſite and neceſſary that you ſhould have a Judge deputed to ſet you to rights, or to reconcile you, and if I were not ſuſpected by any perſon, I would thereunto offer my ſelf, provided I were inſtructed of the Subject of your conteſt; Aye *Agamée*, *anſwered* Ergaſte, *turning himſelf towards him and ſtretching him out his Hand*; I accept of you with all my Heart for our Judge; and I alſo, added incontinently *Celemante*: But with a proviſo, that you will judge us to the utmoſt and extreameſt rigor, and will not reconcile us; for I will have no Peace with *Ergaſte*, and I denounce War againſt him during my Life. As for me ſaid *Areſile*, *ſmiling*, I would have a little time to think thereon; for as I apprehend you have bin all three this day together, how know I *Agamée*, if it be not here ſome Party made, or confederated againſt me? or at leaſt if they would not have pre ingaged you in their Favour? Fair Shepherdeſs, *reply'd* Agamée, I warrant you, that your Brother and *Ergaſte* are not ſo well concerted, nor have ſo great an Underſtanding together to be in confederacy againſt you, and moreover, *Ergaſte* will tell you that there is nothing capable to blind thoſe lovely and lively eyes of yours. Not ſo pleaſantly *replyed* Areliſe, (*remembring her ſelf of that little that* Ergaſte *had related her of the Hiſtory of* Agamée:) *but I divine that you are not at preſent in too good an Intelligence with Love, and that's the reaſon* *why I hope that you will be of my Party and I will alſo (whatever I have ſaid,) take you for my Judge.* They then were very near the Temple, therefore *Telamon* interrupted them to tell them that 'twere therefore requiſite to refer that famous Judgment till their return, and that alſo as 'twas needful that each of them ſhould declare his Reaſons and plead their cauſe, it were alſo requiſite to prepare themſelves therefore.

The End of the Firſt Book of the Second Part.

Tarſis and Zelie.

The Second Part.

The Second Book.

THE Temple of *Jupiter Olimpie*, is ſo named becauſe it is Built at the foot of Mount *Olimpie*, there is even a part cut in the Rock, its form and Figure is round, and little enough, its Vault is not made but out of a piece of the Rock, which naturally is advanced above it, and is wonderfully wrought; but that which therein is moſt rare, is that above that Vault glides a ſmall River which takes its Spring from the Mountain, and which in its deſcent, ſurrounds the Temple with Water: You would ſay with a Wall of Chriſtal which Inviron eth it. There is but a very ſmall ſpace of room, that they have left free for entrance, and yet there are certain Sluces or Flood-gates, by means whereof, when one pleaſeth, they cover it entirely. The inner part of the Temple is very rich; there are amongſt others, round about a rack of Marble Pillars all white, in which there are hollow Seats, where are Statues and Images of *Porphiry*, of *Jaſper*, and even ſome of *Maſſy Silver* and *Gold*: Upon the reſt of theſe Pillars are Engraven the Loves and Revenges of *Jupiter*, by the moſt Excellent *Sculptures* of *Greece*.

They ſee in the middle of the Temple a Bloſſom of Chrſtial, Garniſhed and Adorned with Gold of the height of a *Buttreſs*; and in the middle of the Circuit or Girdle of this Bloſſom, is a ſmall, but admirable Form and Image of *Jupiter*, arm'd with his Thunderbolt, and ſuch as was repreſented him, when he thundred the *Titans*. It is made of a precious Stone, placed in Workmanſhip, by the hands of the Renowned and Famous *Phidias*. At the foot of the Baſe, whereon this ſmall Statue is placed, is the ſacred Hole where the High Prieſt draws up the Prophetick Vapours, which form the Oracles. To excite and encourage them it is requiſit, but to caſt into this hole a Bowl of Marble, whereon he Carveth or Graveth the name of him who conſults him, and at the ſame inſtant theſe Vapours agitated and wrought, form under ground Thunders: And they ſee themſelves to be exhaled by the ſame Overture or opening Smokes, which the High Prieſt receiveth in opening his Mouth, and ſo holding it above. Immediately they ſee him fall into a Trance, and in one moment afterwards, liſting himſelf up, his Vizage all inflamed, his Eyes ſtaring and roving about, his

Arms and Legs trembling, and as if tranſported with rage and fury, he pronounceth the Oracle. He had no ſooner pronounced it, than he fell again, even as if in a Lethargy, out of which he came not but the ſucceeding day. The many Labours which he ſuffered within theſe occaſions, made him apprehend Danger, and fly away with much care; and undoubtedly, though it was the Brother of *Telamon* and *Tarſis*, he had not received him with ſo much Grace and Favour, as when he gave the viſit to *Agamée*, and to his Troop, if he had not Immediately learnt the reaſon. But this was not but at the end, that they entertained him, by reaſon, that after he had Pronounced the Oracle, he was not capable of any more Conference, or Parly all the day afterwards, as we have ſaid.

Over againſt the Gate of the Temple, there is another which enters into the Mount, that is the ſame which is the moſt Surprizing: For as they enter into the Rock, they think to find there a Cave or Den, or hollow place very obſcure; In the mean time, they enter into a Court very large, ſpacious and lightſome, which Nature it ſelf hath formed in the Mountain, leaving yet an opening more broad by the height, ſo that the Light entring there with facility, and gathering it ſelf, or contracting it ſelf beneath, it maketh there alſo almoſt as much Light, as in the midſt of the open Fields. It is there where the Prieſts Apartments are. Their Chambers are all Arched in the Rock, and they have this advantage, that there muſt be no going out from their Apartment, to have a fair Walk; for this ſame Court is ſurrounded with a double row of great Trees, in the midſt whereof glides a ſmall Rivolet, which falls from the Mountain by degrees, with a kind of muttering and pleaſant Murmurings of the World.

Alſo, *Agamée* he was ſurprized with the Beauties of this place, he was yet far more ſatisfied with the acquaintance of the High Prieſt: It was one of the Brethren of *Telamon*, and of *Tarſis*, who was named *Timothy*. He was Aged but a little more than forty years, although there had bin already ten that he was High Prieſt; Before him they had not received any ſo young: But they had paſt by the ordinary rules in conſideration of his merit.

In ſhort, he was amiable in Countenance, well ſhaped in Body, and his mind was enlightned with all the requiſit Accompliſhments, neceſſary to his Profeſſion. He was very Profound in the Sciences of the Gods, and none had ever ſpoke with ſo much Knowledge, Eloquence nor Grace as he had done, when any thing was in queſtion, as to the inſtruction of the People.

After he had received the Civilities of *Agamée*, and that he had rendred thoſe of his, he made him ſee all the Rarities of the Place, leaving the Women in the Temple, becauſe it was not permitted them to paſs further, and he accompanied this Divertiſement with many curious obſervations, which he made him underſtand, in relating to the Hiſtory. He ſhewed him amongſt others, that Famous Ladder of *Alexander*, which is a ſtair hewed in the Rock, by which they aſcend even to that Altar, which is at the very top of the Mount *Olimpie*, ſo much elevated above the Clouds, that the Sacrifices which they leave there every year, conſerve themſelves there from one year to another.

A little after their arrival, *Telamon* obſerving ſome diſpleaſure, that croſſed and troubled the Complaiſance of *Timothy*, he reſented it particularly, and as he knew the Pains of thoſe weariſome and vexatious Intreagues which he ſuffered all and every time that he ſhould neceſſarily pronounce an Oracle, and the diſagreement that was there: My Brother, *ſaid he unto him*, is it not the inquietude and the deſire of *Tarſis* which puts you in Pain? *and hath it not already entertain'd you? Timothy anſwered him*, it had not, *and asked him, what then was his deſire.* At the pronouncing theſe words *Telamon* called *Tarſis* that he himſelf in particular ſhould explicate it to *Timothy*; and thereupon *Tarſis* related him with Tears in his eyes the ſtrange Adventure of *Zelie*, which *Timothy* had not known from any other, by reaſon of the little Commerce he had with the World. Now, *added he*, in regard we can have no better recourſe than unto the Gods in matters and things where the debility and weakneſs of Men, cannot contribute any thing; I come, O my Brother! to implore your aſſiſtance, or rather that of *Jupiter's*, and ſupplicate ſome inlightning in my Obſcurity or Blindneſs, and ſome certainty and clear Reſolution, in ſome abſtruſe Doubts which unto me are more cruel than Death it ſelf. *Timothy, anſwered him, Tarſis* the Gods have in effect always a delight that we have a recourſe and make our Application to them, and that by the ſuccours we have from them, upon our requeſt we render them the Homage of their Omnipotency, and avouch them our own Debility and Impotency: but if they find good and approve of our Supplications unto them, they are not willing that even our Interrogatories unto them, ſhould be ſo frequent; that we demand not for any thing miraculous or extraordinary, nor that by an indiſcreet and raſhly inconſiderate curioſity, we ſo lightly and unſteadily tempt their Ability and Omnipotency.

Do you know, *Tarſis*, what you demand of *Jupiter*, when you requeſt from him an Oracle or divine Sentence? will you expect that they ſhould diſorder the ordinary and regular Courſe of Nature; that they ſhould unridle and reveal to poor Mortals, that which by the orders of Deſtiny ſhould be by them concealed and unknown; that they ſhould give the Spirit of a God unto a mortal Man, or that they ſhould ſuffer him or make him penetrate into what ſhall ſucceed or come to paſs, by a peculiar priviledge that he *Jupiter* communicates not always even to the Gods themſelves? It is not but that in very important Extremities, that he permits to wiſh for Miracles, and that ought not nor ſhould be, but in actions of great moment, where he agitateth in the lives of Princes, of the Subverſion of a Kingdom, of the miſchiefs, adverſities or calamities, or contrarily the felicity, tranquility and happineſs of a people or Common-wealth. But what? but it ſeems your are amorous, and in pain two dayes, and in Love with a ſimple Maiden; think you that the Spirit of *Jupiter*, muſt deſcend and come down to the Earth, as if he had not affairs more Important? Certainly if it muſt be ſo that he come to make Reſponſes to all peculiar and particular deſires, he muſt then make account no more to inhabit in the Heavens above; and deſcend here yet once again and eſtabliſh himſelf on the Earth here beneath. My dear Brother, *reply'd* Tarſis, it is not the pain of *Jupiter* that diſturbs you.

You know too well that his Spirit reigns throughout the Univerſe all at once, that he is altogether in Heaven and on the Earth likewiſe, that he liſtens, hearkens, and equally anſwers the deſires of particular Perſons, and that the lives of Kings and potent Princes, are no more conſiderable with him, than thoſe of Shepherds, becauſe that although they ſay he imprints, I know not what Radiant beam of his Divinity on the Forheads of Soveraigns, they coſt him no more the making than the meaneſt Men. I have learnt all theſe things of you your ſelf *Timothy*, and ſo I very well ſee that it is not by any ſolid reaſon, but ſimple pretences you take to refuſe me. I know the Subject that you have, the Agitations, the Toyl and Vexatious Pains that you muſt ſuffer to conceive and bring forth, for ſo I may ſay, the Oracles: But believe not but that it is with trouble that I there expoſe you.

You know how long time is paſt, that I have bin in Love; how many croſſes and thwartings I have ſuffered in my love; how many years I have languiſhed between hope & fear, without having made you the Supplication I have done this day. It is not but upon very great and urgent Extremity I have done it to you, and there is no middle between conſenting to me or giving me my Death. *Timothy* was angry to ſee the obſtinacy of *Tarſis*; and how in effect, his diſcourſe had but only a pretence, to refuſe him the ſatisfaction of a curioſity which he deemed light and trivial, and which he could not but yet impute to the Impatiency of a Lover, he endeavour'd to diſpence with him after another Method.

My dear Tarſis, replyed he, *to ſhew you the Scruples that I make my ſelf, to tempt the Oracles of our great God; there is a Month and more paſt that I have had diſquietneſs of Spirit, in the moſt preſſing and Important manner, which poſſibly can be conceived, and which merits more than any other, the mediation of a God to draw me out, thereof, however I have not yet my ſelf preſumed to conſult him; it is for that reaſon* Telamon, *that there is a month paſt, that you have not had news from me, it is for that which I have ſince that time faſted and prayed; It is for that I have ſpent dayes and whole nights to turn over and peruſe our ſacred Books; and in fine, 'tis for that cauſe, that you ſee me thus Melancholly and out of Frame, whereof you have lately enquired of me the Cauſe.* As he ſaid this, *Agamée* and *Ergaſte*, who reſtrain'd themſelves: and by ſome ſteps from thence reproached themſelves: But when they obſerved that *Timothy* ſpake in particular with his Brothers, they willingly would have retired themſelves, leſt they ſhould interrupt their Diſcourſe.

Timothy who obſerved them, called them, hoping that their preſence would hinder *Tarſis* to perſiſt any further in his demand. *You may be there* Agamée, ſaid he, *we have nothing of Secret to hide, neither from you, nor from* Ergaſte; *and beſides the diſgrace whereof I ſpake, is become ſo publick, that neceſſarily all* Grecia *muſt be certified and advertized thereof.* *Agamée* and *Ergaſte* thereupon demanded of him with much urgency, the Subject of that diſgrace; *The day of the bloody Sacrifice draws near*, replyed *Timothy*, *and we have no Victime nor Sacrificer*; *Agamée*, who was but a Stranger, underſtood not, nor was inſtructed with this Sacrifice and who apprehended not the reaſon for which he called that a diſgrace, ſo great and ſo publick, and demanded ſome inlightning : and thereupon the high Prieſt (as he ſought not but matter wherewith to entertain them and to ſpend away the day, and take away from *Tarſis* the means and ſubject of returning to the Requeſt that he made him) conducted them into a great Tent or Tabernacle which was erected in the midſt of the Court, and where there was a Chamber excellently hung with rich Tapeſtry, and exquiſite Pictures and Memorials regiſtred, which he began to explicate unto them in this method and manner.

The Hiſtory of the *Bloody Sacrifice.*

All theſe Pictures Agamée *contain the Hiſtory of the* Bloody Sacrifice, *wherein you deſire to be inſtructed, and they have depainted them, all at length in this Chamber, to ſerve as a Meditation to the Sacrificer, who uſually came there every Year, waiting and expecting the day of the Sacrifice.*

The firſt Picture.

See you in the midſt of this Picture, this Hunter, who is in purſuit of this fair Nymph ? This is *Apollo*, who having met her in Hunting, became all at once paſſionately in Love, and who ran after her to declare her his Love. Take you not Cogniſance of this God, by his fair buſhy Hair ? by the Beauty of his Countenance ? by the glittering and ſparkling Brightneſs, which reverberates from all his perſon, and which ſeems to illuminate all the reſt of this Picture ? and of his Body which here alone is, that which makes no kind of Shadow ? For although the Painters have uſually accuſtomed themſelves to ſhadow them as others, when they repreſent them, under the form and Shape of a humane Body : howſoever for as much as it appeareth here in an occaſion where it will have its ſelf beloved and make him ſelf known to this fair One for what he is ; and in that ſtate probably did not forget any thing, which might render him amiable, the Painter hath Judiciouſly given him all the Brightneſs and Beauty which he was capable to receive from his Pencil. The Nymph and he have already croſſed and paſt over their Courſe, all over this Plain which you ſee behind them ; and that is eaſily judged, by the Arrows and Shafts which are fallen from the Quiver of the fair *Daphne*, and the agitation of her Courſe hath diſperſed through all the Quarter where ſhe paſſed, her Bow and even her Quiver ſhe hath caſt off to diſincumber her ſelf to be more lighter. In the Interim, if you take exact notice thereof, ſome impatient deſire will appear the God had to overtake and reach her, he ran not after her with all his might.

As the places by which they paſſed are rough and craggy, they believed that he feared to precipitate the courſe of the Nymph by that of his own ; and that in ſlackning his Pace, he would give her time to chooſe out the faireſt way. In ſumm, is it not true that the Pace of the

Gods, are only but a part of the extended viſible Heaven, that the proportion of its Size permits it to give them? That his Body inſtead of bending and inclining a little forward to haſten the Courſe, ſeems to bear his Weight behind, to withold and reſtrain it? That he Ballances not his Arms on both ſides, to give aid and aſſiſtance to the moving of his Body, he holds them extended forward, a little lifted up in the actings of a Man who is under ſome Fear? But behold his eyes they tell us naturally and properly that which he feareth! Conſider how he has faſtned and fixed them to the Pace of the Nymph, more than properly to his own; and as he openeth the Mouth of a fiery Face and Countenance, but Timerous to advertize her that ſhe have a care of falling. But let us conſider her now this fair Nymph, That is *Daphne*, Daughter of the River *Penée*. She hath nor can have more than laſſitude, toyling, and fear. The laſſitude or rather violent Agitation of her courſe hath cauſed all the parts of her Countenance to bluſh, which was naturally fair and white. Fear hath cauſed it to grow Pale, all thoſe that naturally were of a Vermilion and Ruddy Colour. Her Forhead is all covered over with Sweat; her Hair ſcattered and diſchevelled, her Robe in diſorder, her Mouth painfully breathing. Her Body hardly able to uphold it ſelf, all that it could do was to ſtretch forth the Arms towards the River *Penée* which behold before her. Her eyes, her Countenance, and all her Actions did naturally and clearly expreſs, declare and pronounce the ſuccour that ſhe demanded of her Father! There are nothing but her Legs, which have almoſt any conformity to the reſt of her Body.

See you that the Colour is changed; that this white Skin, fair and delicate, that the opening of her Robe diſcovered a little above the Knee, is not beneath, but a ſimple Blanching or unrined part of a hoariſh Green. The Toes of her Feet, go to looſe themſelves in the Earth, in the guiſe, form and manner of Roots; and behold already ſome Laurel leaves upon this new Stock or Stem, which marks out the Tree, wherein ſhe goes to be changed. Aſtoniſh not your ſelf that *Apollo* teſtifies not of ſeeing any thing of this Miracle; it is hidden to him as you ſee, by the Skirt of the robe of *Daphne*, which is ungrappled and looſned on her Side in the agitation of her Courſe.

The ſecond Picture.

Behold *Agamée* a terrible example of the wrath of the Great. When they cannot revenge themſelves upon their Enemies or that they commit ſome fault themſelves whereof they repent, it is the People who ſuffer by their Wrath. In effect, although *Daphné* had bin changed into a Tree by her Father himſelf, he ceaſed not to become furious by a loſs whereof he had bin in ſome ſort an Accomplice, and in the boyling of his Wrath he over-whelmed with its Waters, all our Medows and Fields, and the large and ſpacious Valley of *Tempé* was converted into a great Channel. He drowned the Inhabitants with their Lands, and puniſhed Men for the Faults and Defects of two of their Gods.

The ſole Draft and Picture of this Spectacle imprints even yet ſome Horrour. For would they ſay that this Plain of Waters which you ſee in this ſecond Picture, had bin the delicious and delicate Valley of *Tempe?* would you not take it rather for an outrageous and tempeſtuous Sea? What heaps of dead Bodies or dying Men and Animals which are toſſed and float Pel mel upon its Billows, with the wracks of Houſes, of Hamlets, and even entire Towns and Cities! It ſeemeth therefore, that this Deluge hath not yet had enough to ſatisfie the great Vengeance of *Penée*. For caſt your view at length by this Perſpective between theſe Mountains. Behold that the *Tritons* and the *Nayades*, who labour to raiſe the bounds of their Streams and to open all the Cataracts and violent Falls, from the high and ſteep places of their Fountains! Here others make a Dike or Damm, for the opening of the Sea, there to impede the running and gliding of all the Waters through their ordinary Courſe. Are they not already joyned together, both the Mountains of *Olympia* and *Oſſa* even? thoſe prodigious Mounts or Hills, appear they any other thing than a Cauſey or Bank, at both ends? There others trill and ſlip to the floor or foundation of a Veſſel or Bark, where a troop of our miſerable Inhabitants thought to ſave themſelves, and there others indeavoured with their three forked Inſtruments, to overturn the Workmanſhip or Roof of a Tower, whereon a good number of People, had betook themſelves as to a place of refuge. Behold theſe *Neryedes* who went to pump Water into the Sea, with their Pitchers to carry it yet into the River; and how there are none but theſe little *Tritons*, who by Complaiſance for their Maſters, who could not do worſe in the debility and weakneſs of their Age, inforced themſelves to repel in the Water with their Pitch-Forks or Prongs, a poor Man who endeavoured by ſwimming to Land on the Mount, whoſe higheſt and utmoſt top was yet uncovered.

As for *Penée* he ſet not his Hand to the Work, that not becoming the Majeſty of that God: But behold him who over-looks theſe Demy-Gods from the top of *Olympia*, who appoints what muſt neceſſarily be done, and who animates them by his Voice and by his preſence.

The third Picture.

For the underſtanding of this, here we muſt tell you, that thoſe who could eſcape from this great Ship-wrack, went to conſult the Oracle of *Delphos*; and had recourſe to the God himſelf, who had caſt them into this danger. *Apollo* appointed them to build up two Temples, one at the foot of the Mount *Olympie*, to *Jupiter Olympie* his Father, and the other to the memory of *Daphné*, in the ſelf ſame place where ſhe had bin changed; to enact and eſtabliſh a Colledge of Prieſts in the one, and a Company of Maidens in the other, to ſacrifice every year a young Boy to the God *Penée* and to his Daughter, and after they had pierced him with a Dart or Arrow, to caſt him headlong into the River, to revenge them from the out-rage they had received upon the ſelf ſame Sex that had done it unto them.

The choice and care of that Victime was committed to the Prieſts; the right of that Sacrifice to the *Daphnides*, that is to ſay, to the Maidens conſecrated to *Daphné*. As ſoon as a young Boy of the Countrey offered himſelf to the Sacrifice, he was Sacrificed and offered up;

after all that was done, all the Waters were retired, and becauſe this young Lad called himſelf *Hercules*, its for that they read in the greek Fables, that this was *Hercules* who ſeparated both the Mounts *Oſſa* and *Olympia* in two, to drain the Mariſhes which did occupy all the Valley of *Tempé*. That is therefore the cauſe why you ſee again in this Picture, the Woods, the Hills and the Plains expoſed to the view of the World. The Waters of the River are re entred within its Bed, and the World ſeemeth to be renewed again in this delectable and pleaſant Valley. Every one there cultivates the Fields, replant there the Vineyards and there rebuild Houſes: but the two Structures which appear above all the others are our Temple, which you will eaſily know by its Form and Situation; and that of *Daphnides* which behold is in the Iſle at the mouth of the River *Penée*.

You will poſſibly ask me why it is in an Iſland, having ſeen the Nymph metamorphoſed upon the Bank of the River, and on firm Land? But it is that *Penée* retains the ſame place ſhe embraceth with her Waves in returning, and reſerves unto her ſelf that ſpace and diſtance to conſecrate it to her Daughters. Now I pray you let us examine here, the admirable Architecture of theſe ſtately Structures, and how the three orders are there found artificially intermixed; admire the juſt and even Degradations of the Plain, in a word, how all the regular Rules of the Optick Viſion are here marvellouſly exerciſed and contrived. *Agamée* ſeeing the high Prieſt in his Train and Retinue to be long, and obſerving the impatience of *Tarſis*, whereof he knew the deſign, was not willing that his peculiar and particular ſatisfaction ſhould prejudice the Conſolation and Content that the Shepherd expected. Which is the reaſon why he took occaſion here to interrupt *Timothy*, and to ſay unto him, Wiſe *Timothy* its to abuſe your Patience to give you the trouble to ſhew me in Picture, the things that I can ſee and whereof I have already ſeen a part originally; and as for that which is of the over-plus, which relates to the Sacrifice, I hope ſoon to inſtruct my ſelf in aſſiſting there, ſince the day as you ſay is near approaching. Alas! *replyed the high Prieſt*, it is that which I have already ſaid unto you, which makes me deſpair, the day is certainly approaching: But we have not yet a Sacrifice; as it ought to be voluntary, it hath bin formerly to him who firſt offered himſelf. The place was no ſooner empty and void, but it was alſo filled; and I have read this day in our ſacred Annals, that ſince the Foundation of this Temple, the Chamber where we are, did never want to be occupied by a new Victime the ſelf ſame day that it began to be empty. In the interim, there is near a year paſt, that we have not wherewithal to Sacrifice; and if *Jupiter* hath not pitty upon me, I am in danger to ſee arrive, in the time of my Prieſthood, a diſgrace that ſo many ages, have avoided, and the thought thereof alone is capable to make me yield up the Ghoſt: But would to the Gods that there might only my Life expire, and that it might be permitted the Prieſts of *Jupiter* to diſſolve and unlooſe themſelves even as well as others. I ſhould not be in pain for a Sacrifice, and would eſteem my ſelf happy and bleſſed, to dye for all our people. But *Agamée*, we cannot diſpoſe of our ſelves, ſince we belong to *Jupiter*, and this jealous God permits us not to offer to the Daughter or Maiden of the River, that that appertains to the Monarch of all the

Gods. *Agameé* and *Ergaſte*, in the Spirit of whom theſe kind of honours and worſhips paſſed for cruel Superſtitions, would have willingly made him ſomething by way of Replication; But the reſpect they had for his Character impeded them. *Agameé* contented himſelf only to ſpeak in the ear of *Ergaſte*, that *Jupiter* would undoubtedly put the high Prieſt more yet in trouble than he was, if he took him at his Word. As for me, *added* Ergaſte, I would as willingly have the River give it ſelf the trouble to come to drown me in my Bed, as to give my ſelf that of precipitating my ſelf therein. *Tarſis* and *Telamon*, had liſtned with more Devotion; alſo they teſtified their participating of his Inquietude. My Brother, ſaid *Tarſis*, if the God will have Sacrifices, aſſure your ſelf that he will have a care to provide himſelf wherewith; ſince he will have none but voluntary ones, and it belongs only to the Gods to give the will. It ſufficeth that you neglect not to receive them when they preſent themſelves, and in all caſes, if you had occaſion to conſult an Oracle in your doubts, it ſhould not be that of *Jupiter*, but of *Delphos*, becauſe it is he who hath taken already the care. But as for me, who ſhould I addreſs my ſelf unto but *Jupiter*, in the particular Protection of whom we are? ſhould I go to the ſtrange Gods, as if ours were not good, not ſufficient, and Omnipotent enough? And moreover, added *Ergaſte* ſmiling, what God could better counſel us, in the matter of raviſhing of Maidens, than he who hath raviſht ſo many? very well *Ergaſte*, *ſaid* Timothy *unto him*, let's not turn into jeaſting theſe ſacred things; Remember you, that *Jupiter* yet leſs ſuffers the Sacriledges than his Son, and can as well cruſh you to pieces under the Mount *Olympia*, as *Apollo* oppreſſed not long ſince the *Gaules* under the Mount *Pernaſſus*. In fine, *Timothy*, *reply'd Tarſis*, you believe not therefore that my Life is worth the conſulting of *Jupiter*, and you refuſe to a Brother, that which you conſent every day to Strangers? Well then I will die then, ſince you will have it, and aſſure your ſelf that this is the laſt time that you ſhall ſee me living. At theſe words he would have retired with all the marks of a violent Deſpight and of great Grief. *Timothy* could not contain for or againſt the Compaſſion which he had, and appointed them all to betake themſelves to Prayers in the Temple. He returned there again himſelf a little afterwards with all his Prieſts inveſted with his Ornaments, and a little Bowl in his Hand whereon he Engraved the name of *Tarſis*. He entred into the Balliſters of Chryſtal, placed himſelf on his Knees before the Statue, and caſt the Bowl into the ſacred Hole.

In the interim, *Tarſis* uttered forth this Prayer with a loud Voice. Thou Soveraign Arbitrator of the Deſtiny of Men, who in one twinkling of an eye beholdeſt all the earth, and who equally knoweſt the time paſt, preſent and to come; O *Jupiter*! if thou yet makeſt ſome account of the State of a Lover, or of his name, that thou haſt not formerly diſdained to bear thy ſelf, if thou remembreſt thy ſelf, of the Inquietudes of Love, where thou wert when the fair *Io* was born away from thee by the artifices of *Juno*; and if thou canſt in fine, take ſome pity of the Pains that thou thy ſelf haſt proved; by thy gracious Favour, tell me what is become of the fair *Zelie*, in what places I may be able to meet her, and if after ſo many years languiſhing and pining away by ſuffering, I may in concluſion find the end of my troubles.

He had not uttered the half of theſe words, but one might have underſtood the confuſion of a Voice, an howling, and even as frightful Thunders which coming out of the Earth made an Eccho, and reſounded all over the Vault, and filled the Spirits of all who aſſiſted with a ſacred Horrour ; They proſtrated themſelves with their Faces to the Earth, and after ſome time they heard the high Prieſt, who with a Voice ſo changed, that it appeared not his, pronounced diſtinctly theſe words ;

Seek Death and thou ſhalt find it.

This Oracle ſtrangly ſurprized all the Aſſiſtants and they remained all as inhibited or interdicted. The firſt who roſe up were the Prieſts, who went to take the high Prieſt to carry him on his Bed; *Telamon, Agamée* and *Ergaſte* roſe up afterwards, and with them the Shepherdeſſes. They knew not how to approach to poor *Tarſis*, who ſeemed to become one of the Statues of the Temple, ſo unmoveable was he. It was not that he was aſtoniſht with the Death to which the Oracle ſeemed to reſolve him: but he thought that ſince that *Jupiter* deſpaired of finding *Zelie*, for him otherwiſe than by Death, there was no doubt to be made, but that ſhe was dead. For, *ſaid he within himſelf*, it is not within the Arms of the dead, that one can meet with living Perſons; and ſince I am out of hope of finding *Zelie* in this World, it muſt neceſſarily be, that ſhe be there no more ; Ah*!* if ſhe be not there any more, O *Jupiter* ! *cryed he in his Tranſport, which cauſed him this Thought* : If ſhe be there no more, I have no more need of thy Counſels to reſolve me to dye, it would rather neceſſarily import thee to employ thine Omnipotency to hinder me. He aroſe afterward, having yet given ſome time to the like reflections ; after he had returned to himſelf, he came alſo again to joyn the Troop, with a more reſolute Countenance than ordinary, and even mixed with Joy, ſo that they were all aſtoniſht. I demand your pardon, *ſaid he unto them, with a Countenance cheerful enough*, if I have ſo many times made you wait; but I muſt render thanks to *Jupiter* for his good Counſel.

Telamon and the others had well had the ſame thoughts as *Tarſis*, upon the interpretation of the Oracle : but not a perſon would ſignifie it to him. *But on the contrary,* Telamon *diſſembling it* ; I avow unto you, *ſaid he unto him*, that I find ſo much obſcurity in this anſwer, that I know leſs of our doubt, than I knew before. Sometimes, *added* Agamée, we have ſeen the hopeleſs to find their Salvation in the ſame occaſions where they ſeek for death.

Telamon feared, leſt theſe Words ſhould puſh forward the Spirit of *Tarſis*, to ſome tragical Reoſlution, *which is the cauſe, why he replyed thereunto* ; There is little appearance *Agamée*, that the Gods ſhould Counſel Men to be deſperate, thoſe who would that we ſhould hope in them ; and undoubtedly it muſt neceſſarily be, that there is in theſe Words ſome other ſence than we yet do comprehend, but will be made more clear in the Sequel. Think you that the Gods will ſo ſoon diſcover us their Secrets, and that they content themſelves that it coſts us the Pains of asking them ? No not ſo, they ſometimes take Pleaſure to puniſh our curioſity, in caſting us into new Troubles. They diſcover us the Truth, but under Enigmatical Riddles or Myſteries, which we are unable to unfold, unleſs it be with much trouble and length of Time; they would even be angry, that we ſhould believe we could underſtand them, the firſt time, as if it were eaſie for Men to penetrate into the Secrets of the Gods; and they divert themſelves in obſerving, that after we have unprofitably laboured hard, a little ſucceſsful event diſintangles and unpeſters all, and renders us aſtoniſhed and confuſed with our own Ignorance. While they thus diſcourſed they went out of the Temple, and immediately after they had made, to one of the Prieſts, their Complements for *Timothy*, they reaſſumed their Way to return to *Cenome*. The Shepherdeſſes did alſo as much as in them was poſſible, to turn the Sence of the Oracle, to the Advantage and Conſolation of *Tarſis*; There was none but *Philiſte* who could ſay nothing, ſo much was ſhe afflicted her ſelf, with the loſs of her Siſter, and of the little hopes that the Gods ſeemed to give her of refinding her. *Ergaſte* alſo would not ſay any thing of his thoughts, by reaſon of the Prieſts: But when they had quitted them, Will you, *ſaid he,* that I ſpeak freely unto you? behold an Oracle which is as all others, that is to ſay, a free gibberiſh, Fuſtian Language, or Pedlars French. Ah! let us ſpeak of ſacred things with reſpect, *replyed* Telagie: but let us ſpeak alſo without Prevention, *replyed* Ergaſte, if you will, that we hold our Peace, in convenient time and ſeaſon: But if you will intermedle with reaſoning thereunto, they muſt be examined with Reaſon. Now is there reaſon to believe, that the Gods ſo obſcurely give Counſels to Men? Who ever ſpeaks doth it to be underſtood, and in this caſe it is Ignorance in him, not to be able to make himſelf underſtood: either he ſpeaks not to be underſtood; and in that caſe, 'tis either Malice or Folly. Now, Ignorance nor yet Malice nor Folly can be preſumed in the Gods. This which poſſibly can be, it is two things, the one either that the Prieſts abuſe us or that the Gods do mock us. Alſo of all theſe Oracles, is there not one alone which cannot ſquare and ſuit with all ſorts of Events? I can tell you a thouſand ſtrange examples, but there needs nothing than this here;

Seek Death and thou ſhalt find it.

Behold truly, a very wonderful Prophecy! is it Death or is it *Zelie* that one ſhall find? if it be Death that great Miracle, that one finds in ſeeking it? if it is *Zelie*, it muſt alſo neceſſarily be, that one muſt meet her in ſeeking for Death, becauſe ſhe ſooner or later muſt dye, and be found in the common Rendevouz of all Men. *Ergaſte* having thus ſpoken, *Telamon reply'd him,* I avow *Ergaſte*, poſſibly there may have bin abuſe in the Oracles, but you cannot believe it of all. It is eaſie for the Prieſts to counterfeit themſelves Prophets, ſo that there is but to pummel the eyes into the Head, to open the mouth more than ordinary, to counterfeit the furious and mad Man, and to pronounce equivocable falſe and double Words. But what will you ſay of that dreadful, hideous, and terrible Voice, of thoſe under-ground Thunders, and even ſometimes thoſe Earthquakes which excite a little Stone, a word, a little Air agitated? aſſuredly theſe things paſs humane Invention. But you have very well ſaid, that the Gods can render themſelves dark and obſcure to ſport themſelves with our curioſity; and it is by that Reaſon, that we muſt never be hopeleſs on the anſwer of their Oracles, how diſadvantageous ſoever they appear unto us, becauſe that which appears to us at firſt ſight to be more irkſome, is oftentimes by the ſucceſs found to be that which we can deſire to be moſt favourable. See you *Telamon, ſaid* Ergaſte, if it be not needful to explicate you ſubterraneous Thunders, your Flames, and Earthquakes to deſtroy your Oracles, they would not be yet ſo well eſtabliſhed, for in how many places do theſe very ſame things arrive naturally? witneſs one ſimple hole in *Sicilia*, where all that happens by the ſmalleſt thing, that at the very firſt coming is caſt there, without any pretence that the Gods take upon them the trouble of intermedling themſelves. And if you will that I give you the reaſon, I will tell you, that the Air agitated by the Motion of the Stone caſt in, enters and iſſues out by the concavities of divers Figures, and which forms the different Sounds and Noiſes that we hear, as that Air in thoſe places there, is already diſpoſed to take Fire, it's lighted by the ſmalleſt movement, and is that which cauſeth thoſe Flames and Smoaks, and that being already too cloſe ſhut up in theſe low and profound places, this ſame agitation rarifies it and extends it ſo, that it cannot be more contained in its Priſon, this is that which cauſeth the Earthquakes.

But added *Telagie*, What will you ſay of the Oracles of *Dodone*, where the Pidgeons and Trees ſpeak as Men? what will you ſay of that of *Epheſus*, where a Statue of marble ſpeaks as a Perſon animated? I will tell you, *reply'd* Ergaſte, that Men can hide and conceal them within the Bodies of Trees, and make them appear animated with their Word. I will ſay that by the ſame Artifice they can make poor prevented Spirits believe that their Voice is that of Pidgeons, that there do neſt (if you will not better believe *Hetorodoto*, who ſaith, that theſe Pidgeons were no other than Women, which boar the name and which medled with Prophecies) I will ſay that of ſome ſubterranean Places, they can by the means of ſome Pipe, Quill or Reed, make their words paſs by the Mouth of a Statue, and I will ſay, in a word, a thouſand things more apparent, than to believe that a Marble, that a Pidgeon, or that a Tree hath ſpoken.

What *Ergaſte*, *ſaid* Pelagie, you would deſtroy all the Omnipotency of the Gods? of the Gods, not ſo! *reply'd* Ergaſte, ſince they have created Man, and by an alone Breathing, they have animated a little Clay, they can make the ſame thing of a Marble. But I ſet a very great difference between that which the Gods do, and that which the Gods can. The Gods, *Telagie*, can do all manner of Miracles: But they do it not for that, by reaſon they judge it not to purpoſe. And in fine, to tell you my thoughts, I eſteem that as it would be to do wrong to a Prince and accuſe him of imprudence, to believe that he were at all times obliged to change his Laws at the Supplication of the meaneſt of his Subjects, and to tranſgreſs himſelf the Laws and Statutes, which he hath enacted and eſtabliſhed in his own Kingdom; ſo it is to do wrong to the Gods, who have eſtabliſhed and appointed a fixed, dormant, unrepealable certain Law in the World; and to think that they are at all Moments obliged to change it in doing Miracles, according to the capriciouſneſs of Men who demand it. For to do a Miracle, is no other than to ſtray, and ſwarve, and wander out of the way, (if it be permitted ſo to ſpeak) of the courſe of the Water.

In truth *Ergaſte*, *reply'd* Agamée, it is not neceſſary to liſten to you too long time, to diſcredit our Oracles. But I would willingly alſo that *Celemante* would tell us his Sentiment. In ſaying this, *Agamée* turned his eyes about to ſeek him out, and not obſerving him; truly *continued he*, *ſmiling*, I am afraid that *Celemante* hath ſuffered himſelf to be drawn by *Timothy*, and that he be gone to render himſelf the Victime or Sacrifice.

Thereupon *Ergaſte* and *Areliſe* began alſo to perceive, that he was not with them, and even to remember themſelves that they had not ſeen him ſince he entred into the Temple; for until then they had bin ſo occupied by means of all that they had ſeen, that they had made no reflection upon his abſence, ſo that they were troubled for him, without conſidering the humour of which they knew him; they judged well that if he had quitted them, it would have bin but better to ſpend his time elſewhere. In effect, behold that which was become of him. From the moment that *Celemante* had ſeen the Shepherds enter into the Temple, he ſtole himſelf from them, without ſaying a word, to go and ſee a Shepherdeſs whom he loved, although he would not avouch it. It is true, that he quitted them not but with an intention to return before they went forth of the Temple, and that he had no deſign to miſs to act his part, as he had done, to evacuate and determine before *Agamée*, the conteſt that he & his Siſter had had againſt *Ergaſte*, & which he had taken the *Areopagite* to be Judge of. But in that he promiſed himſelf a thing whereof one may ſay, that his Humour left him not to be Maſter of.

The Shepherdeſs whom he went to ſee, was named *Corys*, and ſhe was a very fair Perſon, that is, not that the Lineaments and Features of her Countenance were the moſt regular: But ſhe was wonderfully fair, and white, and clear, animated with the moſt amiable Carnation of the World, her eyes quick, lively and ſparkling, of little Stature, but very upright, a marvellous complaiſance, cheerful Spirit, full of Alacrity, of a certain kind and manner of living, free and diſingaged from many Scruples, ordinary with Women and Maidens; wherein howſoever ſhe lived with much Prudence, Wiſdom, Retention, and very ſtaid. Her Humour above all, returned upon *Celemante*, and alſo that of hers, pleaſed *Celemante* exceedingly. And therefore if he ſaw her more frequently than any other, ſhe would alſo more willingly permit him than others. Moreover, there was great Pleaſure to ſee them together, for both the one and the other, had publickly declared againſt Marriage and Love; and however, there were certain times and ſeaſons, that *Celemante* would very willingly had his liberty for *Corys*, and where *Corys* had quitted all things for *Celemante*; but neither the one, nor the other durſt declare themſelves, by reaſon that *Corys* had often ſaid before *Celemante*, that ſhe loved her Liberty even to hate the beſt of her Friends, if he only had but had the thoughts of eſpouſing her: as *Celemante* had alſo frequently ſaid in her Preſence, that to make him hate the moſt amiable and faireſt Perſon in the World, it was needful to do no more than to look upon her as his Wife. And in effect, it was the very thought both of the one and the other, then when they ſo ſaid: But Love againſt which they were ſo ſtrongly bent, and had both an Averſion unto, made them very ſoon repent; for in the ſentiments, wherein they were ingaged, they durſt not make themſelves further known, thoſe which they had commenced to have as well for the ſhame, that they had to retract themſelves, as for that there was not either of both, who believed not but that it had bin to be hated by his or her Companion, than to teſtifie that he had a love for her: ſo that in this extremity, and exigency, where they were reciprocally reduced, neither the one nor the other, daring to declare their Paſſion, they made out their love by a Stratagem extraordinary enough, in pretending and ſeeming to have none at all, and affecting to ſpeak againſt thoſe that had it.

This Shepherdeſs dwelt not in the Hamlet of *Telamon*: But at another which was between that and the Temple. *Celemante* went this way with much diligence, and yet notwithſtanding, found it too long: ſo much he began involuntarily to be diſquieted by the motions of an amorous Paſſion. This Moleſtation was not therefore in him, but a certain tickling and flattering, delectable Motion of heart, which re-animated and revived his Joy, without ever giving him the leaſt Sadneſs, and when he entertained himſelf alone, it was not to afflict himſelf, as do the major Part of other Lovers, by the conſideration of all that which may be vexatious in their Fortune: he dream't but of that which might be delightful in that of his. Alſo they never did ſee alone but that he ſang, if it was not but that he had ſome pleaſant Thought, the entertainment whereof diverted him; and as (if they take not good heed thereto) the deſires which are not ſatisfied, have always ſome thing which ſtings them, he never dream't of thoſe which gave his Love Birth and beginning, who in compoſing ſome Verſes or ſome Songs on this Subject, to make a diverſion of the ſame thing whereof others create themſelves a pain and trouble.

In going therefore to the dwelling of *Chorys*, he entertain'd himſelf no otherwiſe, but with the Pleaſure which he ſhould have by being with this fair Shepherdeſs, inſtead of bemoaning himſelf, as others poſſibly had done, of the Miſfortune he had to Love a Maiden, who would not ſuffer Love, and in which, he could not hope to have correſpondency, and the way though ſhort beginning to annoy and trouble him, he began to compoſe and utter forth theſe lines.

Stances.

Take thou good heed my Heart, to tell me that I love without hoping to arrive to the point. Or level my Love extream, I ſhall become Sad, and Wan, it may be I ſhould even dye, and that is that which I will not do. It were better to think that my Chorys *is fair, that I have a hundred Pleaſures to ſee her, that I am very well received of her, that ſhe is not cruel to me, if alwayes ſhe will be ſuch, Time will demonſtrate it to me, let's rejoyce in the mean time, for preſent without the fear of any thing that an Evil comes not to paſs, that a ſottiſh Fear goes to fain to us, comes not here to compel us, it will be too much time to bewail our ſelves, when this ill ſhall come to paſs: Let's remember our ſelves,* in fine, *that a Man who knows to live, takes alwayes time as it comes; of the preſent Pleaſure he inebriates himſelf, if Evil comes to purſue him, when he can, he delivers himſelf, and if he cannot, he ſuſtains and bears up, under it.* He ſang yet when he came into a Field near enough, to the Hamlet of *Chorys*, and when he ſaw this Shepherdeſs ſitting under the Shadow of an Hedge, and ſinging near to one of her Companions, who alſo was ſate, whilſt their Flocks fed upon the Graſs round about.

From the time that *Choris* ſaw *Celemante*, and that he was near enough to hear her; ſhe ſaid unto him, *you are very welcome,* Celemante, *but it is upon Condition that you will draw us from pain, and that you teach us the names of theſe two Shepherds.* In ſaying this, ſhe ſhewed him with her Crook, two Shepherds, who paſſed by fifty Paces from them, and whoſe Air as well as Diſcourſe, appeared very Melancholly. It was not that ſhe heard them, but ſhe might eaſily judge it by their ſlow Pace, their mournful Countenance, by their Arms the one lifted up to the Heavens, and the other held croſs ways before him, in a word, by all their port and demeanour. *Celemante* knew them not: but at the ſame time they all diſcerned a third who drave towards them a Flock, and whom they knew for *Philemon*, I ſay, *Philemon*. *Philemon* was a Shepherd, aged about thirty years; his Stature was indifferent, his Viſage ſhaped like an Egg, Oval, his Hue more white than ordinary amongſt Men, his Hair of a cleer Cheſnut colour, and his eyes inclining to Black, but full of great Vivacity. His temperature appeared a little Melancholly, his Humour Cold, his Feature and Phyſiognomy ſubtle and Politick, ſpake little, but alwayes to purpoſe, with much reſervation, without Heat, without Obſtinacy, never aſſuring himſelf any thing, ſtill liſtning to the ſentiments of others before he would give his own Advice, and never propoſing his own without doubt, by reaſon he believed there was nothing aſſured in this World, and that all our knowledge, was nothing but uncertainty and error. Alſo he had trouble to ſuffer thoſe People who never doubt of any thing, and who make of all their Opinions ſo many Maxims. When he contradicted them therefore, it was without fixing himſelf to the contrary Party, it was not but to attempt to looſen and diſintangle them from their own, that he might replace them in that doubt which he held for the firſt Principle of Wiſdom and Prudence; and that made it to paſs for diſſimulation amongſt thoſe who knew him not well; for as much as ſeeing him ſo retentive in his Sentiments, or rather ſo indifferent to all Opinions, they thought that he would never diſcover his own.

Although that his Temperature appeared not ſuſceptible, nor capable of great Paſſions; and that doubt whereof he made profeſſion, was a great Diſpoſition to an indifferency: he was very ſtrongly Amorous of *Celiane*, that is the name of the Shepherdeſs who was with *Coris*. Alſo that Maiden was alſo her ſelf infinitely fair and amiable, not only for her Beauty, but for her ſweet Temper and Diſcretion. She had even ſome Conformity with *Philemon*, in that her Humor appeared a little Cold, and ſpake little as he did.

Celemante doubted not but that *Philemon* knew theſe two melancholly Ones, becauſe he ſaw him ſtop ſome Moments to ſpeak with them: But *Philemon* ſoon left them when he ſaw *Celiane*. He came immediately towards her, and that was *Celiane* her ſelf which demanded of him the name of theſe two unknown. Fair Shepherdeſs, *anſwered* Philemon, I will not only tell you their Names, but if you pleaſe, even their Adventures and Occurrences, and if I make you not a very long diſcourſe of that, for you will I believe know all that there is conſiderable, when I ſhall have firſt told you that the firſt is called *Delias*, and the ſecond *Pleon*, and that they are both of them of *Delphos*, and that both one and the other, are both vexed and moleſted, and exceſſively afflicted, for two Reaſons very oppoſite. For *Delias* married a Woman whom he loved, yea, and loved Paſſionately, and found that ſhe loved him not; and *Pleon* contrarily eſpouſed another whom he loved not, and who by a Deſtiny loved him a thouſand times more then he would ſhe ſhould. So *Delias* is come here, and hath led his Wife there, believing that when ſhe ſhall be far from *Delphos* and from her acquaintances, poſſibly ſhe will better affect and fix her ſelf to her Husband: and the other hath followed his Friend to deliver himſelf from the Importunities of her own.

But the one and the other have bin very much deceived in their hopes, for the firſt hath here made new Friendſhip, and the ſecond hath followed her Husband here in deſpight of his Will. They put themſelves all a laughing, for the fantaſtical and odd Diſpoſition of theſe four Perſons; and particularly *Coris* and *Celemante*, who for to make their Courſe, failed not both to take this occaſion to ſpeak yet againſt Love and Marriage. I think, *ſaid* Celemante *laughing*, that this day here is fatal to make me ſee ill conduct. And when is that one can ſee good? *added* Coris. Thereupon *Celemante* counted them in three words, that diſgrace of *Agamée*. I believe not, ſaid *Coris*, that there is any more deplorable than theſe two here, whereof *Philemon* ſpeaks unto us. For yet there is ſome Conſolation when the Husband and the Wife love not one another, becauſe they can abandon one another, and they may be at leaſt at reſt when they mutually ſee not one another: But when there is always one which loveth and the other which hateth, it is never to have Patience, and to be eternally miſerable. But after your advice, *Celemante, added ſhe*, which of the two, think you to be moſt miſerable, *Delias* or *Pleon*? behold a rare Compariſon, *ſaid* Celemante; is there any thing here equal to the miſchief of this poor *Delias*, who ſo well loves his Wife, and who knows not how to make himſelf beloved.

Celiane, ſeeing that *Philemon* replyed nothing thereupon, ſaid unto him laughing, Hah! would you ſuffer that *Philemon*? and that *Celemante* ſhould have the boldneſs to aſſure a thing ſo affirmatively before you? Fair Shepherdeſs, *reply'd* Philemon, you have forced me a long time ſince to rank my ſelf to that Party that *Celemante* hath taken; For although there is that whereof I complain'd to you, thoſe that love and yet not beloved, be the moſt miſerable People in the World? Oh how am I pleaſed! *cryed* Coris, to have ſeen *Philemon* once in his Life conſent to a Truth. At leaſt he will avow us for time to come, that he hath no reaſon to uphold that there is nothing of certainty in the World. *Philemon replyed to her*; Dear *Choris*, ſay not ſo that there is nothing of that of certainty; for I know not if in that which I ſay, I deceive not my ſelf; for as I have never proved by *Celiane*, that the miſchief of loving without being loved, I ſpeak not but of that until it pleaſeth Love or my Shepherdeſs to make me prove the other. Ah! Truly *Philemon, ſaid* Celemante unto him, (*who was well pleaſed to give the Shepherdeſſes, the diverſion of a Diſpute, for he well obſerved that* *they wiſhed it*) muſt it not be ſo, that we ſhamefully fall into the ſame advice, and if you will take mine I will quit it. And what or whoſe part will you then take? *Philemon* asked him. That which you would not *anſwered the chuffy* Celemante. I had ſaid that *Delias* was more unfortunate than *Pleon*: But if you accord thereto, I will uphold that *Pleon* is more unfortunate than *Delias*. *Philemon* replyed nothing to *Celemante*, *but turning himſelf towards* Coris and Celiane: *Well ſaid, fair Shepherdeſſes*, ſaid he unto them; *See you not how there is nothing certain in the World, ſince, that in the firſt party, where I have believed a little of Certitude, I ſee my ſelf contradicted by him himſelf which upheld it before me.*

The Shepherdeſſes betook themſelves to laugh at his anſwer, and *Celiane ſaid unto him*: You well ſee *Philemon*, that there is none but *Celemante* changeth party; and that which he doth is but to divert himſelf. Nor *Celiane*, *reply'd* Celemante *ſmiling*, I ſay over again I begin to find *Pleon* a thouſand times more unfortunate than *Delias*, and if I were married, I would incomparably, rather have a Woman that I did ſtrong affect and from whom I could have no Love nor was beloved, than to have one who loved me too much, and who I loved not. Thy reaſon? *Philemon* asked him? I have ſo many that I will over-whelm thee, *anſwered* Celemante; for behold at leaſt thirty which comes to me all at once. Firſt is, that Love is always of it ſelf a Paſſion, much more deſirable than hatred, for Love is a deſire which hath not in it any thing but that which is fair and pleaſant for an Object; whereas that of hatred, is ſtill ſomething of diſpleaſure and ſadneſs: if then Love is more deſirable than Hatred, without doubt it is ſtill much better to Love than to hate; for it is more amiable to have a pleaſant Paſſion, than to have a vexatious One.

I arreſt thee with thy firſt Reaſon, *interrupted* Philemon; for we doubt not, but that it is much better to love than hate: But the miſchief of *Delias* is not to love, it is to be hated of her whom he loved. Now ſeemeth it unto you that there is ſomething or any thing in the World ſo vexatious and irkſome as to be hated by one whom he hath ſo well loved; Well ſaid, I yield you that there *reply'd* Celemante: But what will you anſwer to this here? The ill of a Husband who loves without being loved, paſſeth from himſelf; for in fine, there is no Love ſo ſtrong that diſdain and time cannot cure: There where the Averſion which a Man hath from his Wife, makes increaſe but for a time, and by the Importunities which ſhe makes him. And as for me, I arreſt you at your ſecond Reaſon, interrupted *Corys*, for I have heard ſay, that there is no Countenance ſo deformed and loathſom nor perſon ſo imperfect, whom one accuſtometh not with time, but one can never accuſtom himſelf not to be loved! *Celemante* yet ſeeing himſelf interrupted there, turned himſelf towards her and *Philemon*, and taking a Countenance more ſearious; Hah! when think you then that I have finiſhed my thirty Reaſons, *asked he them*, if you ſo interrupt me at every one? My poor *Celemante*, *ſaid ſhe unto him*, I counſel you to reſpit the Remainders for another time; alſo *Celiane* and my ſelf are both of us weary already; and moreover as we will not be married, neither you nor I, we have no intereſt in this Conteſtation. You have reaſon fair *Coris*, *replyed* Celemante: But howſoever what know we to what Fortune will reſerve us, and what if we ſhould become Fools as others ? What ſhould I have of Pleaſure ſaid *Celiane*, if I ſhould ever ſee *Celemante* or *Coris*, amorous ; or rather if I ſhould be able to ſee them both ſuch at a time. I anſwer for *Celemante*, that ſhall never be *nimbly, repyed* Coris, *to ſee that which he would ſay.* You ingage your ſelf to be ſo when he becomes ſo, *ſaid* Celemante *to her , ſtretching forth his hand to her,* yea with all my Heart *replyed* Coris, *ſetting hers into* Celemantes ; for I am aſſured that will never be. At leaſt fair *Coris, anſwered he*, I ought to uſe my utmoſt Ability, that it be not with you : for I know too well, that that would make me be but hated, and to become one of the moſt unfortunate Ones, of whom we at preſent deplore and bemoan. A little bluſh ſprung up into the Face of *Coris* at theſe words ; and *Celemante* who was perſwaded that ſhe would not that one ſhould love her, imputing it to a Cauſe altogether contrary to that which produced this effect ; *added, believing he ſhould do her a Pleaſure* : Aye I warrant you it amiable, *Coris*, I will do my utmoſt to impede my loving of you ; and if I love you againſt my Will, which ſhall never be if I can, but in a ſort not to become a Fool as I ſee poor *Tarſis* of the fair *Zelie*. Thereupon they began to ſpeak, of the Love of that Shepherd and bewayled all his Diſgrace, in ſuch a manner which made clearly appear the Friendſhip and Eſteem they had for him.

Now in the Delight that *Celemante* took in *Coris* , he forgot the Shepherds that he had left at the entrance into the Temple, and the Party that he had made, for their Return and the day paſſed inſenſibly away without his regard or heed. He remembred not himſelf of that which he had promiſed, but when he was not occupied in his Diverſion. Then his Memory being refreſhed and returned unto him in the cloſe, he foreſaw, that *Ergaſte* would not pardon him and that the others waged War againſt him; which is the reaſon he refuſed to ſup with *Coris* and *Celiane*, and going away, he betook himſelf to dream of ſome Evaſion or Shift. As he had his Wit nimble, lively, pleaſant and facile, he employed himſelf after his return, to write ſome Conceptions which came into his mind on that Subject, and there he paſſed all that Evening.

In the interim, *Telamon* and his Company being returned to *Cenome* and that very early before the day was ſpent ; *Tarſis* unto whom the Oracle of *Jupiter* ſeemed to be clear enough on the Counſel which he had to take, ſought nothing more than an occaſion of putting it in Execution, and this Shepherd reſolved to dye, and that the Gods had taught him to be the ſole means to rejoyn *Zelie* ; he had no other thoughts in his Heart nor yet any more hopes. It is true, that this had given him more Conſolation than any other ; for all other deſigns do ſtill hold us in ſuſpence, in inquietude of Soul, by the uncertainty of their ſucceſs ; but death leaves us nothing more to fear, nor yet to thoſe who are determined and thereunto reſolved. He wiſhed for nothing more than to ſee himſelf alone, to be entirely at Liberty to give ſatisfaction wholly to the Command of the Oracle, and to his Dolour, and in the Conceptions he had, that *Zelie* was dead, he reproached himſelf every moment that he ſurvived that Shepherdeſs. And for as much as he knew with how much exactneſs his Brother had not omitted nor failed to obſerve him, for the little that he defied of his Intentions, he put all his Cares to deceive him at firſt, and to perſwade him by a thouſand Reaſons, that he began himſelf to conceive ſome hopes of the anſwer of *Jupiter*. My Brother, *ſaid he to him*, I call to mind to have ſeen enough and frequently compare the Sepulchers in the Deſarts, and name Death a long night. The Gods would they not have me therefore underſtand, that I ſhall refind *Zelie*, during the Night and in Solitude, as it was in Solitude and in the Night that I loſt her? He counterfeited alſo a Viſion more pleaſant than he had done of a long time, and paſſed even to make ſome Jeaſt with *Philiſte*, upon the perplexity wherein he ſaw ſhe was diſquieted in Mind, by reaſon of that Oracle. In fine, he diſſembled ſo well, that he found means by little and little, to ſteal himſelf from the Company that they might not follow him, and going forth of the Hamblet of the ſide of *Olimpia*, he went to paſs into that Wood which reacheth the length of the Mountain from *Gonnes* to the Sea.

It was there that not being more ſeen by any Perſon, by whom he might apprehend himſelf to be witheld, and feeling himſelf free, he prepared to execute upon himſelf, that tragical Reſolution which ſhould put an end to all his trouble and pains. For that effect after ſome Reflections which he yet made to confirm himſelf in his Deſign; he looked to ſee if the point of his Dart or Javeling was whetted and ſharpned, and finding it as he would have it, he there put the point of it towards his Heart, and lifting up his Arms: O Zelie! cryed he, *Divine* Zelie! *receive the ſacrifice that I go to make thee with my Blood, and know that as I lived but for thee, ſince I could not live a moment after the hopes of my being with thee hath bin taken away.*

He pronounced yet theſe words when two Women all affrighted paſſed, running before his eyes; and that which ſtrangely aſtoniſhed him, was that the firſt appeared to him to be *Zelie* by her Stature, and more by her Habit, which he believed to have oftentimes ſeen. He could not conſider the Viſage, by reaſon that they paſſed before that he had had leiſure. His Surprize was ſuch that he remained as immoveable in the Action wherein he was before. But he ſoon retired, by the ſight of a Wolf that he perceived: holding between his Teeth a Sheep which he had carried into the Wood or Forreſt, and went upon the Track of the two Women. He well judged that it was undoubtedly that which made them afraid, and for as much as the Thought he had that one of them was *Zelie*, he had in a Moment changed all Reſolutions into that of following her; and to inlighten and ſatisfie himſelf in ſo important a Doubt, he dream't only of taking away the cauſe of their Fear, that he might afterwards have more Liberty and Opportunity to rejoyn them. He advanced therefore towards that furious and ravenous Beaſt, who in ſeeing him, let fall his Prey and grinding his Teeth, menaced himſelf. But the Shepherd without fear or aſtoniſhment, turning againſt him the Weapons that he had formerly deſigned for himſelf, ſo directly pierced his Javeling or Dart through the Flanks and overthrew him, that he fell down dead. In the ſame Inſtant he ran towards that ſide where he ſaw the Women go; and in following them, he diſcerned a Vail or Scarſe, which hung upon a Buſh that a Thorn had hooked and ſtayed in paſſing, and torn away from the Head of one of thoſe unknown. He diligently took it up, and conſidering it with Inquietude of all Hands, he knew and remembred it to be the very ſame of *Zelie's*.

That was not difficult, becauſe it was he himſelf had bought it by appointment of *Melicerte*, and it was all wrought with Figures of Gold, whereof he had cauſed it to be enriched, and where the Letters of his name were intermixed with thoſe of his Shepherdeſs. Who could delineate the diverſe Motions wherewith his Heart was at that Inſtant agitated? The Joy, the Impatience, and the Fear all theſe Paſſions ſeized his Soul all at once: but that of Joy, ruled and reigned there above all the reſt. For in fine, he made no more Doubt but that one of them was *Zelie*; and his hope confirmed by the circumſtance of the moment in which it ſeemed, that the Gods had reſent him there to hold Diſcourſe, and to ſatisfie the Promiſe that they had made him to make to the Oracle, not leaving almoſt any more doubt nor uncertainty in his Mind. He kiſſed therefore a thouſand times and with a thouſand incredible Tranſports, this favourable Pledge of his good Fortune, and advancing himſelf ſtill forward upon the way and courſe, that they ſeemed likely to have taken; he had no more of Apprehenſion, but that the approaching Night would too ſoon prevent him, and conſequently interrupt the ſucceſs of that important reſearch.

VVhilſt he was there employed, *Agamée* preſſed by Impatience to underſtand the remainder of the Lines or Verſes and the Hiſtory wherewith *Telamon* entertained him in the Morning and that their Voyage was interrupted; could not conceal from that Shepherd, that it was in part the deſire of ſatisfying that Curioſity that he had reconducted him to *Cenome*. He beſought him therefore not to delay any longer, the giving him that Content; and *Telamon* accorded thereunto, ſo much the more willingly that he could not ſcarcely himſelf have greater. He returned to his Chamber to take the Papers that he had lockt up there, and leaving *Ergaſte* in the Garden to entertain the Shepherdeſſes, they went to ſeek *Agamée* and him, in a certain Place out of the way, to finiſh altogether their Lecture.

The Sequel of the Hiſtory of Tarſis *and* Zelie.

IT ſeemeth to me *Agamée, ſaid* Telamon *unto him*, in unfolding of his Role of Papers, that we were ſtaid upon theſe Verſes that my Brother wrote me from *Athens*, for anſwer to thoſe I had ſent him from *Hippique*. I declare unto you, that they ſerved me as an occaſion to manifeſt his Love to *Melicerte* and to obtain from that generous Shepherdeſs the contract I wiſhed for ſo long time. Now Behold diverſe Letters, that he writ to *Melicerte* by way of Gratitude when

I had ſignified to him with how much Candour ſhe had liſtned to me, and the favourable hopes ſhe had given me: But I ſtayed not there by reaſon that all thoſe tranſports of Love, of acknowledgment and Joy, have not ordinarily any thing deſirable, but to thoſe who reſent them or who cauſe them. I paſs alſo by the ſame reaſon, all the other Letters that he writ to *Melicerte*, and to *Zelie*, in a ſecond Voyage which he yet ſince made to *Athens*.

Agamée obſerving that he ſo paſſed by all the Letters without reading them, interrupted him to ſay unto him: Permit me *Telamon* here to condole my ſelf of a Robbery that you would have me make. If it be not that in theſe Letters there be ſome Secret that all the World muſt not know. For in that caſe I ſhall ſay not any thing more; and 'tis for that ſole reaſon that I have not preſumed to inſiſt this Morning, when you paſt over ſo many others. It is not for that which I have done it, *reply'd* Telamon, for there is nothing wherein I would willingly confide in your Diſcretion: But it is that I am perſwaded that all the Letters when they are good, are not but for thoſe to whom they are addreſſed; if there be not ſome moral Letters which contain Inſtructions for manners, or thoſe for Perſons who have bin in publick Negotiations, which teacheth us ſome important Point of the Hiſtory. Yet the firſt are no other than the form and name of Letters, and they are to take them in the right ſence, rather ſhort Treatiſes and Treaties. As for all the others, one may almoſt generally ſay, that they are nothing worth, when they are good for Strangers. For you know that Letters ought not to be but a Picture of a familiar Entertainment, accommodated only to the Humor of the Perſon to whom they are written, to the manner that they have to live with, and ſometimes of little Intreagues, and a thouſand light Circumſtances which are paſſed amongſt thoſe which write and make Letters, and thoſe for whom they are framed. Now all theſe things, being peculiarly and particularly between them, and unknown to Strangers, how can they Judge if they are good? is it not as if one pretendeth that a Perſon judgeth well of the goodneſs and likeneſs of a Picture without ſeeing the Original? It is not but as in the ſame Picture and Portrait, a Man verſed in Painting will not omit to know or acknowledge the delicacy of the Hand of the Limner, and ſometimes his Genius and Imagination; in like manner one cannot judge of the Stile and Wit of him who writes by ſeeing his Letters: but aſſuredly a Stranger cannot ſee all the great Beauties. That which you ſay is in ſuch wiſe true, replyed *Agamée*, that I have ſeen Perſons at *Athens*, after having acquired great Reputation by others Works, have wrackt themſelves by Volumns of Letters which they have given to the Publick, although that they were elſewhere People knowing and of great Merit. And that is why I cannot ſufficiently admire the inimitable Genius of this *Callias*, whoſe Letters they have given us after his Death, and of whoſe Reputation you are not ignorant, but well know. You there clearly ſee, that he hath not written but for the Perſons to whom they are addreſſed, and in the Interim there is not any who ever he be, who takes not an infinite delight in reading them. But that hinders not I pray you, but let me ſee thoſe of *Tarſis*. Well done! chuſe them therefore your ſelf, *reply'd*

Telamon ; I ſhould alſo be very much hindred to ſhew them unto you in that order wherein they have bin written. It ſeemeth to me therefore, added he. Behold the firſt that ever he writ to *Zelie*. It was afterwards that by my inſtant requeſts, I had in the end obtain'd the permiſſion for him from *Melicerte*.

TARSIS to *ZELIE*.

VVould you believe, my fair Shepherdeſs, that after having had ſo much preſſing to demand the Permiſſion to write to you, I found my ſelf perplexed by that wherein they conſented to me ? It is therefore true, that I know not almoſt how to ſerve my ſelf. I think I have a thouſand things to ſend to you, and yet I have found no more in my heart but one alone. Yet I know not if you will permit me to entertain you, nor if you will read that which you never would underſtand. You ought therefore deſire to know it ; and a thing ſo rare and perfect that my Love undoubtedly deſerves to touch you with ſome Curioſity. From elſewhere my fair Schollar you who are ſo generous ; apprehend you not that you are ungrateful towards your Maſter ? And are you not afraid to love him leſs than you ought, by reaſon you know not how much he loves you ? In reality, were it only for Gratitude alone, you ought to ſtudy to Love well, and not neglect a Science which is ſo neceſſary to you for the exerciſing of one of the principal Vertues. Alſo it ſeemeth to me that in quitting you, that all things that could render a Perſon accompliſh't, you are moſt Ignorant of that, and it would be a great blemiſh unto you not to be able to learn under a Maſter ſo ſkilled and knowing in that matter, that which all other Companies do learn without a Maſter. I can, if you permit me, give you hence Leſſons ; I will do no more than propoſe you the Love I have for you by example. Without Vanity, I defye the greateſt Maſters in giving you a more perfect Model than that there, and judge of that, which ought to ſucceed well, for a little Pains that you ſhould take to imitate it , ſince I propoſe it to the moſt perfect and the moſt ſpiritual of Schollars.

Zelie *did not make him any anſwer*, perſiſted *Telamon*, *but* Melicerte *had the goodneſs to write to him frequently ; and behold that which this wiſe Shepherdeſs gave me to incloſe in my Packet, I ſaw that* Tarſis *gave it likewiſe to* Zelie *afterwards, and that ſhe kept it with her Letters.* Agamée *read there that which followeth.*

A Reply from *Melicerte* to *Tarſis*:

IT is permitted to the Maſter to write to the Schollar, but not to give her Leſſons of Love. That's a Science they wiſh not ſhe ſhould learn ſo ſoon, ſhe muſt learn others well before that ; and I have heard ſay that they never know but in confuſion thoſe which are ſhewed before a ſeaſonable Time.

Adieu.

Tarſis to the wiſe *Melicerte*, Health.

I Cannot believe, moſt ſapient and prudent Melicerte*, that you have permitted me to write to* Zelie*, without permitting me to entertain her my Love. When they give any one a Liberty to ſpeak, it is apparently to leave him to ſay that which he thinks, and to explicate it in the Language known. Are you ignorant that there is a long time expired, that I have no other thought than that of my Paſſion, and that I know no other Language than that of Love. If you prohibit my explication thereof, it were as well to condemn me to remain Dumb or Mute all my Life. I very well know that this is a Language that fair* Zelie *is not verſed in, and it would be as well and as ſoon neceſſary to ſpeak* Arabick *to her. But it's good to inure her thereunto by little and little gradually, as young as ſhe is I am very well aſſured that they cannot inſtruct her therein too ſoon. There is no need to preſs the Spirits to ſuch things wherein they have naturally a Diſpoſition: But to correct Nature it's almoſt neceſſary to Commence with her. They never tame nor reclaim Bears nor Lyons, if it be not done when they are young. Apprehend you not* Melicerte *that* Zelie *learns with time the Science that I will teach her. I am much more afraid that ſhe knows it not ſoon enough; and you will permit me to tell you that that which we have hitherto ſeen juſtifies my apprehenſion more then yours.*

Tarſis to his fair Shepherdeſs.

IT's a great Conſolation to me to write unto you, but it's a little cruelty in you to make me never an Anſwer. Think you, fair Zelie*, that is goodneſs to liſten to an unfortunate one without daigning to ſpeak a word to conſolate him, and is it not rather a badge of inſenſibility than of Compaſſion? I well conceive your Scruple; you believe it would reflect upon your modeſty to write to a Shepherd that which poſſibly you would not refuſe to ſay unto him, and that Letters are ſomething more then ſingle words: but my Shepherdeſs, it's neceſſary to perſwade you, if you pleaſe, that words ſpoken or written are but the ſame thing to a Lover who is diſcreet, and how indiſcreet ſoever he may be, the ſole difference that there is, that one may abuſe words ſaid in changing them, but one cannot change the others, becauſe they always remain for a Teſtimony and Evidence of the Truth. However it be, it belongs not to Perſons ſuch as are you, that this difference ſhould give any Scruple. That would be good for thoſe who are not weaned from the Wiſdom nor from the Diſcretion of their thoughts: But what have you to fear, my* Zelie*, you who never have bin but to be ſo modeſt and ſo vertuous? Tou ſhould wiſh your own proper Reputation, that all the World knows. Theſe ſhall be ſo many Leſſons of Honour and of Vertue for all your Sex; and of the Humor whereof I know you, I am aſſured that there will never be but ours, which ſhall not be able to profit.*

Tarſis to the amiable *Zelie.*

Although they aſſure me of your Health, I cannot learn it without fear, but that you have bin ſick; and I am out of my ſelf to think only of the peril and danger that you have run. They ſay that there is nothing ſo couragious as Love, and that when that animates us, there are no dangers which it makes us not to deſpiſe and ſcorn. But I know not where they that ſay ſo have taken it. As for me I find nothing ſo Timerous. How would he give me courage in ſight of danger who makes me tremble at the remembrance thereof? Reaſſure me by your good Favour, my Shepherdeſs, and deliver me from a mortal Fear. The thing ſhall not be difficult unto you, there needs but four words from your hand to render me the moſt hardy, the moſt bold, and the moſt contented of Men.

Behold, interrupted *Telamon*, a Ticket that *Zelie* ſent him for reply, *that is therefore but a Coppy which ſhe kept, as you will ſee in the foot of the Letter. Admire the Circumſpection of this Shepherdeſs. She would not hazard a word written to a Man who loved her, without retaining as much to have always wherewith to juſtifie her ſelf from all the Steps, Paces and Poſtures of her Conduct.*

ZELIE to TARSIS.

Melicerte *orders me to write you that I am in a better State in point of Health, and that my indiſpoſition did not deſerve the Inquietudes which it gave you, I would not dare to ſay more to you: for you have asked from me but four words, and you already ſee that I have already paſſed much beyond the Bounds, which you have preſcribed me.*

Adieu.

Tarſis to his adorable Shepherdeſs.

I Avow my Shepherdeſs that you have more of generoſity than I boldneſs, I durſt not preſume to demand more than four Words and you have written me four Lines, but you muſt withal confeſs alſo, that you have much leſs Affection than I have. I could not write you a word without ſpeaking to you of my Love, and you write me four Lines and there is not one word of Friendſhip. You would even be very angry that I ſhould believe that you writ to me through Affection, you would have me know that it is not but by order of Melicerte. *Well done* Zelie*! It is needful to be innured to your Scruples. I will well owe all my good fortune to* Melicerte, *but diminiſh not before your ſelf the Obligation that I will have to her, and that I owe her much, be not ſo retentive in rendring me ſome Signals of your Friendſhip and Amity.*

The afflicted *Tarſis* to his Divine Shepherdeſs.

They now tell me news that makes me deſperate, the Judgment of the affair of Alcidias *is ſuſpended for a Month, and in a State wherein he prohibits me to abandon it, I avow to you my Shepherdeſs I believe not but that I ſhall dye, all the force of my Soul is worn out and ſpent by the long time I have waſted here, and I ſhall have never enough to make more reſiſtance againſt my Grief. It's true, on the other hand, that the hope of the reviſiting the fair* Zelie *ſhould reanimate the courage of the moſt amated.*

Ah! If it muſt be ſo that yet another time I ſhall reviſit her in theſe divine Moments ſo worthy of my Faith I reply you not any more for my ſelf Great Gods! through the exceſs of my Joy, and amongſt theſe Tranſports ſo charming and ſo ſweet, I know not if I ſhall be able to believe that my Honour is yet leſs than your Glory, and that I am in greatneſs inferior, nor leſs happy than you.

Agamée yet willing to retake others, *Telamon* withholding him *ſaid ſmiling*, Ah! in very deed *Agamée*, he goes there by your Compaſſion not to retain poor *Tarſis* a longer time at *Athens* by the impatience that you ſee he hath to come out from thence. Let's reconduct him I pray you to *Tempé*; and ſee only before a few Lines that his Impatience conſtrained him to make out.

You know undoubtedly *Eraſiſtrate* the famous and ſo much renowned Phyſitian, not only by the excellent Experiences which he hath manifeſted by his Art, but by the profound and eloquent Meditations which he hath written above all that there is moſt concealed in the Nature of Man. Yea aſſuredly, interrupted *Agamée*, and I have admired a Hundred times amongſt his Works, his Tract, his rare Draft of the Paſſions, where teaching us to know them, he teacheth us alſo to combat with them, and to cure our ſelves of thoſe Diſeaſes of the Mind whilſt he prohibits us thoſe of the Body. That is the very ſame, *replyed* Telamon, you know the Friendſhip that the great Preſident of the *Areopagites* hath for him. My Brother who had need to haſten the Judgment of his proceſs and litigious Suit; which was the only Obſtacle of his return to *Zelie*, prayed *Eraſiſtrate* to ſpeak to him in his Favour, and becauſe he deferr'd it twice or thrice he thus preſſed him.

I languiſh for ſome days of a Diſeaſe, which according to appearance, if I receive not ſome aſſiſtance, muſt neceſſarily take a courſe bad enough. This Diſeaſe is called Impatience which naturally ſtill grows and increaſeth and I ſee without ſpeedy Succour, my Cure apparently hopeleſs. Famous Phyſitian of Souls and Bodies, I ask not for thoſe noble Efforts and Endeavours which render you famous from *Gange* even to the *Gades*. Only vouchſafe to ſuccour me with two words, that I be not the firſt ſick one whom you will have left to dye. Theſe words *Telamon* purſued, produced two advantageous Effects to *Tarſis*. The firſt that *Eraſiſtrate* effectually made him have a very ſpeedy Expedition. The ſecond that this illuſtrious Perſonage having taſted and ſounded his Wit, would contract Friendſhip with him. Now behold another piece which makes me call to mind an occaſion, where this acquaintance was yet of more Utility to the Love of *Tarſis*: But although they are both in the ſame Leaf, by reaſon they are for the ſame Perſon, behold the cauſe why others were made between them both; it will be good therefore that we read them before-hand, theſe here were made at another Houſe in the Countrey that *Alcidias* hath a little off the other ſide of *Gonnes.* *Melicerte* and *Zelie* were come there to ſpend ſome time, and *Tarſis* was there with them. After they were departed and returned to *Calioure* he ſent them theſe Lines.

I was ſeiz'd near to you, O divine *Zelie*, with a thouſand Tranſports of raviſhing Joy, but for theſe pleaſant Moments, I have ſad and mournful days, and ſo paſs my Life; did I think to recal your amiable Preſence, by the deceitful Charms of a ſweet Memory, all ſpeak to me of your abſence when I would think of you; go I to walk in the Wood where *Zelie* came to take the freſh Air, and the Shadow, unfortunate one that I am, all that I ſee there is, that the fair one is departed. Thou ſeekeſt her every where, my Eye with Care and Fidelity following that of my Love, the error which deceives thee; thou ſeeſt a hundred places where the fair one was, but there ſhe is not. Thou haſt but the Pleaſure there yet to ſee the green Turfe where *Zelie* leaned, after her Paces, thou knoweſt it by the bait of a hundred Flowers that ſhe made there to diſcloſe and open. All the Graſs hath taken a new Life, in thoſe certain places where the fair One walked, thou ſeeſt Drought and Yellow with deſire, that which her Foot hath not touched. In ſome places, *ſaid they*, that ſhe came to appear, they ſee that of a fair Green, the Earth is painted, they ſaw the Trees through deſire grow, the Cherry to ripen was much more prompt, and her Hands chuſing the ripeſt of its Fruits, made the others to bluſh with ſhame, becauſe they had not bin gathered; they yet ſaw there things metamorphoſed, a thouſand prodigious and ſurprizing Effects, and of the Miracles which ſhe hath done, they yet ſee a thouſand things, but what ſerves that to the happineſs of my Life, all that's of my Dolour I conceal, and conclude that there I ſaw *Zelie*, but in fine, ſee her no more, let's now return to our Work. But before it be read unto you it's requiſite to you to obſerve, that a little after *Tarſis* was returned from *Athens*, *Eraſiſtrate* being fallen ſick, cauſed himſelf to be carried to *Tempé*, there to take the benefit of our Waters whoſe Reputation you know is famous all over *Greece.* There were then a conſiderable number of Perſons of Quality that by the ſelf ſame deſign had there bin conducted, and there was not one but would have bin very willing to ſee and entertain *Eraſiſtrate.* As he was indiſpoſed and not in a condition to peſter and intangle his Spirits with the Maladies of others, he had provided for that trouble in declaring at firſt, that he would not only not make but would alſo receive nor accept of any Viſits. *Leucippe* who was alſo then ſick a Bed, had an unexpreſſible Paſſion to ſee him: But he could not have that Priviledge. *Tarſis* alone had *Eraſiſtrate* who even in his Indiſpoſition could not dwell Idle, wrote at *Tempé* a Treatiſe upon the Nature of the Light; and a little before he had finiſhed it, he ſhewed it to *Tarſis*, with whom he took pleaſure to communicate his Works. *Tarſis*

ſis was ſo charmed , that two hours after he had quitted him, he ſent him theſe Lines.

Finiſh the principal of the Work to which none is comparable, make appear the day in it's Supreme degree ; give light even to light it ſelf ; and from new Beams, enlighten the Sun. God drew out of the Chaos, the bright ſhining Light. Do with thy Pen what he did with his Voice ; and by the Divinity of thy learned Quill, draw Light out of the confuſed Chaos, a ſecond time. Until now it's ſplendor ſcarce viſible. The day to us is dimmed and dazled, the more are we ſenſible thereof ; and from it's proper and from its bright Glimps comes it's Obſcurity. But purſue thy Race, and perſiſt in thine Exerciſe ; and three of thy days Journeys, goes throughout the whole univerſe to give more Light, which the Sun hath not done ſince three thouſand years.

Although theſe Lines ſpeak of the Creation of the Light more according to the Opinion of *Moſes* whoſe Books my Brother had read which followeth that of the Greeks, who determin not that it was done with, or by a Voice, nor ſince what time the World hath bin made: Howſoever *Eraſiſtrate* unto whom this ſtrange Doctrine was known, ſo approved of this Piece, found it ſo to his good liking, and ſo much obliging, that although he was at the even of his Departure he could not yet leave *Tempé* without ſight of my Brother, and went to ſeek him even to *Callioure* in the Houſe of *Leucippe* whom *Tarſis* cauſed to be ſeen by this means. After *Eraſiſtrate* had examined this Sick one, he found that the Remedies that they had until then Counſell'd him were quite contrary, and that he ſhould looſe himſelf in continuing them. So that *Leucippe* asking him for orders, *Eraſiſtrate* who ſaw that all the cauſe of his Malady was occaſion'd by nothing but his Melancholly, and who knew the naturally pleaſant Humor of my Brother, ſaid in pointing unto him, that he could not counſel him a better Remedy than that of *Tarſis*.

Melicerte, who ſought but an occaſion to make him to be valued by *Leucippe*, omitted not to ſerve her ſelf of this, and from the ſelf ſame Evening, diſcourſing with him on the Subject of his Indiſpoſition, *ſhe ſaid unto him*, that in effect ſhe ſaw well that all his Malady was only the produce of an exceſs of Vexation ; that ſhe had diverſe times obſerved, That when my Brother came to ſpend ſome time with them at their Houſe, he was always better in point of Health ; and that that had made her wiſh to him, that the Marriage of *Tarſis* and *Zelie* might ſtill fix him in their Houſe. *Leucippe* whom Family Reaſons had made to take other Reaſons for the Marriage of *Zelie*, *anſwered coldly*, that he believed not that *Tarſis* had that thought, and as ſhe anſwered him, that ſhe believed not alſo that it was very far diſtant: But your Daughter, *ſaid he unto her* ; hath ſhe not formerly ſignified to you, that ſhe would it ſhould be to *Daphnide*? *Melicerte* to whom theſe words ſeemed to be a good Preſage, *anſwer'd him*, that that was a Fancy of Youth, that had undoubtedly paſt from her. And I counſel you, *replyed he*, to let yours paſs alſo. She would not preſs him more at that time.

But ſome Months after, *Tarſis* ſo importuned *Melicerte* to make a ſecond attempt and eſſay, that in fine, ſhe reſolved thereupon. She generouſly declared to *Leucippe* all that ſhe deemed moſt capable to induce him to conſent to this Marriage, and amongſt others ſhe endeavoured to make him ſenſible, of the infinite deſerts and worths of *Tarſis*, by reaſon it was from that ſolely that ſhe conſidered him her ſelf. As ſhe at this openly amplified the advantage to *Leucippe*, he alſo openly explained his Thoughts to her.

But it was very cruelly for poor *Tarſis*. For *Leucippe* ſignified to *Melicerte* that it was a thing that ſhe muſt not dream of, and gave her a thouſand reaſons. He added above all the Intereſt he had in a new League of Friendſhip and Confederacy, and told her but with a very ſevere Tone, that there ſhould nothing be any more ſaid of the Marriage of *Tarſis* and *Zelie*; that the thoughts thereof diſpleaſed him, and that ſhe ſhould not for the future make mention thereof, and thereupon he quitted her in furious Wrath.

Melicerte who is the moſt Vertuous of Women, and who mortally feared to anger him, was ſo ſenſibly touched with the method in which he ſpake to her, that ſhe had not the power to anſwer thereunto, and ſo retired greatly afflicted into her Chamber. *Tarſis* who impatiently expected the ſucceſs of their Diſcourſe, was there as ſoon as ſhe arrived there; and preſently ſeeing her there ſate down in a Chair, the left Elbow leaning upon the Table, her head upon one hand, and a Handkerchief in the other, her eyes bedewed with Tears, he divined by ſo ſad a Countenance a part of his Misfortune. Ah *Melicerte! ſaid he* expecting that ſhe ſhould ſpeak to him, I ask you not for the anſwer of *Leucippe*, I too well ſee that he will that I dye, and that you have received ſome diſpleaſure, by attempting unprofitably to ſave the Life of a miſerable One. *Melicerte anſwered him*, thus I have yet more Sorrow than I am able to expreſs unto you to have left you engaged in a deſign, where I foreſaw ſo little Advantage and Satisfaction to accrew to you, and gives ſo much diſpleaſure to *Leucippe*. And then ſhe recited him a certain part of their Diſcourſe. After this Repetition, they both were for ſome time ſilent. In fine, *Tarſis* reaſſuming the firſt Diſcourſe ſaid; I avow unto you, *Melicerte*, that which you now tell me would be capable to make me deſperate; if I had not wherewith to oppoſe *Leucippe*: but the little Vertue you have painted in me to him, and by which you have endeavoured to Combat with his Averſation I am not aſtoniſht that you have not bin able to vanquiſh him with ſo feeble Weapons, and the ſole reaſon that he would have had to yield himſelf upon theſe Conſiderations, it is that they were repreſented him by your Mouth. But it is requiſite, generous *Melicerte*, if you pleaſe to leave all there, that relates to the Vertue of *Tarſis* alone, and employ only the Credit you have with, and influence you have upon the Spirit of *Leucippe*, the kindneſs you have for him, and that which he hath for you, the Requeſts and frequent Inſtances of a Woman ſo generous and amiable as you are, and when this is done, you will ſee that you ſhall be Omnipotent with him. Not ſo *Tarſis*, replyed *Melicerte*; let's not flatter our ſelves. If *Leucippé* had yielded in ſome reſpect to my Inclinations and Supplications which were inſtant, he would have done it this day, for I have therein forgotten nothing. But *Tarſis*, will you that I ſpeak to you as a Mother? I know very well that what I am going to ſay unto you will preſently fell down your Paſſion: But it's requiſite

ſite that you make a generous Effort and Endeavour upon your ſelf, and by the diſpleaſure of ſome days you may ſpare one of many years. There is no Perſon or at leaſt very few that hitherto know your Inclination; and as your diligence and reſearch hath bin ſecret, your Honour, nor your Intereſt, are not engaged by a Rupture, as they may poſſibly be, if your Deſigns had more of Perſecution. Ah *Melicerte*! interrupted *Tarſis*; I ſee too well where you would come. You have reaſon to be repulſed and rejected by ſo many troubles, and thereby would deliver your ſelf from the Importunities of a miſerable One. But alledge not here mine Honour nor Intereſt for a pretence; My Honour conſiſts in nothing but in adoring the fair *Zelie*, and my Intereſt is but to dye, if I am miſerable enough to looſe her. *Melicerte, reply'd to him thus.* Tarſis, You ill interpret my Thought, and it ſeemeth to me, that by the manner that I act, you have no place to believe, that I repulſe my ſelf to ſerve you. Pardon generous Shepherdeſs, *replyed* Tarſis, pardon the Tranſports of a miſerable One; if in ſomething of his Grief he eſcapes, who repelleth the acknowledgment he oweth to ſo much goodneſs. No *Melicerte*, be not weary and inſnare not, but rather oblige this miſerable One, and your Generoſity is gon even beyond that which it would have dared to pretend. It's alſo in this Generoſity, that I place all my Hopes, and they ſhall never quit me, as long as you ſhall not have abandoned me. I will be to you ſtill what I have bin, *continued* Melicerte: But what can I do ſince *Leucippe* hath prohibited me to ſpeak, and in the manner as you have underſtood? Will you have me yield him occaſion to believe that your Intereſt is more conſiderable to me than his Reſt? God forbid, *reply'd* Tarſis, that I ſhould have ſo unjuſt a Thought: But if *Leucippe* hath forbidden you to ſpeak, he hath not prohibited your Wiſhes, and provided you would wiſh that which to me would be happy, it ſeemeth to me that I ſhould not know how to fail to be ſo. Alas, *replyed* Melicerte, what ſhall ſecret and important Vows be able to do, where neither my Prayers nor Reaſons can effect nothing? They will be able to do this, *replyed* Tarſis, that *Leucippe* calling to mind in the end, all that which he ought to do for you, he will have a great deal of Trouble to reſiſt ſo long a time, your deſires. They will make him, not to take it any more for a Fantaſtical tranſitory Paſſage, but a fixed Reſolution ſupported by Generoſity and Conſtancy, and if they produce not that Effect, they will at leaſt wiſe cauſe me to dye leſs unfortunately, when I ſhall ſee that you will not have abandoned me. He would have caſt himſelf at her Feet in finiſhing thoſe words: But *Melicerte* impeding him, *ſaid unto him*; Tarſis ſince you believe it not requiſite that you repulſe your ſelf, let's eſſay what our Patience will be able to, and let us refer the reſt to the Gods. In the Sequel ſhe gave him ſome Counſel, after what manner and method he ſhould live with *Zelie*, not to wound the Spirit of *Leucippe*, and above all, ſhe recommended to him to take heed, that he ſhould not be found with her Daughter.

Whilſt *Tarſis* and *Melicerte* diſcourſed after this manner, the young Shepherdeſs was in a corner of the ſame Chamber where ſhe was retired to leave *Tarſis* and her Mother the Liberty of a Converſation, the Subject whereof ſhe was not Ignorant, and where ſhe therefore believed that Decency permitted her not to be preſent. Howſoever they ſpake ſo loud, that it had bin very eaſie to her to underſtand them; and as that amiable Daughter had ſince the avouching of her Mother followed with willingneſs enough, the bent of her acknowledgment and Inclination, which gave her ſome liking and kindneſs for *Tarſis*, it is eaſie to Judge that it was not without Grief, that ſhe learnt the reſiſtance of her Father. Alſo her eyes were not without ſome Tears, when this Shepherd diſcourſed *Melicerte*, and although thoſe of her Mother had poſſibly bin the Occaſion, ſhe had notwithſtanding given the major part by a diſgrace wherein ſhe had as well as himſelf the principal Intereſt. *Tarſis* approached to her in going forth from the preſence of *Melicerte*, and accoaſting her with an Action very Paſſionate. Amiable *Zelie*, *ſaid he unto her*, you ſee a Man who would be in the laſt Deſperation, if he had not a Mother and a Miſtreſs ſo generous, who is aſſured, that nothing ſhall be able to move or ſhake their Conſtancy, and will finiſh with Courage that which they have began with ſo much goodneſs. *Tarſis replyed ſhe*, if you were not very generous your ſelf, you would not accoaſt me but with reproaches, and 'tis a ſtrange thing, that inſtead of an Acknowledgment of the Obligations I have to you, I ſhould be the cauſe of giving you ſo much diſpleaſure, But that you quit not alſo this unfortunate One, who ſeems not but deſtinated to do you Evil? and that you ſerve not your ſelf by the Counſel of *Melicerte*? What *Zelie*, cryed *Tarſis*, you alſo give me thoſe Counſels? Ah! I did not find them ſtrange from a Mother who believeth not always a duty to enter into the Paſſion of her Children: But that you your ſelf ſhould Counſel me to looſe you, and to do worſe by me than *Leucippe* can do, pardon me *Zelie*, if I ſay that in that I find you more cruel than he. He will do me evil: but you, without Compaſſion take from me even Conſolation it ſelf, ſince I expect it but from you. You Tranſport your ſelf very eaſily, *replyed him ſweetly* Zelie. If I give you this Counſel, do I take from you the liberty of not following it? No *replyed he*; but when one gives ſuch Counſel to another, that is to ſay that one is very capable to take them for ones ſelf. If I were capable to take them for my ſelf, *ſadly*, *replyed* Zelie, I ſhould not have had to do but to give them to you. For you know *Tarſis* that although there muſt be two Perſons to make Friendſhip, there needs but one to break it. But alſo, *added* Tarſis *with a deep Sigh*, when one would not violate a Friendſhip, one Counſells it not to another; for there muſt be both the one and the other to conſerve it, as there muſt be two to make it. *Zelie* was ſome moments without replying him; afterwards lifting up her eyes towards him, which ſhe before had fixed upon the Earth; then when one better loves the reſt of his Friends than his own proper, *ſaid ſhe unto him*, one looks not upon that which one would one conſidereth not, but their Advantage. It is true *Zelie, replyed* Tarſis: but when we well love our Friends, we believe them not to be of greater Advantage than our Friendſhip, becauſe we judge of them by our ſelves. But *replyed ſhe*, (*beholding him always with eyes where the Regret with which ſhe had given him, this Counſell was well painted*) when I ſee that this Friendſhip cauſeth you not but ſo many Evils, can I figure my ſelf that you may have ſome advantage thereby ? and is it not my Love to you, much more when that in the expence of my own proper Affection, I wiſh you another much more happy ? no, anſwered yet this Shepherd paſſionately ; Nor that *Zelie*, one cannot when one well loves his Friends to wiſh them a new Friendſhip, becauſe one believes not, that another can equal that which we have for them, nor who is worthy of their Amity : But that which we ſhould, it is to do that on our part, which may prove happy for them, in deſpight even of Fortune. For in fine, *Zelie* Friendſhip it's not of thoſe benefits which depends of the hazard of their Succeſs, all it's Perfection conſiſts but in our Heart alone, when the Heart is faithful and conſtant Friendſhip is perfect, and when 'tis perfect, it is ſtill very happy. Alas *Tarſis* ! *replyed* Zelie, *in concluſion with a Sigh*, wherefore are you then unhappy ? *Tarſis* well underſtood what would be ſaid in theſe few words, and the Conſolation which he had re-inflaming him with a new Ardour ; My amiable Shepherdeſs, *ſaid he to her*, I know your Fidelity and Conſtancy : But tempt no more alſo mine, and believe that I prefer my misfortune to all the Felicities of the World, provided that you would permit me to hope in deſpight of the Cruelties that *Leucippe* hath for me.

Aye *Tarſis, replyed ſhe unto him*, I will hope that the Averſion of *Leucippe* will change, and I could wiſh that we would hope it together. What ? *replyed* Tarſis, you replace me therefore yet in the change of *Leucippe*, and I ſhall always be unhappy if he changeth not ? *Tarſis, continued ſhe*, if 'tis requiſite for us, as you ſaid before, to be happy, there needs but Fidelity and Conſtancy, you ſhall ſo find me as long as I live : But it concerns me not more to anſwer you to any thing, if you demand of me that which depends not but upon *Leucippe*. As ſhe finiſhed *Leucippe* entred into the Chamber, and ſurprizing them both there one near to the other, though in the preſence of *Melicerte*, he could not refrain to ſignifie Diſpleaſure, and paſſed into the Garden, not uttering nor ſpeaking one word to *Melicerte*. This Wiſe and Vertuous Woman, as I have ſaid, dreading nothing more in the whole World than to anger him, went there all diſquieted after him with her Daughter ; and I admired a thouſand times the addreſs, the ſweetneſs, the complaiſance wherewith ſhe eſſayed to repair, reſtore, and revive his Spirits.

In the mean time *Tarſis* had in his Soul many more regrets, and anxieties, than I can depaint, and principally, when he dreamed that his love having ſparkled forth, he would always be rendred ſuſpect to *Leucippe*, and deprived of that ſweet liberty he had before, to live near to *Zelie*, in the familiarity of a Brother, and that conſequently he ſhould looſe his very principal Conſolation. 'Tis not that *Leucippe* did not continue to ſee him with a very good eye in the Houſe ; for as he knew by means of *Melicerte* and acknowledged a great Friendſhip for *Tarſis*, he had always for her that Complaiſance to receive him civilly into his Houſe: But he would no more permit him to have any Converſation with *Zelie*, imagining it was that which entertained their Affection, and thinking to repulſe them by little and little by this Conſtraint. A great errour, not to know that Love is a Fire whoſe Heat is the more redoubled by it's being held ſhut up, and 'tis a Torrent which doth no other than ſwell greater by the Obſtacles that one oppoſeth it; It is true *Leucippe* knew not that their Love was yet formed or well knit, and he believed it to be but only Friendſhip as yet; In ſuch ſort that to hinder them to paſs further he obſerved them with ſo much exactneſs, that *Tarſis* ſuffered infinitely: for to pleaſe him, he abſtained not only to ſpeak to *Zelie*, but it muſt be ſo that he hindered him to look upon her, unleſs it were with a kind of indifferency, and was conſtrained that for keeping his Court with *Leucippe*, he muſt alſo almoſt teſtifie an Averſion againſt his Daughter. In ſuch wiſe, that before *Leucippe* the two Perſons of the World, which loved moſt one another to be in a Chamber without ſpeaking, without approaching, yea even without looking one upon another, if their Amity did not ſometimes ſteal a look, unprevented by the Father, but I more bewail *Zelie* than *Tarſis*, by reaſon that in this vexatious Conſtraint it was neceſſary that ſhe ſhould pretend Liberty and Joy, when *Tarſis* went and paſſed a long time, without ſight of her. That was the time that ſhe muſt manifeſt more of Merriment, for that was the time when ſhe was moſt obſerved, and the leaſt ſadneſs ſhe had miſſed not but to be imputed to her Affection. It is true ſhe had a marvellous command over her Spirit and Wit, and ſhe did ſo well counterfeit ſometimes her Indifferency that *Tarſis* himſelf was ſometimes thereby deceived, and ſhe would make him reproaches. Now I have told you a part of all this to give you ſome ſight and underſtanding of this Elegie that *Tarſis* made on the Subject of this Conſtraint.

Bewail a little my Lot, adorable *Zelie*, give ſome Sighs to the miſfortune of my Life, and refuſe not the dolorous Complaints of a Lover, that which the leaſt Evils eaſily obtain, you know the rigours of my ſad Fortune, I demand not but that they may be to you common, can you be happy, and I alone unfortunate? I will only have all the Ills, but let's both bewail them. The Heavens which made you to be born in ſuch an adorable State made you not ſo to be miſerable, you would have had much leſs Grace, which gives not ſo much of it to thoſe whom it loves not, but if it have not made you to be miſerable, it was not alſo to be unpitiful, if it mixeth Tears in your eyes it hath ſo many inticements; Ah! it was to weep over the Evils, that they have done, they have done all mine, beloved *Zelie*, I ſhould not have had without them ſuch bitterneſs of Life, they would ſee me in Tranquility and Free even to the laſt Point, and I ſhould be happy for I ſhould not love. But what do I ſay? Ah *Zelie*! excuſe this Blaſphemy, if there be any one happy, it's he whom you Love; and ſince your eyes have deigned to charm me, I ſhould be too happy, if I durſt love you; it's not my Love whereof I have cauſe or place to complain, I complain much rather becauſe they would extinguiſh it, and that an obſtinate Father, will not permit me your heavenly Preſence liberally to adore, in all places he ſpies me, and without Intermiſſion, he takes notice of me, or if I accoaſt you, or look upon you, one caſt alone towards you is ſcarcely permitted me, if it be not one of thoſe given to an Enemy or Enemies. What Torments, great Gods, what difficult Conſtraints, to be ſeen reduced to theſe cruel Pretences, and that uneaſily great Paſſions can ſubject themſelves to ſo many Afflictions? Alas! muſt a legitimate fervour lie conceal'd in the ſame Method that one would conceal a Crime, muſt a Man ſee himſelf ſo reduced to betray himſelf, and to love ſo much, and yet pretend to hate? I am not more able to do it, *Zelie*, and my Soul is conſtrain'd this day to finiſh this mortal Diſſimulation, my Love goes to appear, and I go to diſcover it, *Zelie*, they go to ſee, and I go to dye.

Tarſis had taken a time when *Leucippe* was gone to fetch a Walk, to preſent the foregoing Lines to *Melicerte* and *Zelie*, and the Mother gave them her Daughter to read when the Rain unawares drove in *Leucippe*, and he found them in the Hands of the young Shepherdeſs. She was preſently much ſurprized, and would raſhly have hid them, but even that put an edge to the deſire of *Leucippe* to ſee what it was, and I cannot tell you what complaints he made not to *Melicerte*, when he knew it.

Tarſis and *Zelie*, for a very long time in this mournful manner led their Life: but in fine the Friendſhip of *Leucippe* for *Melicerte* carried him away by her Policy, ſo that by the generoſity of this incomparable Mother whom we ſeconded *Philiſte* and my ſelf, by all our cares; *Tarſis* ſaw himſelf at the Even of his good Fortune after which he had ſighed after ſo many years. I will not ſtay here to mark you out his Joy, nor his Tranſports to the change of ſo deſirable a Fortune; for as you your ſelf have very much loved, you ſhould better be able to conceive theſe things. I will only read you theſe Lines he made in that time of his Patience to preſs *Leucippe* to conclude this Marriage. He made them in form of a Requeſt, and very much after the method of thoſe that he had ſeen when they ſerved the Senate at *Athens* whilſt he was there, ſolliciting the litigious Suit of my Father.

A poor and unfortunate Lover, humbly remonſtrates and makes requeſt, ſaying that the ſame days Journey that his eldeſt Son by *Hymeneé* entred your Houſe, the younger was clapt in Priſon. The unfortunate one without Defiance and under the fidelity of an Alliance came to the Solemnity of a Marriage contracted, and for this Ceremony, he led the Company, made the Sports, the laughter, the chearfulneſs, the youth, the liberty, the pleaſures, and the indifferency, and amongſt the joy and delight, the Imprudent took no heed to the Snares and Ginns that they prepared for him. When Love learnt the myſtery, and *Hymen* that had done it without having bin contracted in this Divinity, the whole Deſtiny having conducted wholly this ſacred *Himenée*. Then he became furious, Fire ſprang up in his eyes, through deſpight he poured forth Tears, and arming himſelf with all his Weapons, he ran nimbly and lightly, and proteſted to avenge himſelf, and in his irredoubtable Fury without diſcerning the Guilty, for a Sacrifice offered up himſelf. The firſt he met withal, Alas! I was that miſerable One. Immediately with a thouſand or rather a hundred Darts he over-whelmed me. He emptyed his Quiver, but I therefore reſiſted him; when I perceived my ſelf that *Zelie* was of that Party alſo and perfidiouſly ſent him the laſt Dart that he caſt at me. This Arrow done to ſatisfie him, that which his own were not able to do, for immediately I was felled down, and even at the ſame Inſtant wholly overcome, and ſoon without Compaſſion he looſned the ſtring from his Bow, and with a thouſand inhumane Knots, binding my hands and Feet, delivered me as a Reward into thoſe of the Shepherdeſs, who a hundred other blows gave me, and wickedly impriſoned me, but in a Priſon ſo ſtrong that it's not poſſible for me to get out, and that her ſelf could not thence draw me though ſhe would; for this Tragical Adventure was wholly done by Magick Art, and you only have a Right to undo the Enchantment.

This therefore, conſidered my Judge, my Redeemer, Refuge, attended, that being innocent and for a long time languiſhing, it is not for your Juſtice to prolong my Torment: By your gracious Favour let it be appointed, that reſt may forthwith even immediately be given me, and that for to make recompence and reparation for my Pain, within three days at moſt, the inhumane One for a puniſhment may be committed to my Diſcretion, to order a Correction, in effecting which you will execute Juſtice.

Telamon having finiſhed the reading of this Paper, the *Areopagite* took it out of his Hand, and as it was in ſome reſpect one certain piece of his Occupation, he took Pleaſure to read it over again. *Leucippe* alſo found it very much to his ſatisfaction, *Telamon* continued the Sequel, and he was pleaſed to ſign it with his own Name.

So you ſee that this Marriage was wholly reſolved on: But admire the misfortune of poor *Tarſis*; for the ſucceeding day *Leucippe* fell Sick. I know not whether it was through a purely natural Indiſpoſition, or by the Vexation that his litigious Suit had given him, or by the Efforts and Endeavours that he had made upon his Spirits, to overcome himſelf on this Marriage: But ſo it was, that a high Feaver ſeized him with ſuch Malignity that in leſs than eight days he raved, and talked idly. There Deſolation came and took place inſtead of the Joy, that prepared it ſelf. Behold the prudent *Melicerte* who paſſionately loved him, grieved exceſſively, and *Zelie* in an Affliction inconſolable. For beſides the Love ſhe had for her Father, as *Melicerte* loved her Husband, that is to ſay, infinitely. Beſides the Obſtacle that ſhe ſaw in the ſucceſs of her Affection; that is, that *Leucippe* perpetuallly named them, ſhe her ſelf and *Tarſis* in his raving Fits. That was not ſtrange, by reaſon that being fallen Sick, at the time that he had the Marriage in his mind, the freſh Impreſſion and Smack thereof, might make him naturally ſpeak more of that than of any other thing; even as thoſe who rave, rage, ordinarily dream of the Thoughts wherein they were, when they fell aſleep. In the interim, *Zelie* by a ſcruple of Friendſhip and Tenderneſs for her Father, went and put it into her Mind that ſhe undoubtedly was the cauſe of his Diſeaſe, and that poſſibly ſhe ſhould be the cauſe of his Death. Behold her therefore in ſo great grief and trouble of Mind, that ſhe alſo fell Sick her ſelf with Affliction, and almoſt, even to Extremity, I will not however declare the Complaints and Moans and Alarms of poor *Tarſis*, nor yet ſpeak of the care and good Offices that he rendred her during her Illneſs.

She was fortunately reſtored, and revived before *Leucippe*. But however I know not if I ought to ſay Fortunately; for it was not but with a Reſolution undoubtedly worthy of a high Vertue, but which coſt poor *Tarſis* exceeding dear.

Leucippe yet continued Sick, but however a little better when *Melicerte*, whoſe Cares, Toyls, Troubles and Afflictions, that ſhe had had through the indiſpoſition of her Husband, was reduced to the neceſſity to think of her ſelf, ſhe came to walk on the bank of the River to take the benefit of the Air, and exerciſe her ſelf a little. I gave her my Hand on one ſide, ſhe with the other held *Philiſte* by the Arm, and my Brother aided the fair *Zelie* in walking, holding her by one Arm, and ſhe held in the other Hand her Crook leaning on it, her weakneſs by her late Indiſpoſition, conſtraining her to follow ſoftly after us, not being able to go faſter. During the time of the Walk *Tarſis* told me that he found her ſpeak Idly and Fantaſtically; ſo that he underſtood not what ſhe meant or ſaid; and through the diſquietude he had by reaſon thereof, he frequently asked her if her Diſeaſe reſeized her. At length after much preſſing, he ſaw her betake her ſelf to Weeping. *Tarſis* yet more alarmed, impatiently asked her what ſhe ailed, and ſeeing the firſt Inſtances ſerved to no purpoſe, he conjured her by her Love, and by all he knew might have moſt influence on her, to declare to him the cauſe of her Trouble.

At length *Zelie* having diſcharged her Stomach of the Hickhocks or Yexing which hindred her Voice, and ſeeing us ſo far, as not to to be able to hear her, reſolved to ſpeak to her thus. Alas, *Tarſis*, you preſs me to tell you a thing that I am much more deſirous to let you know; But I avow you, I know not how to undertake it when I conceive that from the Moment that you ſhall learn it, you will be angry with me, and poſſibly will hate me. *Tarſis* was much ſurprized at theſe words and could not divine what they meant. For me to hate you, *replyed he*, O *Zelie!* you muſt then tell me that you love me no more, and although you ſhould tell me ſo much, I ſhould rather dye in the Field, but ſhould never be able to hate you. I am yet leſs capable not to love you more, *replyed* Zelie. There ſhe ſtopped, and *Tarſis* ſeeing that ſhe did not unfold him the reſt, asked her what ſhe had to ſay unto him. And as ſhe ſaw her Mouth opened twice or thrice, ready to ſpeak unto him and as often to ſhut it again, and to utter nothing but Sighs, behold him in the greateſt trouble of the World. What is it therefore, fair *Zelie? ſaid he unto her*. Make me not to languiſh any longer. For in fine, whilſt I know not what it is, I fear a hundred thouſand Evils which I imagine, and yet others which I imagine not. It is true, *replyed ſhe, wiping her eyes*, that I am a Fool thus to alarm you, and to believe you, and to believe you could be angry for a thing that you undoubtedly would find juſt, and even for the weal of our Friendſhip.

At the uttering theſe words, *ſhe ſaid unto him, with the faireſt Colour that ſhe could there find*, that whatever Effort or Endeavour *Leucippe* had made upon her, his Averſation againſt their Marriage ſtill continued undoubtedly, that it was aſſuredly that which had made him Sick, and which held him and entertained him in ſuch perplexity that his Life was in danger; and that if he ſhould dye, ſhe ſhould never be exempted from that Conception, but that ſhe had bin the cauſe thereof that all the World would have the ſame thoughts, after they ſhould hear any mention made of his Diſeaſe, and what he had therein ſaid, and of all that which had paſſed, ſhe therefore beſought him, to abſtain a while from ſeeing her, for ſome ſpace of time to obſerve what would thereby be produced in relation to his cure and recovery. Whatever proportion ſhe had made to this diſcourſe, *Tarſis* was ſo Surprized, that he remained all in confuſion, and amated. His dart fell out of his hand, and left goal ſo that of *Zelie*, and judging by the croſs of all the counterfeiting and diſſembling which ſhe had uſed, that her reſolution was to infringe the courſe of their friendſhip and amity, and to ſacrifice it to an imagination, that to him appeared Fantaſtical and Frivolous: he croſſed his arms athwart his ſtomack, and held himſelf a long time in that poſture, not being able to ſpeak, only caſting his eyes on her, where grief ſaid a thouſand things, that his Tongue could not expreſs.

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ZELIE to *TARSIS*.

THis is to reiterate you the Requeſt I made you Yeſterday, which I write you this day. You may judge of the violence I ſuffered by the State wherein you ſaw me, and the exceſs of my Dolour ought in my Apprenſion purge me from your Reproaches, I hope that Leucippe *will be touched, and that when his Life is out of danger, he will have a care of ours: But in waiting I demand and deſire of you but three things; Not to ſee me till the State of our Affairs are changed to preſerve your ſelf, and not to hate me.*

ZELIE.

The ſame reaſon which hath made me already paſs by many other things, yet impedes me to ſtop me here, by the Teſtimonies that *Tarſis* gave of the grief that Letter had cauſed to fall upon him, and to declare unto you how many times he re-peruſed it, to ſee if he were not deceived, and if he could not find there ſome favourable word to diſabuſe himſelf: for if I ſhould dwell upon theſe Particularities, 'twould be to have no end. When he was well confirmed in the Truth of what he ſaw, he was born away by a thouſand Tranſports which cannot poſſibly be imagined. But in concluſion, he was forced to reſolve, and having his Soul full of anguiſh, but yet at the ſelf ſame time full of Love and Reſpect for *Zelie*, he entred into the very next Houſe, where having taken Paper he wrote the anſwer that you ſee, and beſought me even my ſelf to give it to that Shepherdeſs.

TARSIS to *ZELIE*.

THere is ſo long a time paſt that I have bin unfortunate, that I ſhould thereunto be accuſtomed, and poſſibly alſo, conſtant in ſome Diſgrace or other; but that of this kind is to me a Novelty; the ſame Hand who was wont to ſolace me, in times paſt, makes me deſpair this day. I have not, nor do find wherewith to contradict it, ſince it depends upon the Health of Leucippe. *My Life is in ſuch a Nature at your beck, that you have a right to redeem his, and not being capable to looſe it at your Service in particular, I ſhall verily Sacrifice it for the Health of ſome of yours.*

TARSIS.

You ſee Agamée *that this Letter is in the end of all our Papers, and the laſt that* Tarſis *writ unto her. And there was the State of his Af-*

ſection and of his Diſgrace, there was not any thing leſt of change, unleſs it were that Leucippe *was perfectly recovered afterwards, there remained but a little trouble, his Indiſpoſition ſeemed to have added to his natural melancholly; when the concluſion of the Marriage between* Tarſis *and* Zelie *had bin obſtructed by the ſtrange Accidents that you have known and underſtood.*

There remains no more to me to add you, but a Circumſtance which will undoubtedly make you bewail him more than any other thing. Beſides the accident which hath happened, Leucippe *overcome by the vertue and complaiſance of* Zelie, *declared to me even yeſterday that although he had not any way ſignified to his Daughter nor yet to* Melicerte, *any kind of thing, he was however reſolved immediately upon his recovery, to accompliſh the deſire of theſe two unfortunate Lovers, with the Felicity that my Brother had ſo much deſired.*

Telamon having thus finiſhed, *Agamée* reſumed the Diſcourſe, and ſignified to this Shepherd the extream ſatisfaction he had received in their reading and his recital. It's requiſite that I avow to you, wiſe Shepherd, *ſaid he to him*, that what admiration ſoever, I had had for *Tarſis*, combating and performing ſo many rare Exploits and noble Feats with his dear *Telamon* at *Chalcedony*, and at *Panticapée*, I have had no leſs an eſteem for *Tarſis* loving at *Tempe*, and if I have infinitely bewailed him, in the Priſons of *Lyſimachus* and of the King of the *Boſphorus*, he hath not made me leſs compaſſionate in the Shackles and Fetters of the Vertuous, but too delicate and too ſcrupulous *Zelie*. For in fine, if at preſent ſhe were not poſſibly, rather in a State to be bewailed than blamed, I could not refrain, to have her taſt the ill of this ſuperſtitious Imagination which had cauſed her to baniſh *Tarſis* ſo unſeanably without doubt, (as you have ſaid) as ſhe hath done & and hath bin the cauſe of all the misfortunes which have hapned them afterwards. But I am no more aſtoniſhed now at the ſtrange Diſquietudes of *Tarſis* to know what poſſibly may become of her; for I ſee not in all that you have taught me, any thing that can aſſiſt me in never ſo ſmall a manner to divine what could have bin the Subject or Ground which ſhould cauſe her to diſappear for ſolong a time. I cannot find any reaſon, nor do I imagine why ſhe ſhould flee from her Fathers Houſe, nor be diſpoſed to fear ſhe ſhouldbe carried awayby any Rivals; ſince that by good Fortune, particular enough in a Man who loves ſo fair a Perſon, I apprehend not therein *Tarſis* hath bin croſſed and thwarted. I ſee well that it is the great ſtayedneſs wherein ſhe hath bin brought up and educated, the Prudence of *Melicerte*, and the ſmall hope that they alſo found to walk upon the Track of *Tarſis*, which hath warranted her from ſo univerſal an Evil in Love. But whatſoever it be, the leſs I ſee the cauſe of the loſs of this Shepherdeſs, and the more I apprehend ſome mournful Accident, whereof there is not yet any diſcovery made or diſtruſted. They afterwards had ſome diſcourſe on this Subject, and as it grew exceeding late, *Agamée* took leave of *Telamon* who promiſed to go and ſee him the next day.

The End of the Second Book of the Second Part.

Tarſis and Zelie.

The Second Part.

The Third Book.

THe amorous *Tarſis* continued in the mean time, ſearching her out with all the diligence of a Man, who ſaw his Salvation and Health fixed, in the diſcovery of that whereof he was in purſuit. He had ſoon croſſed over a great part of the Foreſt, and judging well, that Women could not walk ſo many Steps in ſo ſhort a time, he returned upon his firſt Track , and repaſſed twenty times by the ſame places, without meeting that which he hoped and was in queſt of. In fine, weary of ſo unprofitable a ſearch, and ſeeing the night began to increaſe and thicken it's obſcurity , and to take from him the means of diſcerning the Objects that preſented themſelves to his ſight and view ; he had recourſe to the Voice , and made all the Forreſt reſound and eccho of the Name of *Zelie*. But nothing made him an anſwer but the eccho of the Mount which he nearly approached unto : ſo that after having unprofitably run on all ſides, he was in the end conſtrained, as well through his Grief as Pain, and by the want of Strength, to betake himſelf to the foot of a Tree, where he lay alſo ſmitten with diſpleaſure , whereas he was before animated with Joy , there a thouſand mournful Thoughts came crowding to diſſipate thoſe Beams of hope which had ſome Moments before bin re-given him in the day, and fear ſucceeding this ſame hope, it made in his Heart a new Combat, between theſe two Paſſions in which his reaſon was a hundred times ready to leave him. So that he addreſſed himſelf to things inſenſible, unto whom he ſpake as if they had bin able to underſtand him, and 'twas only occaſioned, through the ſmall effect of his Fear.

Sometimes he complained to the Trees, accuſing them by their thickneſs to have taken away the means of following the ſight of his Shepherdeſs, then he would addreſs himſelf to the Sun, to have too ſoon precipitated and haſtned it's going down, and reproached it to have formerly ſtopped it's Courſe for a leſs important Occaſion ; and ſoon in returning to the Vail or Scarſe of *Zelie* that he had gathered up, and approached it to his Mouth with Tranſport, he ſeemed to conjure it to tell him if it was not true that his Shepherdeſs was yet living, and to demand of it the cauſe of her abſence and the places of her retreat.

A profound Silence had ſucceeded theſe Complaints, and his Grief ſhut up again in his Heart, was no otherwiſe expreſſed than by Sighs which he was forced to burſt forth time after time, when he heard the Noiſe of ſome Perſons ſpeaking, and having thereunto lent an ear, he judged they advanced towards him. Their Voices appeared to him to be thoſe of Women, and with the attention which he thereunto gave, he underſtood that one ſaid, I am not come yet out of my fright, but it is time that we retire our ſelves, to morrow we will come to ſeek your Vail.

Theſe words made *Tarſis* to judge that theſe were the Women he was in queſt of; and indeed he ſoon underſtood the Perſon to continue after this ſort. *Without lying or diſſimulation, yours is a ſad Deſtiny, to be reduced to take flight from your Parents, to hide your ſelf in the Forreſts, and know not which to fear, either ſavage and bruit Beaſts or Men. But is it poſſible that the Son of* Alcidias *hath not bin advertized, that he hath not bin touched, and that you have no News from him?* Theſe words ſeeming to be marvellouſly relating to thoſe of *Tarſis* and *Zelie*, ſtrangly alarmed the Heart of the Shepherd. He knew not whether it were better for him to ſpeak and make himſelf known, or whether he ſhould content himſelf, and ſoftly follow theſe Perſons and attempt to learn the place whereunto they retired. His Love growing Impatient, preſſed him to name himſelf, and go to caſt himſelf at the feet of her whom he took to be *Zelie*, and to go and make her ſee the injuſtice of a doubt, which ſeemed to him to be outragious, but the fear that he ſaw them in, to be known, gave him apprehenſion that it would make them flye in his approaching them; and as one of the precedent nights, when he named himſelf to *Zelie* upon the River, the deſign of making himſelf known, had ſo ill ſucceeded, he had a thouſand Fears to be no more happy in a ſecond Attempt and Probation. In this perplexity he knew not what to determin, yet notwithſtanding, he ſtill roſe up without making any noiſe, when he underſtood her who had not yet ſpoken, anſwer the other thus after ſighing once or twice or thrice. Ah! Couſen, the Son of *Alcidias* ſhall always be the ſame that he hath bin, as my Brother ſhall never be other than cruel and without Pity. It's therefore my Reſolution having well thought thereupon, I believe it is better for me to embrace the Condition which I refuſed, and to give my ſelf ſolely to the Gods, ſince there is nothing but Inconſtancy and cruelty in Men. Theſe Terms all obſcure as they were to *Tarſis*, did not but too much enlighten him the entire doubt which held his mind in ſuſpence. He very perfectly knew by that Voice that the Perſon who ſo ſpake was not *Zelie*, and that Fortune had taken Pleaſure to abuſe him by ſome reſemblance or ſimilitude of Height and Habit, and by an equivocation of words. It is not poſſible to expreſs or conceive how much Pain and Grief ſeized him at the ſame Inſtant; he had before lifted up himſelf half, he had then but one Knee upon the ground, and his hand leaning againſt a Tree, at the foot whereof he was ſate, making the laſt Effort and Endeavour, to finiſh the putting him in a condition either to follow theſe two unknown, or to go and caſt himſelf at their Feet according as he ſhould there determin by his laſt Reſolution: but after he had underſtood theſe words, his Strength and his

Hope left him all at once, and he fell again through weakneſs at the Foot of the ſame Tree, as at the felling down of a Man whoſe ſence of feeling had abandoned him. He remained a long time in that ſtate, and ſo much out of himſelf, that theſe Perſons went away farther off without his ſpeaking to them, nor had he any deſire to do it. However he retook his Spirits, and in ſome ſort came to himſelf, and Love which in a moment came to ſtifle in him all ſorts of Curiſioty, had no ſooner let him looſe the occaſion of ſatisfying it, but it reflamed and rekindled to torment him afreſh, and gave him a more impatient deſire than ever before, to know what theſe unknown Ones were. The name of the Son of *Alcidias* that they both had pronounced made him ſee enough, if he had not ſome Intereſt in this Adventure himſelf, undoubtedly ſome of his Brothers had. But this conſideration contributed nothing to the deſire he had to rejoyn them; his Love permitted not his Heart ſhould poſſibly be ſenſible of other Motives but of thoſe that concerned his Paſſion.

He was not tormented, but by the Inquietude to know how this vail of *Zelie* was fatally fallen between the hands of theſe Strangers. He railed himſelf more unquiet than ever, and impatient to repair the fault which he had committed, in not enlightning himſelf, he ran with all his might to the place where he imagined thoſe Women were gone: but be it that he underſtood them walking they hid themſelves behind ſome Buſh, be it that he took not the way that they had held, ſo that it came to paſs, that it was impoſſible for him to find them again.

That was then a ſtrange redoubling of his diſquiets, although that they were already ſuch before that time, that it ſeemed that they could not augment, for this poor Shepherd. ſought in his mind, what he would have asked of theſe Strangers, and interrogating himſelf of the manner wherewith theſe precious Relicks of his Shepherdeſs could poſſibly come into the hands of one unknown, he drew out the moſt diſmal Conjectures, and of all that he had ſaid himſelf, he ſaid nothing but what would bring him to deſpair. It muſt not be more doubted, *cryed he*, but that *Zelie* is dead, and it cannot be but by reaſon of her death theſe ſpoils could fall into other hands. Ah Fortune! Fortune! Wherefore delayeſt thou ſo long to aſſure me of the Death of *Zelie*. Oh Oh Fortune why doſt thou take Pleaſure to abuſe me, and prolong my Life by ſuch deceivable Hopes? But idle Shepherd! *replyed he, a little afterwards*, it's of thy ſelf that thou ſhouldeſt complain much rather than by that of Fortune. Had ſhe not already ſufficiently advertized thee of thy Misfortune? Couldeſt thou doubt of the loſs of *Zelie* after all that had paſt that deplorable night, where ſhe made thee underſtand out of her own mouth, that ſhe had an intent to looſe her ſelf? Was not this enough to inſuſe Courage in thee to follow her? Was not that enough to incite thee to ſeek the Remedy, that the Gods have in the end, bin obliged to Counſel thee themſelves by their Oracles? and when thou had'ſt not bin aſſured that *Zelie* was not more in the World, the ſole doubt of her loſs ſhould not that have bin more than ſufficient to oblige thee a hundred times to dye? Without doubt this was fortunately that his hand found it ſelf diſarmed in the time, that he abandoned his Soul to the Tranſports of his Grief; for if he had had his Dart, yet it could not longer have deferred to have put an end to a Life that he conſerved but by regret, and which he believed he could not prolong without ſhame. The precipitation of the Courſe wherein he found himſelf engaged to follow theſe unknown Ones, had not given him leiſure nor time to retire from the Body of that furious Bruit that he had ſlain, and the night permitted him not any longer, to diſintagle himſelf from the place where he had left it, he was obliged to retire himſelf without doing himſelf at that time any more evil than thoſe mournful and cruel News had given him. But his deſpair held not there a long time.

The Morrow *Telamon* aroſe very early in the Morning to go to ſee *Agamée*, as he had promiſed the preceeding evening. *Philiſte* who would go to render her Devoirs to the wiſe *Melicerte*, whom ſhe ſaw every day after the accident of her Siſter, cloathed her ſelf to take the Air, and chiefly, to take occaſion to walk part of the way with her Husband, he would not go forth before he had made a turn in the Chamber of *Tarſis*, to learn why he retired ſo late the preceeding night; and alſo to know if he would not be one of the Party to which he was very willing to engage him, whereby to have diverted him, he opened the door of his Chamber, and entring was very much ſurprized, to ſee him in all his Cloaths upon his Bed, which appeared not to be unmade; and much more yet when he obſerved his head uncovered, his Hat upon the Floor, one of his Arms hanging over the Bed, with ſome ſigns and marks of Blood, and the other folded under his Body in ſo odd and conſtrain'd a poſture, that it could not have bin poſſible for him to have had any reſt or repoſe. But it was a much greater amazement, when he approached him nearer, and ſaw the Coverlet all be-bloudied and poor *Tarſis* weltring in his Blood. He made a great cry, called for Succour, and all in confuſion ſeeking and ſearching after the Wound of this unfortunate Lover, he obſerved that he was layen upon an Arrow, which the weight of his Body had broken, which yet he held under him with the right hand, the point whereof was ſunk into his Stomack. At the view whereof, *Telamon* thought of dying himſelf with the Wound of his dear Brother, and all his Wiſdom could not defend him from the reach and ſtroak of the moſt forcible and violent Pain and Grief. Ah *Philiſte*! *cryed he to her, ſeeing her enter*, poor *Tarſis* is dead; and behold the Iſſue of this diſmal Oracle, and undoubtedly the cauſe of this ſuddain and unexpected Joy, whereof we were all aſtoniſhed yeſterday at night. At theſe words poor *Philiſte* appeared as ſmitten with a Thunderbolt.

She immediately became pale, ſilent, and immovable, afterwards pouring forth abundance of Tears all at once from her eyes: O Gods! *cryed ſhe*, what have we done unto you, to over-whelm us all at once with ſo many Evils? At the ſame time ſhe went to caſt her ſelf upon the Body of poor *Tarſis* which ſhe watered with a Thouſand Tears.

Telamon immediately ſent to fetch a Chirurgion to ſee if he had yet ſome life remaining, and in the mean while having himſelf uncovered his Stomack he began with his handkercheif to wipe off the blood which was round about the wound, and which was already all curded. However he found yet ſome heat and warmth in his body, and which was the firſt thing that gave him any glimpſe of hope, the Chirurgeon having conſidered the wound obſerved, that the point of the arrow could not have penetrated very far in, by reaſon it went ſloping, and one might yet ſee one part of the Iron head without the Wound. He drew it entirely out by good Fortune, but the abundance of Blood which iſſued out of the Wound the ſame time, having hindred him to ſearch and ſound it, he was conſtrained to content himſelf to apply Swathes to ſtanch it, and to attend a ſecond dreſſing.

The Conſolation which he gave *Telamon* and *Philiſte*, was to aſſure them that *Tarſis* was not yet quite dead; and immediately afterward he gave them certain marks thereof, by reaſon they ſaw him open his eyes and began to retrieve his Spirits. *Telamon* and *Philiſte* were then at the Boulſter of his Bed, whence they were not able to pluck him, and it was *Philiſte* who having firſt ſeen him open his eyes, advizing him to retake a little Courage, in ſaying to him, how now my Brother: what do you thus abandon poor *Zelie*? At this word his eyes appeared re-animated, and he turned them ſoftly round about on all ſides to ſeek the Perſon whoſe name he had hear'd: but not finding her, he immediately cloſed them again, as if he had had no occaſion of Light, ſince it could not diſcover him the Perſon in whom he took Pleaſure and delight.

They immediately unclothed him to put him into his Bed, and *Philiſte* her ſelf aſſiſted in preparing him, ſaw the Vail of *Zelie* which this Shepherd had caſually met the preceeding Evening. He had for his Conſolation brought it with him, and he was willing to dye kiſſing thoſe precious remains of his Shepherdeſs. So that they found him again bedewed with his Tears, and in that certain place where his Mouth before had leaned. *Philiſte* was not long without remembring and knowing it.

She immediately carried it to her Husband all aſtoniſhed. Ah *Telamon*! *ſaid ſhe*, what is that which this ſignifies? Behold the Vail of my poor Siſter. See you theſe Letters intermingled? This is the very ſelf ſame, that *Tarſis* brought her his laſt Voyage from *Athens*. *Telamon* preſently knew it, and was no leſs aſtoniſhed than *Philiſte*.

In the interim, this deplorable Accident having interrupted the Viſit of *Telamon*, *Agamée* was weary of attending ſo long a time at the Houſe, and went out to go before him. The little ſpace that had paſſed whilſt he was in *Tempé*, and the length of the way from *Cenome* to the Houſe of *Nephelocrate* which was very far upon the Sea Shore, permitted him not yet perfectly to know the way. So as he was elſewhere more occupied in his Thoughts than attentive, or heedy in obſerving the places, he dreamed not at the firſt of the Corner of the place, but inſtead of going ſtraight forward as he did, he ſhould have turned to the left hand, ſo that he ſoon found himſelf out of the way. It is true the pleaſantneſs of the way did comfort him, for when he was at the height of the Plain in a certain place whence one might diſcover all the City of *Gonnes*, and whence one might ſee all the River of *Penée* turning and winding to and fro in its large Channel, in the midſt of that fair and rich Plain and level Ground, and receive the Tribute of a hundred little Streams and Currents of Water, who after having bathed and moiſtned the Feet of many Hamlets and a hundred delectable Hills, go to mix their Waters with thoſe of that great River: he admired a thouſand and a thouſand times the Beauty of that incomparable Reſidence, and found it more preferrable and highlier to be eſteemed, than all that of *Athens*, and even all *Greece* had not a more rare and a more ſplendidly ſumptuous and ſtately; and believed it equal to all that that the Poets had imagined of the *Eliſian* Fields. After he had advanced ſome paces he found himſelf in a way ſtrait enough, covered with Hedges on all ſides and which deſcended to a bottom. He thence diſcovered a Meadow croſſed through the middeſt with four rows of Willows, which form three long Alleys, and which go to but at a young Wood which is on the other ſide of the Meadow. Theſe four rows of Willows are watered by four ſmall Streams which glide and gently flow at the foot of theſe Trees, and who reuniting themſelves in one ſingle Channel, at the end of the Alley, return ſomewhat lower almoſt to make them circulate the Meadow, forming a quantity of cranklings and wriglings, and frequently returning upon themſelves, as if they had a regret, and were unwilling to leave that delicate and acceptable place. *Agamée* remained ſome time to conſider this fair Proſpect and although he ſought as much as in him was poſſible, the Company to divert the thought of his diſgraces, he could not however refrain to enter farther into a Solitude ſo charming. He therefore deſcended even to theſe Alleys of willow Trees, and entring into that of the midſt, he remained there yet a while to behold the ſame Landſkip, which by the difference of that certain place more elevated whence he ſaw it before and that wherein then he was, formed a proſpect or perſpective all different, and yet more delectable than the former; for he ſaw himſelf ſurrounded with Hills on all ſides, whereof there was not one ſingle one, but had it's riches, it's diverſity and it's particular Embelliſhment. The Sun was then already riſen upon the Horizon, and it's Rayes and Beams regathered, compacted in the bottom of this Meadow, commenced to ſurmount there the coolneſs and freſhneſs which naturally it received from the abundance of the Streams and Currents of Water. Behold wherefore *Agamée* who had already walked much, ſeeing that as well the hour that *Telamon* had promiſed to come to him to viſit him was paſſed, and that he ſhould unprofitably return home, he reſolved to go and repoſe himſelf in that little Wood that he ſaw at the end of thoſe Alleys. In walking he ſaw a quantity of Figures, Cyphers and Characters on the Bodies of the Trees with the letters T and Z intermixed. He alſo diſcerned there even ſome entire words, and becauſe he had then no other deſign than to divert his Grief and diſappointment, he had the curioſity to read them. The Character was then already old, and the bark or rine of the Trees had even covered again ſome places: Notwithſtanding he miſſed not, to diſcern clearly, the names of *Tarſis* and *Zelie* in many places; there was one certain one, amongſt others where he ſaw that under the name of *Zelie*, there were theſe two ſucceeding Lines,

Her Name is graven on the Trees,
And her Portrait is graven in the Heart.

It was not difficult for him to divine who was the Author, the Love of *Tarſis* being known unto him; and that what Subject ſoever he had himſelf to bewail this Paſſion, he had his Heart very ſenſible and naturally feeling; he took Pleaſure to ſee himſelf in a place, where a Lover was filled with the marks of his own. In entring into the Wood he met another ſmall Stream, which followed the declenſion, and deſcending towards the lower part of the Meadow. The Water was fairer, and the bank or brink garniſhed and adorned with a moſt pleaſant green Turſe, able enough even to tempt a melanchollly One. He could not refrain from ſitting down in that place, if he had not perceived a little Cloſet compoſed of many young Trees planted round about, whoſe Branches intermixed above, framed a kind of Vault ſo thick that the Sun could hardly be able to penetrate it. The entrance of this Cloſet or Arbour ſerved as an Iſſue to the Stream or Current which went out by the midſt, leaving only on every ſide the paſſage for one perſon.

Agamée being entred into that place, met there the pleaſant Source and Spring of that Water. That certain place was elevated and raiſed up higher than the reſt. So that deſcending a little from on high, it made a little noiſe which in deſpite of Fate, invited one to talk idly and fantaſtically. Above the Spring was one Tree bigger than the others, which ſeemed to embrace the Vein of it's roots, and whoſe foot apparelled with green Moſs, offered a commodious Seat to all thoſe who came to the place. Although that *Agamée* carefully enough ſhunned being alone, becauſe there was little but his Memory that revived and recovered him from the Ideas that he fled, and which gave him not a thouſand diſguſtful Thoughts; howſoever he could not refrain himſelf for this once to take pleaſure there, in a place which ſeemed to be made expreſly to talk Idly: and the little time that he had bin at *Tempé* had alſo already cauſed him ſufficiently to ſee diverſity of things, to give him wherewithal to entertain the Adventures and Accidents of others without afflicting himſelf by the remembrance of his own. He therefore ſate at the Foot of this great Tree with a deſign to meditate there ſome moments; But he had not any thing to do to trouble himſelf, he ſhould find wherewithal to entertain himſelf. Fortune there provided him a ſufficiency enough. For firſt in ſitting down he ſaw that the Stock of this Tree which was extraordinary big, was all covered over with an Inſcription, freſh, recent, and new enough. It was very ſmall by reaſon there was very much thereof: But as it was alſo freſh and new enough, and the Character very clear, he with facility could there read theſe Lines.

The other day in this Solitude, one over-whelmed with Love and Care, bemoaning himſelf of his diſquietudes, by theſe Lines the deſolate *Tarſis* which made him go looſe his Life; I dye and I cannot be cured, but I dye for fair *Zelie*, am I not too happy to dye, O my eyes pour down no more tears to the rigour of Deſtinies which attend me: Death hath always too many charms when the Object that cauſeth it hath ſo many ; there was no more than that upon the firſt Tree ; but there were other two ſome what leſs near unto that there, upon every of which was Engraven, *One of theſe two other fair Streams which my fair Shepherdeſs ſo often warms with her eyes, the Sun ſees it, when it enlightens thee with ſo much Heat, and ſo much Light as they.*

What haſt thou done with the portraict of the fair one, which in thy Boſom was ſo often graved ? *Ah! fair Water I am much more faithful, and my Heart hath much better conſerved it.*

Agamée which loved the Fancy, and who was himſelf ſometime entangled, having read this, drew his writing Tables out, with deſign to copy them out, wherein there was ſomething appeared to him to be tender enough of ; and in part alſo ſignified to *Tarſis*, (he hoped to ſee very ſoon, and whom he had not charged to divine the Accident) the eſteem he had made of his Compoſition. But as he had finiſhed to ſet them down, he felt ſomething to pluck the Tables from his Hand.

That which ſurprized him moſt, was that he ſaw no body about him, but the noiſe that he had heard, having obliged him to look athwart the Arbour or Cloſet, he diſcerned among the Willows a Man who had a Sword by his ſide, and who in flying made great burſtings forth of Laughter. This Man lifted up even from time to time his two hands in the Air, in one whereof he yet held the Table-Book that he had pluckt from *Agamée* ; afterwards bending all his Body he leaned upon his two Knees, betaking himſelf to laugh more and more. *Agameé* was extreamly aſtoniſhed at this Eruption. He went forth of the Arbour to follow him ; and becauſe this Man returned from time to time, he had by this means the opportunity to look him in the Face : However he found not himſelf better enlightned, for he knew him not, and believed he had never ſeen him before. He therefore doubted that this unknown one had taken him for another, then when he ſaw him ſtop to read that which was in the Table-Book; and in the Sequel the ſame Man approaching himſelf to him with a ſwift pace, drew out of his Pocket a Paper which he preſented him. Read that, *ſaid he,* in a ſtrange and incompatible manner and remark it's Stile. *Agamée* having by this means the liberty to conſider him, came a little nearer and found I know not what wandring in his eyes which was ſuitable to the extravagancy that he had before demonſtrated, and therefore cauſed him to doubt if the Man was very wiſe. And indeed he had great reaſon to doubt it ; For behold who he was, as he learnt immediately after.

It was a Roman Knight named *Marcel* whom the deſire of Travelling had brought from *Italy* into *Greece.* In paſſing by *Callioure* he became amorous of *Zelie* by having only once ſeen her in the Temple, and this Love having made in his Heart an Impreſſion, worthy of the exceſs of ſo great a Beauty, had cauſed him to remain one or two years at *Tempé.*

During that time, he had not only found means to introduce himſelf into *Leucippe*'s Houſe, but he had alſo demanded *Zelie* in Marriage ; and the refuſal that they had made him, had born him away to ſo great an exceſs of Trouble, that he was fallen very dangerouſly ſick, and recovered not his bodily Indiſpoſition but with a Malady in the Mind much more dangerous; in his Folly his Viſion was that the Gods had deſtinated him to marry *Zelie*, ſo that he called himſelf, *The predeſtinated Knight*. He had even publickly ſworn to carry away that Shepherdeſs; he had ſuborned People expreſly, and extravagantly ſaid every where, that if he could not compaſs his end by force, he knew the means how to ſucceed by ſorcery. Although *Leucippe* took all that, as from a Fool; however he was alarmed, and ſometimes was unwilling to ſuffer *Zelie* to go forth, leſt ſhe ſhould be expoſed to ſome affront.

Melicerte had written a Letter full of Wit and Jeſtingly to *Tarſis*, who then was abſent. That Letter amongſt others, mentioned that after his departure *Zelie* could not go forth any more, that there was come a Knight a Magician, to *Callioure* who had held her in an enchanted Priſon, and that he had beſought him to conſult ſome Oracle, or ſome other Magician to know how they might be able to take off the Inchantment. *Tarſis* had anſwered to this jeſting by another in verſe that he had addreſſed to *Zelie*, and in concluſion it was therein mentioned that *Tarſis* was upon the point of his return in effect, and ſent her word he would ſoon come to deliver her. *Melicerte* having found theſe Lines ſufficiently pertinent, had cauſed them to be ſeen amongſt ſome of her Friends, and there had run Copies, one whereof had fallen into the Hands of *Marcel*. *Zelie* having therefore diſappeared afterwards, as we have ſaid. This Viſion, Fantaſy or Apparition put it into his mind, that it was *Tarſis* who had carried her away, and it was that wherewith he vaunted and boaſted in his Verſes. So that in this ridiculous imagination, he came to ſeek him to quarrel with him, when in paſſing by this Wood he had met *Agamée*. Immediately *Marcel* who knew that this Wood was not far from the dwelling of *Telamon*, and that *Tarſis* came there frequently enough to walk, was not near approached to *Agamée*, but to ſee athwart the Arbour if it was not that Shepherd; and although that being near he had very well obſerved it was not he, however finding the Table-Book in his Hand, he omitted not through Extravagancy to ſnatch it away, and then to fly as we have ſaid. But afterwards having reſted and ſtayed to read that which was therein, he there ſaw theſe Lines of *Tarſis*, the Copy whereof *Agamée* had taken, as we have ſaid before; and having found them ſo paſſionate for *Zelie*, and made in the name of *Tarſis* in a place convenient and beſeeming the very Solitude where he met this *Athenian*, his Folly had in a moment, cauſed it to come and mount up in his Brain that *Agamée* was *Tarſis*, and was come from compoſing theſe Verſes for *Zelie*: but having perceived him, fear had obliged him to conceal himſelf under another Viſage, as he had read another time among the Poets that the ſame had hap'ned to ſome certain Ones. Behold therefore the reaſon why he was returned ſo furiouſly to him, and he had preſented him the Paper whereof we have ſpoken to let him know the Verſes, for it contained nothing but the Reply of *Tarſis* to this enchanted Priſoner whereof *Melicerte* had written to him, and indeed *Agamée* having thereon caſt his eyes he there read theſe Words.

A Stanza to *Zelie*.

I Have bin advertiſed, fair Shepherdeſs, that by a caſual Lottery, a predeſtinated Knight keeps you a Priſoner at your home, and that when you thought to depart, you could not go out but by a ſtrange Adventure; you who made your ſelf to be feared, you now this day fear your ſelf and that your Priſon avengeth me for that wherein you held me, that a Soul a little vindicative ſhould receive the Conſolation to learn in his true feeling, and ſenſible Apprehenſion, the diſgrace which happens unto you; have I not a little Amity and Friendſhip, to be able to be without Pitty. I would inſult over your Pains, I would laugh at your Bonds and all your inhumane Evils as you have done at mine.

There were alſo diverſe Lines afterwards; but as *Agameé* ſaw he underſtood nothing, becauſe he was ignorant of the Labyrinth and Intrigue, they did nothing but conſider the extravagancy of this Man, ſo that being unwilling to maintain Converſation with an unknown One, whereof he had this Opinion, he rendred them to him coldly, after having only read theſe two Lines, and in rendring them to him *he ſaid unto him,* very well, *and demanded of him his Table Book.* How well? perfidious *Tarſis*! *cryed the other.* Thou calleſt to me to deliver *Zelie*, then chargeſt me to have carried her away. Render render me *Zelie*, and in ſaying theſe words he ſeized him by the arm rudely enough. *Agamée* did but ſmile, and as he knew that it was requiſite to treat ſome ſort of People with gentleneſs, as he ſaw in what ſtate he was, he took him only by the Hand, with the other he had laid hold on him, that he might releaſe his hold in ſaying unto him, you take me for *Tarſis*, nor am I *Tarſis*, nor do I pretend to be the deliverer of *Zelie*, and I have never yet ſeen her. Thou diſſembleſt in vain that which thy Table Book makes me learn, *replyed* Marcel; and thou unprofitably attempteſt, thou cowardly and treacherous Raviſher, to conceal thy ſelf under a falſe Viſage, and under grey Hairs. As if I had not learnt in a very good Author that *Vlyſſes* had formerly done ſo much to diſguiſe himſelf from his Wife or Son; either thou muſt preſently dye, or thou ſhalt render me *Zelie*. In ſaying this, he would have put his hand to his Sword: But *Agamée* leapt upon him to take it away, and endeavouring ſtill to diſabuſe him; that wherewith you reproach me, *ſaid he unto him*, is impoſſible for a Man. Know you not ſince you have read *Homer*, that it was not *Vlyſſes* who had diſguiſed himſelf ſo, and that he was not changed, but by the Power of *Minerva*? Ah Traytor *Tarſis*! cryed he, even this furious One again, thou art not unprovided of the Gods who alſo take care of thee. Love that thou ſayeſt in thy Verſes, to be the deliverer of *Zelie*, hath well made other Metamorphoſes, and he knows much more of all that Fact there, than *Minerva*. Render me *Zelie* I ſay unto thee, or render me my Sword that I may kill thee. *Agamée* who in the Interim, had diſarmed him *reylyed to him*, As for *Zelie* I have already told thee that I know not where ſhe is, and as for thy Sword, I promiſe to give it thee at thy home when thou ſhalt be there retired.

The great Noiſe they made had drawn to that place ſome Shepherds, and ſome Shepherdeſſes who kept their Flocks there hard by. The Spiritual *Ergaſte* and the chuffy *Celemante* were there amongſt others with *Areliſe*. They all three were much aſtoniſhed to find two men, laying hold one of another with a drawn Sword. The two Shepherds approacht to ſeparate them; when *Agamée* who being ſeized with the Sword, and diſintangled out of the hands of this furious One, he knew both the one and the other.

Ergaſte and *Celemante* betook themſelves to laugh, at this pleaſant difference, when they ſaw them conclude without appearance of Evil: and much rather when they knew how it was cauſed; but to diſingage themſelves from *Marcel* they aſſured him that *Agamée* was not *Tarſis*; and having appeaſed him, and well informing him of the Truth, they ſent him away with his Sword. The firſt thing that he did was to ſeek that Tree where *Agamée* had told him he had taken a duplicate of the Verſes, and having found it he there gave it a hundred ſtroaks with the edge of his Sword, to break away the Bark and the Writing, afterwards he treated in the ſame manner all thoſe where he perceived the name of *Tarſis*.

On the other ſide *Areliſe*, *Ergaſte* and *Celemante* having ſeparated themſelves from other Shepherds, diſcovered the Riddle to *Agamée*, they told him who *Marcel* was, and the Hiſtory of his Love which was known all over *Tempé* .It was *Ergaſte* who made the Relation; and *Celemante* reſuming the diſcourſe, *afterwards added*: Well, ſaid *Agamée*, ſee if one can too much hate Love, which makes Fools ſo importunate and fooliſhly furious; and if I had not yeſterday much more reaſon to condemn it than had *Ergaſte* to uphold it.

Ergaſte ſay I, whom we ſhall undoubtedly one day ſee even as *Marcel*. Speak no more *Celemante*, *anſwered* Agamée; you have loſt your cauſe, ſince you durſt not appear yeſterday at the Aſſignation. Sincere and upright *Agamée*, *replyed* Celemante, you are too juſt and equitable to condemn a Man without hearing him; and I am aſſured that you are not accuſtomed nor uſed ſo to do at or in *Areopage*. But replyed *Agamée*; How can one underſtand a Man that flyes? It's true, that I abſented my ſelf yeſterday, *replyed* Celemante: But you go to ſee that it was not but to think upon my defence. If I had not written this, turbulent *Ergaſte* would never have given me the Patience to explicate it unto you. But hold *Agamée*, ſee now if my cauſe be not the beſt; I had taken with me the Paper, with a deſign to carry it to you this day. At theſe words, he gave him the ſame writing which he had done the preceeding day.

Agamée ſaw that there was this Title. *A Manifeſto of* Celemante, *againſt* Ergaſte, *Ho! Ho!* cryed *Ergaſte* after he had alſo read it; I well ſee that it's a great War that thou wageſt and denounceſt againſt me, becauſe thou muſt have Manifeſto's and notorious Evidences. Doubt it not, *replyed* Celemante, I pretend to arm all *Greece* againſt thee; and *Agamée* ſhall judge if I have not as much ground and ſubject as *Menelaus* formerly had, to lead him to the Siege of *Troy*, ſince thou haſt robbed me of a Miſtreſs. *Ergaſte* who miſtruſted what he would ſay, betook himſelf to ſmile and *replyed to him*: In truth *Celemante*, I take thee even thy ſelf, to be alſo as very a Fool as *Marcel*, and I put no difference thereunto, unleſs that thou art a pleaſant Fool, and he is a melancholly One. They will not believe you, *Ergaſte*, *replyed* Agamée *ſmiling alſo*; let us ſee his Reaſons. But it ſeemeth to me that it would be proper and to purpoſe that we were ſate; for the Manifeſto is a little long, and the Affair well merits to be examined leiſurely. I would only that *Telamon* and *Tarſis* were here, to declare alſo their Advice, becauſe they were preſent at the breaking out of the difference. *Areliſe* who yet knew not any thing no more than the others of the tragical Adventures of *Tarſis*, ſaid it would be worth the while, and ſhe ſhould be glad to have them called becauſe the Lodging of *Telamon* was near, and that the Wood and the Meadow which they ſaw on the other ſide, appertained to him; and *Agamée* condemned *Celemante* to take the Pains, becauſe that to juſtifie him they aſſembled. In the Interim for repoſing himſelf they went to ſit with *Areliſe* on the other ſide of the Wood on theedge of the plain, where their Flocks were, and they ſhewed him the certain place where they would expect him. Although that *Celemante* had promiſed to return immediately. However after he was departed, impatience took them to ſee the Writing that he had given to *Agamée*, and they were well pleaſed to read it in his abſence to ſpeak their Sentiments with the more Liberty. They had no ſooner ſate down, but they ſaw *Choris* paſs by who ſang, and who ſporting with her Crook went to ſee *Areliſe*. *Areliſe* who miſtruſted it called her, and *Agamée* was raviſhed to know her, having underſtood that ſhe was the good Friend of *Celemante*: they eaſily engaged to ſit down with them, and to hear the reading of the Paper *Celemante* had left them. *Agamée* having opened it read there that which follows.

The Manifeſto of *Celemante*.

THe bloody War, which *Celemante* declareth and denounceth againſt the unfaithful *Ergaſte*, deſire, that all Poſterity which ſhall underſtand it, may alſo know the cauſes of their Rupture, and that they remit not to the Judgment of one ſingle Age, the Deciſion of a thing ſo Important.

Celemante ſtudied at *Athens* in the Gardens of the great *Epicurus*, and from the very firſt year he was rendred more skilful than his Maſter. For he extreamly loved Pleaſure, exceedingly hated Grief and Dolour, ſought but to give himſelf over to paſt time, and would conſider of things no farther than they could contribute to his Joy. He lived exempt from all inquietudes and paſſions, not eſtabliſhing ſoveraign Felicity but in the Health of the Body and Mind, and he was poſſeſſed of both the one and the other, when perfidious *Ergaſte* made a Conſpiracy againſt his Reſt and Repoſe, that's to ſay, that he undertook to make him his Friend.

It is difficult to imagine, for what Reaſons; for there was little

Sympathy betwixt them. *Celemante* was more peaceable and more ſweet and gentle than a ſucking Lamb: A great Lyon is not more furious, nor full of rage and Choller than *Ergaſte.* However this *Ergaſte* propoſed to the other to band Friendſhip and Amity together: and *Celemante replyed to him in this manner. Ergaſte,* I eſteem thee, I love thee, and I will ſerve thee with Pleaſure ſooner than any whomſoever on all occaſions wherein I am capable to do it. If it be that thou calleſt Friendſhip, unprofitably thou propoſeſt to me to make any, for that is already all on my ſide made, and thou haſt no other than to uſe even the ſelf ſame on thine, but if it be ſomething more, I counſel thee not to demand or ask it from me, for I would not anſwer thee. Haſt thou no ſhame, *replyed* Ergaſte, (already almoſt in a rage) to be ignorant what belongs to Amity and Friendſhip? and not to know the firſt and the moſt amiable Vertue of Civil Society? I would through Charity draw thee out of thy Ignorance. Know, *Celemante,* that Friendſhip firſt and principally, requires that we prefer our Friend to our ſelves. Continue and remain there, *Ergaſte immediately interrupted* Celemante, for I tell thee, that if I would make a Friend, I would make him by reaſon of my own ſelf, and not doing it but becauſe of my ſelf, I ſhall always love my ſelf more than he; I have a better Opinion of thee than thou haſt thy ſelf, ſaid *Ergaſte*; *replyed* Ergaſte, and ſince I have believed thee worthy to make thee my Friend, I will not that thou deceive me, liſten therefore. This preferrence comprehends four principal things; to give in time of need all his Wealth for his Friend, to communicate him all his Secrets, to take a ſhare in all his Afflictions, and even to dye for him upon an occaſion.

Celemante believed himſelf falling from the height of the Clouds, ſo much was he aſtoniſhed, when he underſtood this new and pernicious Doctrine: But much more yet when *Ergaſte* continued ſo. Theſe four things yet comprehend a great many others, which ſeeming to be more lighter are therefore yet more eſſential; to wit, not to pleaſe himſelf but with his Friend; to be troubled at his abſence; liberally and freely to reprehend his Faults; to be afflicted for his leaſt Evil. Behold too many, *Ergaſte*! cryed *Celemante, interrupting him*, and I declare unto thee without going further, that I am very much thy Servant, but I will not be thy Friend. And as for me, I love and am willing to be thine in deſpight of thee, *perſiſted* Ergaſte, and I tell thee to begin, that thou art the lazieſt, the moſt treacherous, and the laſt and worſt of Men, if thou correſpondeſt not with my Affection. But my poor *Ergaſte*, *replyed ſoftly* Celemante, what Chimera of Friendſhip art thou going to place in thy imagination, and how calleſt thou vertue which derogates from Civil Society, and which is indeed capable to deſtroy all Pleaſure? As for me I have always learnt, that all the end of Civil Society, and the only ſecret of Life is to live happily, is there any thing more contrary or oppoſite to happineſs than that thou haſt told me? In giving all ones Wealth to another one becomes poor himſelf; in diſcovering all his Secrets to another, one betrayes himſelf; in ſharing in the Grief of another, one afflicts himſelf; and in dying for another, one deſtroys himſelf.

I know well, *Ergaſte*, that Civil Society, requireth not that we ſhould live but for our ſelves: But that which I know alſo, that it is requiſite that one ſhould live firſt for himſelf and afterwards for others. When I ſhall have no need of any thing, *Ergaſte*, all that is not neceſſary for me is for thee: But that I ſhall take it away from my ſelf when I ſhall have need of it to give it to thee; Ah! I underſtand not if thou loveſt me more than thy ſelf that would be to diſoblige thee. When I ſhall have ſome ſecret, I will tell it thee willingly if that dammifies me not; but if that do me harm to tell it to thee, thou oughteſt not to wiſh that I do ſomething prejudicial to thy Friend. When there ſhall arrive unto thee ſome good Fortune, I will take part with all my heart in thy Joy: But thy Ills I will uſe as if 'twere my own, that is to ſay, I will do all that in me is poſſible, to conſolate thee and conſolate my ſelf. Seeſt thou *Ergaſte*; I have always heard ſay that he who would afflict himſelf for the evil that one ſuffers himſelf or his Friends, he ſhould never be one ſole moment without Affliction. That which muſt be done, is to ſet the Face towards the Weal, and never the Evil. If thou art Sick I will rejoyce that I am in Health, if it be I that am Sick my ſelf I will endeavour to rejoyce that thou, art not ſo, if we are ſo both of us, I will yet rejoyce that we have not yet greater Evils; if one breaks one of my Arms, I will count my ſelf happy that one remains yet whole, and if they break both, I will attempt to conſolate my ſelf through the ſoundneſs of my Legs. It is ſo that one muſt uſe in all the remainder. For heed there *Ergaſte* in all occaſions wherein we are afflicted there reſteth ſome things to us, wherewithal to rejoyce; and that being ſo, we ſhould be very Fools, if of two parts we did not take the moſt pleaſurable.

Celemante ſpake to him therefore in this manner, and behold how he replyed to him. As to what thou ſayeſt, *Celemante*, there is ſomething that I condemn. For if in thy misfortunes thou canſt find Reaſon to conſolate thy ſelf, it's Wiſdom therewith to ſerve thy ſelf; and were it falſe, there would be even in that caſe Wit to know ones ſelf to be well deceived. But there is one abſurd and dreadful Senſeleſsneſs, in the reſt of thy Sentiments. Thou feareſt to dye, to impoveriſh thy ſelf, to hurt thy ſelf, to afflict thy ſelf for a Friend: Alas! knoweſt thou not, that Vertue teacheth us to do all theſe things even ſometimes for People moſt indifferent? In what conſiſteth Liberality, unleſs it be to Impoveriſh ones ſelf for others? Freedom, unleſs it be to open our Hearts? Compaſſion, if it be not to afflict our ſelves for their Evils? Courage, unleſs even to dye in an occaſion as did the renowned *Spartiate* for the *Thermopiles*, for the ſafety of ſo many thouſands of Men whom he only knew not? If theſe little Vertues whereof thou ſpeakeſt, *replyed* Celemante, teach us all theſe things, there is yet another the greateſt Miſtreſs of all which inſtructeth us the contrary. That is Prudence, *Ergaſte*, which informs us that Liberality is Prodigality; that Frankneſs and Freedom is Indiſcretion; that Compaſſion is Debility and Weakneſs; that Courage in one word is raſhneſs and precipitancy, and all for once is Imprudence when they prejudice us. We ſhould go too far, *replyed* Ergaſte, if I ſhould be willing to anſwer thee, to all that I could be capable to do thereon. For I would convince thee and make thee ſee, that the more the Vertue we exerciſe our ſelves in prejudiceth our Intereſt, and the greater it is: ſince the deſpiſing of Intereſt is a ſecond Vertue, and I can ſay 'tis almoſt the foundation of all others. But ſo it is that thou ſhalt avouch me, that we ought to do more to Friends than Strangers. If thou then confeſſeſt that we ought to do all theſe things for Strangers, when they prejudice us not, what we ſhould then be able to act on behalf of our Friends, unleſs to perform it even then when they prejudice us? That which we will do is this, *ſaith* Celemante; we will prefer them to Strangers, but not above our ſelves, by reaſon we our ſelves ought to be our own beſt Friend. And as I would confide in a Phyſician that could not cure himſelf, I would not put confidence in a Friend who knew not how to love himſelf. A very fair Compariſon, *cryed* Ergaſte, Friendſhip and Amity is quite contrary to the Art of Phyſick, *Celemante* the art of Phyſick conſiſts in the knowledge of curing all People in the World equally. But Friendſhip conſiſts in knowing to love unequally and peculiarly. But I will have but one word more to convince thee of this. Ah! do not declare it unto me I beſeech thee, *interrupted* Celemante; for I tell thee in fine, that I will not be convinced; alſo ſhould we be of one Mind thereon, we ſhould never be at reſt. Thou wilt that one take no Pleaſure but with his Friend; and I hold that a reaſonable Man ought to take it for all in general and every where thou wilt that one ſhould diſquiet ones ſelf in his abſence, and as for me I make a profeſſion never to diſquiet my ſelf, if I can. In one word thou wilt render me a Fool, and I will be wiſe. *Ergaſte* mocked *Celemante*, and after having only ſmiled at his Replication, *he ſaid unto him*; I avow *Celemante*, in effect, I do ill to be willing to teach thee Friendſhip and ſincere Amity, by reaſon, it comes not by Wit, it muſt have it's Original and Birth in the Heart, and I will not inſtruct thee but by my own example.

They quitted one another a little afterwards, and in the Sequel *Ergaſte* ſpake cruelly of *Celemante*; for there was no more need to dream of quitting him, to do any thing that *Ergaſte* knew not, nor which is worſe to do never ſo little to admit of Contradiction, without being terribly grumbled at. So that in the end poor *Celemante*, a little naturally a libertin, ſaw himſelf reduced to a ſtrange Captivity. But much worſe yet, for *Celemante* would always do his beſt and had done it, the other was never content *Celemante* ſhould undoubtedly have taken all that for his leave: But *Ergaſte* had in ſuch a nature perverted the Sence, that he was no more capable to ſerve himſelf.

At that time there came to *Athens* a young Maiden, of a competent Beauty: but had much Wit, and was very Pleaſant, ſhe was even ſkilful, ſo that her Actions were clearly demonſtrated in open View and Light. The proximity of the Neighbourhood, and the Reputation of her excellent Wit, cauſed *Celemante* to enter her Lodgings, and they ſo pleaſed one another at the firſt encounter, when they mutually ſaw one another, that the morrow after the firſt Viſit *Celemante* wrote her this Ticket.

CELEMANTE to CELESIE.

YOu appeared to me yeſterday ſo amiable, that I know not what I ſhall do, if you permit me not to reviſit you this day, I have not bin able to ſpend away the night, and I had only the Conſolation of dreaming. In the interim I ſhould ſhun the ſight of you, were I Wiſe, for I very well reſent and feel that there is no aſſurance for me, and that I ſhall be conſtrained to Love you more than I would.

CELEMANTE.

Behold the Reply that ſhe made him.

CELESIE to CELEMANTE.

IF you feel your ſelf conſtrained to will my Wealth, it's a violence that you do to your ſelf, I have nothing that forceth Will, and if you find any thing amiable in me, it is a pure effect of your Imagination. It abuſeth you, it paints me or rather repairs me entirely, it's not my ſelf that makes you love, 'tis a Ghoſt or Apparition, I am not aſtoniſht that 'twas repreſented to you in your Sleep; for that's the time to make Dreams, nor to give it more of Credulity, it having choſen a time when the Senſes are aſleep, by reaſon they would not have failed to contradict it: But come at what hour it ſhall pleaſe you to diſabuſe your ſelf. For what advantage ſoever, I can draw from your Error, I will reſolve never to deceive my Friends.

CELESIE.

Celemante was charmed with this Letter, and he was ſcarce able to refrain himſelf from ſhewing it to *Ergaſte*, with whom he was reconciled: however he did it not then, for as much as he miſtruſted alwayes the little Complaiſance of that Friend. In the ſelf ſame though he conceal'd from him, during a certain ſpace of time, his Paſſion born for *Cileſie*, and the Tickets that he received: But in concluſion they gave him one on a certain day in the preſence of *Ergaſte*, who diſcovered him their Commerce, and engaged *Celemante*, confidently to ſhew him all the others.

Ergaſte who was immediately well pleaſed to ſee his Friend in love, becauſe he was perſwaded that this Paſſion, ſerveth alwayes to bring to Perfection and compleatly accompliſh a young Man, when he is capable well to regulate and govern it; yet he had no ſooner ſeen all theſe Letters, but he was nettled and ſtung with the long diſſimulation which *Celemante* had uſed with him: and although he had naturally more reſpect for Women than any other Perſon; notwithſtanding on that occaſion, as if his Reſentment and ſenſible Apprehenſion extended it ſelf even againſt *Cileſie*, he pardoned not one of her Tickets, that's to ſay, there was not one ſingle one, which he cenſured not, as well the ſtile as the thoughts. After he had blamed them all by Retail and Peice-Meal, he betook him to ſpeak generally againſt the Women that would paſs for skilful and expertly knowing, and particularly againſt *Cilleſie*, although he yet knew no other than her name. It is not, *ſaith he*, but that it be very commendable that a Maiden or a Woman cultivate their Wits, and that they ſhould know ſomething more than their common and ordinary Sex : But it is requiſite that it be for their particular Satisfaction, and not to make an open profeſſion and a kind of Commerce with the Publick. It's requiſite that they learn to render themſelves capable only to underſtand, and not to diſtribute and retail ; they ſhould affect almoſt to conceal that which they know, which is far diſtant from vaunting and boaſting themſelves, and as it is very commendable in a Man to be handſom, but immodeſt to ſting and nettle himſelf to be ſo, it is well becoming and ſeemly in a Woman to know, but infamous, ignominious, and diſhonorable, to Nettle and Spur on her ſelf to be known ſo. Vertues, *added he*, are divided among the Sexes.

There are thoſe that are common both to one and the other, and there are which are but for one alone. Theſe here are Vices in that for whom they have not bin made. And as they are almoſt oppoſite, who diligently ſeek after Vertues of or in a Stranger, ordinarily neglect thoſe of his own. The Gods never bequeath it all to one alone, it muſt be either Man or Woman ; and 'tis a Monſter to be both. It appertaineth not, belongeth, nor is it becoming, to enterpriſe or undertake to practiſe in the Myſteries, Occupations or Functions of Men, but to extraordinary Perſons, whom the excellency of their Genius elevates above both Sexes, as the incomparable *Sapho*, and to ſome others which are more rare than the ages. But that your *Cilleſie* ſhould intermeddle her ſelf; pardon me if I believe her not of that Temper, Compoſition, Diſpoſition, Mood or Humour.

Celemante would not ſtay to conteſt againſt him, and contented himſelf only to conſerve for *Cilleſie* the ſame which he had conceived. In ſum, he continued to entertain diſcourſe with her, in maintaining the ſame Commerce both in Letters and Affection : But with ſo firm a Tye that *Ergaſte* feared that this Love would in the end, ſteal away his whole Friendſhip.

In this Apprehenſion, he ſaid to *Celemante* one day, not any way ſignifying him his deſign, that he deſired to be acquainted with *Cilleſie*, and beſought him to introduce him into her Company at her Lodgings : certainly *Ergaſte* had reaſon, ground and ſubject to be the moſt ſatisfied of any one in the World ; for as ſhe knew that he was the friend of *Celemante*, ſhe received him with all the civilities imaginable. In the Interim, when they were upon the return he began to make him a thouſand Sports and Jeſts, infinitely Vivacious and Sprightful even to Touching, but that which touched more than ordinary *Celemante*: and he would never have ceaſed, if he had not interrupted him. *Ergaſte, ſaid he unto him* ; it ſeems to me that it becomes not a Man, very well even to Scoff and Flout at a Woman : But yet much leſs to a Friend to make him the Miſtreſs of his Friend, what *Celemante, replyed* Ergaſte, making himſelf aſtoniſht, *Cilleſie* is in very deed your Miſtreſs; Ah! you have done very ill not to have well informed me of it ſooner, for I would have done all that I could to have attempted to have found her fair, or at leaſt wiſe to have found her leſs mis-hapen, ill-favoured, ugly, vile and loathſom, and for that effect I promiſe you that after the firſt time, I would not have looked upon her. *Ergaſte, Ergaſte*, ſaid *Celemante unto him*, a little more Complaiſance for a Friend; Aye aye by all means, *rejoyned* Ergaſte, I do aſſure thee that in thy Humor, thou couldeſt not make a better choice. Thou loveſt thy Repoſe and Reſt, thou hateſt above all things Diſquietude and Jealouſie, and I think not that ſuch a Miſtreſs ought to give thee any. At leaſt, *replyed* Celemante *ſmiling*, that if ſhe gives me any, it will not be you that will contribute thereunto. No I anſwer thee, *rejoyned* Ergaſte; in what State ſoever thou canſt make it appear to thy Friends, thou ſhouldeſt not fear the Adventure of *Candaule.* He made him a thouſand more Jeſts yet after this Nature, which *Celemante* ſuffered as from a Friend. In the Interim, the Paſſion for *Cilleſie* increaſing daily in *Celemante*, he in the end became ſo amorous, that he began to feel for her, all the ſame movements which *Ergaſte* had given him, in the Leſſons of their Friendſhip. For he had no other or greater Pleaſure than in ſeeing *Cilleſie.*

In fine, the care of pleaſing her, he made his Study afterwards; the Commencement was reaſonable enough, for he was not angry with *Celemante* but ten or a dozen times a day: But when he obſerved that this here concealed himſelf from him, and began even to ſhun him, he could not in the end refrain himſelf from ſignifying to him, that he had conceived ſome jealouſie. *Celemante* attempted thus to excuſe himſelf: what wrong can the Love that I have for *Cilleſie* do to our Friendſhip? theſe two are tyes ſo different that there is nothing of them in common. I love in loving, and I love in a Friend; that's to ſay; that ſhe hath all the fooliſh and all the blind Inclinations of my Heart, and you have all the reaſonable ones. Unfaithful Friend, rejoyned *Ergaſte*, haſt thou two Hearts? I know well I have but one, *replyed* Celemante, but it is capable of divers Functions. If thou haſt but one, *added* Ergaſte, it muſt be that thou takeſt away from me a part of that which I have there, ſince 'tis eaſie to know thou giveſt all to *Cilleſie.* After ſome other diſcourſe of this Nature they ſeparated themſelves.

In fine, *Ergaſte* ſeeing the great Tye, and ſtrict band which *Celemante* had for *Cilleſie*, the anxiety, penſiveneſs, perplexity and anguiſh of mind which he ſignified, with all other the Opinion he had of the Fidelity and Conſtancy of this Maiden, the Confidence with which he vaunted to be ſolely beloved by her, and the courage and hardineſs, that he had in miſtruſting her himſelf to try her Fidelity; he took a reſolution which he called generous and worthy of the moſt perfect Friendſhip, but that *Celemante* held for Treachery, Abſurdity, Unworthineſs, and for the Perfidy, the moſt notorious and infamous which had ever been ſeen, and that which he would leave to the Judgment of all the Earth from Generation to Generation in all Ages.

Ergaſte therefore by a feigned Complaiſance for his Friend betook himſelf all at once to commend *Cilleſie*, to render her many Viſits, and although he had no kindneſs for her , he counterfeited however the paſſionate, as the perfidious one hath always but too much Wit, and when he pleaſeth he Counterfeits the moſt amiable perſon in the World , he had ſoon made a great progreſs in the Heart of *Cilleſie*, and advanced more in a Month than *Celemante* had done in ſix. This here was too amorous not to be perceived, and in perceiving it not to have any Jealouſie. *Ergaſte* pretending to take no heed thereunto, did on one ſide all he could to augment it, and whereas before he had exaggerated and aggravated the Faults and defects of *Cilleſie* , he made her an Empreſs in her prayers, and to aſtoniſh himſelf of the ill Impreſſion that he had at firſt conceived. He began even to write to *Cilleſie*, as *Celemante* had done, and alſo to do the ſame as he, that's to ſay, he concealed himſelf ſometimes. But one day having ſent a Preſent and a Letter to *Cilleſie*, he gave a charge to him who carried it, to come to him with an anſwer in the preſence of *Celemante*, and to tell him confidently aloud, that it was by the appointment of *Cilleſie*. This order having bin executed , *Ergaſte* made himſelf ſurprized, and replyed to the Porter with an affected diſorder , that he had miſtaken him, and that he would ſay *Cilene* who was an *Athenian* of our acquaintance. No not ſo, *replyed the other who was inſtructed*, it is *Cilleſie*, which I have carried ſo many Letters unto, from you already and received ſome for you, and unto whom you have ſent that Preſent. *Ergaſte* feigning himſelf then convinced in deſpight of him, avowed to *Celemante* that he had truly out of Gallantry, Bravery and Frankneſs of Humor ſent ſome Trifle, Toy or thing of ſmall value to *Cilleſie*, that ſhe had made him an Anſwer, and that he himſelf having written to her divers times, he had received many obliging Tickets from her, which he ſhewed him ; he demanded pardon of him, if he had too long delay'd in making him his Confident, ſaying that he concealed it not but leaſt he ſhould give him to ill purpoſe, ſome diſtruſt, jealouſie or umbrage. But thou wilt therefore have ill done to take one, *added he* ; for beſides that *Cilleſie* is (as thou knoweſt) a faithful Miſtreſs, conſtant and uncapable to Love any other than thy ſelf: thou mayeſt think that for my part it is but a piece of gallantry and friendſhip, who as thou very well judgeſt , cannot prejudice that rare and inviolable Friendſhip and kind Amity which ſhe hath promiſed thee.

During this diſcourſe, poor *Celemante* ſadly ſpent his time, for Jealouſie cannot torment a Soul with more alarms and violence than his was agitated with. *Ergaſte* knowing him could not with all his cruelty hinder himſelf to be touched. I know not therefore if it was through Compaſſion or Bravery, but ſo it was that he *ſaid unto him*, How now , go to *Celemante* , I have not yet but kindneſs for *Cilleſie* , but to tell thee the Truth , I know not what can become of that: Wilt thou avow unto me freely, if that be capable to give thee ſome diſturbance or jealouſie, and I will yet break the courſe whilſt I am yet the Maſter. I promiſe thee if thou wilt, I will never reviſit nor ſee *Cilleſie*, again. Never was a propoſal ſo pleaſing and acceptable to *Celemante* as was that ; and he opened his Mouth a hundred times to avow his debility and weakneſs to *Ergaſte*. He was quite ready to leap upon his neck, and to Imbrace him a hundred times to teſtifie him his acknowledgment: but he was with-held and I could not tell wherefore. For be it that he was hindred through timerouſneſs, that this Great Empire that *Ergaſte* had Tyrannically Uſurped over him, had laid an Impreſſion on him; be it that it was by a falſe complaint for him, be it that it was through ſhame, that he had to teſtifie ſome doubt of *Cilleſie*, after having ſo frequently Vaunted and Boaſted of her fidelity, be it that it was by a litle Jealouſy he would try her himſelf: ſo it hapned, that inſtead of confeſſing his Debility and Weakneſs to his friend, he would contrarily counterfeit the Confident and Dreadleſs one, and beſought him to act in ſuch ſort that they ſhould have but one and the ſame Miſtreſs. But what effect or endeavor ſoever *Celemante* made and diſſembled, I am well aſſured that he acquitted himſelf ſo ill, that it was eaſy for *Ergaſte* to know, that he ſpake againſt the Sentiments of his heart. However *Ergaſte* was ſo Inhumane as to take him at his word, and made a new Progreſs in the heart of *Cilleſie*. This Barbarous Man not ſo contented, but willing to conduct his Vengeance by the ſame Degrees and Steps by which he believed himſelf offended, he became ſo Aſſiduous near to this Maiden, that *Celemante* ſaw him not almoſt more then at her Dwelling, and could not ſee her but in his preſence; he went yet much farther, and that Cruelty would not fall into the heart of a *Scythian*. He came one day to find *Celemante*, and ſaid unto him, My dear *Celemante*, I will not longer conceal from thee a piece of news; that is, that I am deſperately in Love with *Cilleſie*. At this diſcourſe a Bluſhing covered the face of *Celemante*, and he was all confuſed; but *Ergaſte* not making any ſemblance or ſhew of obſerving him, added, I do not demand thy pardon, for thou haſt not only Teſtified to me that thou wouldſt not be angry; but thou haſt beſought me that we might have, even one and the ſame Miſtreſs both of us. After all, what part ſoever I have in the good favour of *Cilleſie*, thou well knoweſt that thou ſhalt alſo have the firſt, and I will have there but that thou wouldſt not alſo; I pretend not to be happy but by thy means, and as thou art the moſt Generous Friend in the World, I come to thee to pray thee to manage for me thy Self, ſome place in the Grace and Favour of that Fair one; for if *Cilleſie* had not more kindneſs for me then ſhe hath had until now, I believe not but that I had dyed. During this diſcourſe *Celemante* was agitated with divers motions, which combated one with the other that left him not Liberty nor Opportunity to unfold them. Now deſpight and rage Animated him againſt *Ergaſte*, then he reproached himſelf with the Imprudence he had Ingaged in the Love of *Cilleſie*, and then he believed that *Ergaſte* came to diſcourſe unto him his Feigned Paſſion, that by reducing him to avouch his weakneſs, to demand his pardon, to try his mercy, and to requeſt him not any farther to puſh forward in his Conqueſt. *Celemante* had too much for that, but to the quite contrary he counterfeited the Confident, and exhorted *Ergaſte*, not to Rejoyce, nor be Foiled, nor Rejected; in one word he promiſed him all that he believed himſelf able to obtain for him; that's to ſay, not to Endamage his Love. But the Subtilty of *Ergaſte* knew well enough, that it was not any more in the Power of his Friend to do it, and that he was not come there, but that he was certain of her Favour.

The ſame Evening in returning from the dwelling of *Cilleſie*, he met *Celemante*, and although he very well knew that this ſame had not ſeen her ſince they both ſaw her, and ſpake with her, and that *Celemante* had even promiſed to ſerve him: However he came to him as ſoon as he perceived him, with a Countenance full of Joy and Satisfaction, and Accoſting him, my dear *Celemante*, ſaid he unto him; I ſhould be the moſt Ingrateful of all Men, if I did not publiſh every where that you are the moſt generous; for in fine you have ſaved my Life, and I am come from Reſenting, ſo well the effect of your Recommendation to *Cilleſie*; that having nothing more to deſire, there remains nothing to me but to pay you for ſo Senſible a Favor, as the preſerving the ſame Life, which is owing to your Conſervation. The Thunder-Bolt that fell at the feet of *Celemante*, would not ſo have aſtoniſhed him, as did theſe words, he thereunto replyed with ſo much Diſorder and Confuſion, that being Ignorant of what he ſaid, he ſought an occaſion to quit with the greateſt ſpeed he could the Cruel *Ergaſte*; and having left him, he remained an hour in the ſtreet, without doing any other thing but going to the Gate of *Cilleſie*, and returning to his own, without any poſſibility of reſolving if he ſhould enter into her Houſe, or ſhould never reviſit her. Now he had a Deſign to go and reproach her a thouſand times; then would reſolve to ſignifie her his Diſdain, in Deſpiſing her, and leave her without daigning ſo much as to ſpeak any more to her: now he doubted whether what *Ergaſte* had told him were the real truth, and thought it Behoved him to be Enlightned by her before he were Tranſported; and as this laſt part had mixed ſome Hope that flattered him yet in his Paſſion, it was this that he Embraced; for there was not place to doubt a long Time the Infidelity of *Cilleſie*. For firſt he obſerved, that he grew red and bluſhed, and appeared abaſhed, and out of countenance as ſoon as he entred, and he was in fine by a Thouſand Signs and Tokens, ſo well aſſured of the Perfidy of his Friend and of his Miſtreſs, that he was reſolved to deliver himſelf for Ever from the Tyranny of both.

Ergaſte was yet ſo Cruel, that he would Inſult over this Unfortunate one, and that ſome dayes after, ſeeing *Celemante* had altogether a Rupture with *Cilleſie*, he came to rejoyce with him, as if it had been ſome Great Happineſs: he Vaunted himſelf to him, that this Breach, was the Production of their Friendſhip, and would have made it paſs for an Obligation, ſo ſenſibly, that *Celemante* was therefore Indebted to him. See, ſaid he, ſee *Celemante*, to what point I deſire we be Eternally Friends; I never had a paſſion for *Cilleſie*, and in the mean time I have been able to conſtrain my ſelf, even to pretend Love for her, and yet to ſubject my ſelf to all thoſe ſmall trifling things, by which one gains the heart of theſe ſorts of Maidens; for to make thee ſenſible of thy Error, I would have thee ſee the wrong thou doeſt thy ſelf to Abandon a Faithful Friend for an Unconſtant Miſtreſs, and the difference that there is between a Sollid and Vertuous Friendſhip, and a Fooliſh and Unruly Paſſion. Go *Ergaſte*, Go, Rejoyned him *Celemante* Animated with to much Juſt Anger, you your ſelf are the moſt unfaithful of all men; you are not only contented to betray the pleaſant and merry heart of your Friend, but you have done it to betray him, yet for, or by *Cilleſie*, and not content with your own proper Perfidy you have

Inſpired it into his Miſtreſs. You ſhould yet be more excuſable if you had been in Love as you ſaid it, and one could pardon all the Imprudence that I have ſeen to be willing to engage you therein, and at the Violence of a Paſſion, which primarily Tyrannizeth over us then when it conſtrains us to do evil to others: but to be there carryed, there well tempered, ſetled with ſober and ſollid Reaſon by a Premeditated Diſign, by pure Malicious Envy to betray me, 'tis a Deteſtable piece of Perfidy, 'tis an Ambuſh prepared with a ſet purpoſe to intrap, enſnare, and deceive wittingly, and willingly: it is that which cannot find pardon among the Gods, nor excuſe amongſt men. I have two things to reply unto thee thereon, and to ſubdivide, rejoyned him *Ergaſte* ſmiling. Firſt, *Celemante*, I avouch unto thee that there are certain ſorts of Love, whic hought to be Inviolable, and as we ſo ſay, Sacred between Friends: but thou muſt not believe that of all. On the contrary there are others, where not only it is permitted us, but wherein it is our duty to deceive them. We owe them Fidelity in all juſt and honeſt Love, but in debauched Love know that the Complaiſance of a Friend is Criminal, and his Infidelity is Officious, Dutiful, Serviceable, Diligent, Courteous, and Friendly. In the ſecond place I ask thee if thou didſt not pray me, and engage thy ſelf in deſpight of me to try and prove the Fidelity of *Cilleſie*, and if thou didſt not even as good as compel and force me thereunto? in fine, if thou haſt not an Obligation to me to diſabuſe thee in an error, that would have made thee Sacrifice all to an unconſtant Miſtreſs.

He added a thouſand ill reaſons more, in ſimilitude like to thoſe there: but *Celemante* had too much power to be overcome thereby, and his Liberty Captivated ſo long a time, reclaimed too highly againſt the Tyranny of Love and Friendſhip. He proteſted therefore both to Renounce the one and the other, to have no more Love then is neceſſary for the pleaſure of life, nor of friendſhip but what is requiſite for Civil Society.

He denounced and declared a Mortal War againſt the other Love, and the other Friendſhip whereof are made ſo many Paſſions, and Tyranies; and above all againſt the Perfidious *Ergaſte*, who had given him ſo much Torment from the one and the other.

So finiſhed the writing of *Celemante*; and when they had ended the Lecture, they teſtifyed to have found it altogether Delightful.

Another then cryes who had as much right as he to pretend kindneſs to this Shepherd, had not poſſibly bin able to refrain having a little Jealouſy of this firſt and principal affection, or a few Alarms from the Reſolution that ſhe there had made him take, to have no more; but what diſpoſition ſoever ſhe had to receive his friendſhip, ſhe had none to have any Jealouſy, and yet leſs cauſe to be angry if *Celemante* had not loved her; contrary in that to *Areliſe*, becauſe *Areliſe* would not that *Argaſte* ſhould have any Love for her; and yet ſhe was Jealous ſhe had it for others, and would poſſibly been angry if he had leſs Loved; thereon *Chorys* would willingly in her heart that *Celemante* might Love her, but ſhe had ſeen him indifferent for her without deſpight, and Amourous of others without Jealouſy.

After they had all teſtifyed the pleaſure they had received in the reading of this Lecture, *Ergaſte* amongſt others reaſſumed Speech thus: well ſaid! *Agamée* muſt not there patience be had to liſten ſo peaceably as I have done, a great Volumne that *Celemante* hath compiled againſt me? and more muſt be to ſhew you that I am not ſo prompt and ready as he hath rendred me; it is true, replyed *Agamée*, that I would very much commend your Moderation, without being hindred by any thing. What then? replied *Ergaſte*. Divine, ſaid *Agamée* unto him. I know not how to Divine, replied *Ergaſte*, if it be not ſo that this writing hath perſwaded you againſt me, and that you could not reſolve your ſelf to praiſe a man, ot whom one hath told you ſo much evil. So much it muſt be, replied *Agamée*; it is that I find that *Celemante* hath written for you, and I would Condemn him upon his own proper Plea, not to have known to Correſpond, with a Friendſhip ſo tender and ſo perfect as yours. And I, ſaid *Areliſe*, I condemn them both; *Celemante* to be engaged ſo forward in ſo fooliſh a Paſſion, and *Ergaſte* to be ſerved of a remedy ſo diſhoneſt to withdraw him. The one not to have avowed his weakneſs to his Friend, the other to have diſſembled and feigned to be of his ſide, to deceive and cheat his own: the one of having been ſo Liberal in his Love, the other to have been too Imperious in his Friendſhip, and to have been willing to have exerciſed a kind of ſmall Tyranny. *Ergaſte* ſaw well that *Areliſe* ſaid not this without deſign, by reaſon ſhe had frequently enough made the ſame Complaint of him. This Shepherd being deeply in Love with *Areliſe*, and willing with too great Imperiouſneſs, it ſeemed him would prevaile upon the Friendſhip which ſhe had for him, to oblige her to correſpond with his Paſſion. A little even before having met *Agamée*, they came yet to have another management on this ſubject; and *Ergaſte* Prompt, and Ready as he was, went not out without ſome ſort of anger. So that when he heard *Areliſe* who Condemned him; he replyed her in Smiling, at the truth, but however with ſome kind of Deſpight, Sheepherdeſs, you are not of my Judges; wherefore find it good, that I tell you, that I neither will be Abſolved, nor Condemned, by your Mouth. How, what! Said afterwards *Coris*, ſhall no Perſon ſpeak here for this Poor *Celemante*? truly if I were of his Judges, I know what would be for him; not that I find he hath reaſon, but it makes me pitty him, that he is ſo Abandoned of all the World. *Areliſe* who well ſaw that *Ergaſte* was angry, and to whom that would cauſe trouble and pain, through the kindneſs ſhe had for him; the time was not long, but ſhe ſought to be reconciled to him; and to that effect Reſuming Speech, and Addreſſing her ſelf to *Agamée* our Judge; ſaid ſhe unto him, you ſhall not be quitted of ſo good a proceeding: you have Judged but of half the Difference; and if *Ergaſte* hath gained his Proceſs againſt *Celemante*, I pretend that he will looſe it againſt me. I give it you gained already, replyed *Ergaſte*; afterwards turning towards *Coris*, I dream no more to gain mine, but near by this Amiable Shepherdeſs. He ſpake this very far fom his thought; but as he was angry with *Areliſe*, becauſe ſhe would not Correſpond with his Love, and that he knew how much, even in her Friendſhip ſhe was Naturally Suſceptable, Capable, and prone to Jealouſie; he was well pleaſed to yeild to her in making ſhew of being Amorous of *Coris*, and to puniſh her there for the Evil ſhe had done him ; or rather he was glad to excite and kindle ſome ſpark in her Heart, well knowing that there is nothing more proper to kindle Fire, than is Jealouſie. It was therefore for that reaſon, that he would pretend to Love *Coris*. This Shepherdeſs, who knew well the Humor of the one and the other, immediately apprehended the deſign of *Ergaſte*, and as ſhe was naturally merry and given to jeſting and would not therefore give occaſion of offence in the Company, ſhe took a delight to endeavour to entangle the Shepherd, but he had a Vivacity wherein he diſintricated himſelf pleaſantly amongſt all.

This Shepherd having therefore *ſaid unto her*, that he dreamed of nothing more againſt her, *ſhe replyed him* ; what *Ergaſte* ? you would gain a proceſs againſt me ? Ah! I pretend not that we have it together. You will therefore accord with me in that which I demand of you, *ſaid* Ergaſte ; if it be otherwiſe I am firmly reſolved to make you one. Ha! what can you demand of me ? anſwered ſhe him. Your Heart, *replyed* Ergaſte, for mine wherewith I will make you a preſent ; for yours ? *replyed* Coris ; I would therefore demand of you my ſelf that which you formerly demanded, *Celemante*, if you have many Hearts ; for you have given him one, another to *Areliſe*, I muſt therefore have the third. It is true, *added* Ergaſte, that I had given it to *Celemante :* but you have ſeen that he hath rendered himſelf Unworthy. *Areliſe* to whom I had made a Preſent afterwards, hath deſerved as her Brother to looſe it ; behold therefore that I can now diſpoſe thereof. But before it be accepted of, *replyed* Coris, if it be they that have rendred it to you. For I do not ſee that *Areliſe* accords, and I would not have the Wealth of another.

Whatever deſign *Areliſe* had to reconcile her ſelf to *Ergaſte*, this diſcourſe changed in a moment the entire ſituation of his Mind ; and this natural propenſity that ſhe had to Jealouſie, having produced it's ordinary effect, they ſaw in an inſtant that pleaſant and merry Air with which ſhe recommenced the diſpute, turned into a ſerious Tone, whereupon ſhe *reply'd to* Coris, I declare you I pretend nothing at all to the Heart of *Ergaſte*. Well done *Coris*, *added readily the Shepherd, glad to ſee the ſucceſs of his feigning to ſecond his Intentions*, you ſee that the one and the other are agreed and of one accord ; for as *Areliſe* declares, that ſhe pretends nothing thereunto, you have ſeen alſo that *Celemante* hath rendred it me too. It's true, *replyed* Coris : But will you that I tell you *Ergaſte* ? a heart that they ſo willingly render you, begins to make me become ſuſpect. And ſince to tell you the Truth, I am a little vain-glorious, and I will not have what others have rejected. Hah! ſay not ſo, *Coris*, *cryed* Ergaſte, for I go to demonſtrate you that if I give you it at the preſent, it's a Sign and Token that I eſteem of you more than I do them. I apprehend not how *Coris*. It is, *replyed* Ergaſte, that having bin deceived twice by them it's requiſite I eſteem you infinitely, for having confided in you for a third. But *added* Agamée *laughing*, the queſtion is if *Areliſe* hath deceived you. But, *continued he afterwards more ſeriouſly*, I think that before it be decided, it would be good to ſee if nothing be hapned to *Celemante* ; for it ſeems to me that he is long in returning, ſince you ſaid the Houſe of *Telamon* is ſo near. It is true he might have bin gone and returned twice, *perſiſted* Ergaſte, who alſo began to be in trouble for his Friend, and I know not what could have detained him, if it be not that he hath yet again ſported us with a turn as he yeſterday did after dinner. In ſaying this, they perceived this Shepherd who returned with a Countenance ſo far from that Jocundity and Pleaſantneſs, wherewith his had always bin accuſtomed to be animated, that they could ſcarcely believe he was *Celemante.* However *Ergaſte* not imputing this ſeriouſneſs but to ſome fantaſtical Humor which occupied him, cryed out unto him at that diſtance whence he perceived him; *Ho! ho!* Celemante, *dareſt thou appear before me, after the outrage thou haſt committed againſt me by thy Writing! Truly I believed that the fear of approaching me had after that detained thee. But I imagined myſelf alſo,* continued he, *that Repentance hath ſurpriſed thee, and'tis for that reaſon ſo ſerious and almoſt afflicted. Ah my poor* Ergaſte, *replyed* Celemante, in approaching ſtill towards them; *I avow you I would have bin willing to diſpence my return, rather than to bring you ſuch ill Tidings. Poor* Tarſis *is much wounded, and I know not whether there may be any reaſonable Hopes of Life.* Theſe words, cauſed an incredible ſurpriſe and diſpleaſure, not only of *Ergaſte*, but alſo of *Agamée* and the two Shepherdeſſes, who underſtood them; and as they all had a kindneſs and an extraordinary eſteem of *Tarſis*, it cannot be expreſſed how they appeared allarmed, they approached to *Celemante*, asking him mournfully how this diſaſter happned. *Celemante* related it them, with the manner how he had learnt it from the Mouth of *Telamon*, and declared to them that was the cauſe that detained him. After bewailing this Accident as a Calamity which was common to them all in general, and the moſt ſenſible, they all reſolved to go to the dwelling of *Telamon*; *Ergaſte* and *Agamée* to teſtifie him their reſentment, and the two Shepherdeſſes to conſolate *Philiſte*.

Tarſis and Zelie.

The Second Part.

The Fourth Book.

IN The Interim, the news of this ſad Accident being ſpread over all the Valley of *Tempe*, every one came from all Coaſts to know it by Retail. *Leucippe* and *Melicerte* omitted not to ſend there. They permitted not any Perſon to ſpeak to him, leſt that any Emotion might cauſe a Feaver: but he who came from *Lucippe* having delivered his meſſage ſo loud, and ſo near the Chamber, that *Tarſis* underſtood and knew the Voice, the poor Shepherd was very urgent to have him enter. My Friend, ſaid he unto him with a feeble Voice, as the condition wherein I am will undoubtedly pleaſe *Leucippe*, I was willing that thou ſhouldeſt ſee me, that thou might bear the News thereof, the more aſſured, but tell him, however that I dye his Servant; and as for *Melicerte*, the ſole Regret of whom that I carry with me, Sorrow to dye without Teſtifying my Willingneſs to ſhew my Reſpects, and demonſtrate the Obligations I have to her, which I would have acknowledged. *Telamon* beſought *Tarſis* to ſpeak no more, becauſe the emotion might do him harm. My Brother, replyed *Tarſis*, that which you tell me, is proper for a man who deſires to Live, but not for one who deſires to Dye; and upon theſe words he would, yet as he had already attempted, many times with his hands to take hold of the Swathes, and Bands, to tear them off in the Preſence of this Domeſtick of *Leucippe*. But *Telamon* perceiving it with held him; and *Philiſte* melting into Tears, and cloſeing in her hands one of his: My Dear Brother, ſaid ſhe, have Pity and Compaſſion of the Grief and Dolour of *Telamon*, and my ſelf, and preſerve your ſelf in the Name of the Gods. They have appointed me to dye, replyed *Tarſis*. Their Oracle, anſwered ſhe unto him, ſpeak not of ſeeking Death, and you have but too much ſatisfied therein; leave them now to finiſh the reſt. He would have replyed, but *Telamon* reſuming diſcourſe: my Dear *Tarſis*, added he, if the Gods Will that you ſhould dye, they are Potent enough to bring it to paſs, attend therefore Death from their hand, and in the doubt of their Will, prevent not their Order, and take not from them the Means to Render you the Amiable *Zelie*. *Tarſis* replyed not but with a Great and Deep Sigh; after which, he ſignified a willingneſs to reſign himſelf in ſome ſort to the Decree of the Gods; afterwards turning his head to the other ſide, he put himſelf in the poſture of one who would Reſt.

However a moment afterwards, ſhe called *Telamon* again; this Shepherd omitted not Immediately to come to him, and asked him what he wiſhed for; he ſaw that *Tarſis* was in trouble to know what ſhould become of the Vail of *Zelie.* I pray you, Brother, cauſe it to be ſought out for me, for although Fortune hath not let it fall into my hands, but to give me the laſt aſſurances of the Death of *Zelie*; however it is a pledge which unto me is very precious, ſince it hath been hers, and it's almoſt the only thing which remains with me, that belonged to that Shepherdeſs. *Telamon* had no litle Impatience to know how it fell into his hands, but he durſt not ask him, fearing he ſhould make him talk too much. Howſoever, for as much as he perſwaded himſelf, that poſſibly *Tarſis* would draw it to ill purpoſe, from ſuch evil conjectures, by the ſole propenſity which Naturally the major part of thoſe who are in Love have, to unfold all to the diſadvantage of their Paſſion; he could not refrain (after he had aſſured him, that *Philiſte* had took it up) to ſay unto him; My Dear Brother, it muſt be on the contrary, for you ought to take this as a ſure Sign and Token, of the Life of *Zelie*; and you ought to believe that the Gods, by theſe petty Inſtitutions, begin to prepare you for greater. How know you if it be not ſhe that left it there unawares, in the place where you found it? Ah! My Brother, replied *Tarſis*, I am but too well aſſured that it is not ſhe. After ſome endeavours made by *Telamon*, he could not hinder him from relating to him, how this Vail came into his hands; nor tell him the reaſons of the Diſmall Conſequences that he had drawn.

Telamon made a Judgment wholly different from his Brother; he believed that it might poſſibly be, that *Zelie* was retired into ſome Cottage thereabouts, with the two Women, of whom *Tarſis* had ſpoken; that ſhe might poſſibly have lent her Vail, to her who had loſt it; and what ever it was, he will ſtill hope, that at the leaſt, if they could find again one of thoſe unknown, they would not fail to draw forth a cleer Manifeſtation. He would not however ſtay to contradict *Tarſis*, and retiring himſelf from him, he beſought him to ſeek to take ſome Reſt.

Afterwards, having made a ſign to *Philiſte* to follow him, they went forth of the Chamber both together, and paſſed into their own. They there met *Agarite*, *Ergaſte*, *Coris*, *Areliſe*, and *Celemante* who waited for News of *Tarſiis*. *Telamon* Communicated them, that which he had learnt from him; and *Philiſte* ſhewed them the Vail, and ſhe had it yet in her hand; they all fell into the thought that he had had, that theſe unknown ones might give them News of *Zelie*, and that t'was requiſite to do all that poſſibly might be to refind them. *Coris* alone having muſed a litle while, and yet conſidering the Vaile that *Philiſte* ſhewed them, ſaid unto her: There is not any perſon, *Philiſte*, that can better know it than my ſelf, for I was with *Melicerte* then when *Tarſis* brought it from *Athens*, and by her leave he preſented it to *Zelie*; we conſidered long enough together, the Stuff, and the Figures, and very much commended the Invention. But, *Philiſte*, I know not if I ought to tell you the reſt, and if the Cleer Manifeſtation that

that I can make you, upon the trouble and perplexity wherein I ſee you will not rather contribute to augment it, than to put an end thereunto. *Philiſte* wholly moved, beſought her not to conceal any thing of what ſhe knew thereon. So that *Coris* continued; It is, *ſaid ſhe unto her*, that yeſterday morning paſſing by a ſmall Houſe, which is near approaching here to the declenſion of the Forreſt, and returning to our Hamlet, I met twenty or thirty Paces from thence theſe ſame Women undoubtedly of whom *Tarſis* hath ſpoken to you. I was deceived as well as he, at the reſemblance, the pitch, height, port and attire of *Zelie*, and that was the cauſe that I approach'd them. The Vail above all which was on the head of the youngeſt of the two, in whom I obſerved this conformity, aided me yet the more to perſwade my ſelf that ſhe was *Zelie*. But having known by their Viſage that I was abuſed, I make them an excuſe, told them what had deceived me, and took thence an occaſion to entertain them in diſcourſe to know who they were. The elder anſwered me, they were of *Gonnes*, and that the other was of *Theſſalonica* and her Relation; I might or could well have ſeen this Vail, with other perſons than theſe, by reaſon that her Couſin held her by meer accident or hazard, having found her on the River ſide, where they were on the Graſs together, claſped the ſelf ſame day when they ſaid that a Shepherdeſs of the Country was loſt. Behold all that I have learnt, and I would not have ſaid any thing unto you, becauſe I much doubted my ſelf would not any way aſſiſt nor add to your Conſolation.

After that *Coris* had thus ſpoken, there was not one of the Company that remained not perſwaded, that the Grief of *Tarſis* was not ſo blind as they had believed it, and that he had bin more clear ſighted than they to forſee even immediately all the truth of his Misfortune. *Telamon* re-heaping together all the Circumſtances of that which had paſſed in all this Adventure; the Boat that fatal night, wherein the Shepherdeſs had diſappeared, *Tarſis* having found none but one perſon after he had there ſeen two. This roll of Papers met the next day in the bottom of the ſame Boat, according as they could judge; this vain and unprofitable ſearch after ſo many Perſons, during ſo many days, and after all that this laſt which he learnt from *Choris*; *Telamon*, ſaid I, making a reflection on all theſe things, could not diſavow, that if it was not certain that *Zelie* were drowned, there was at leaſt great cauſe, ground and ſubject to apprehend it. After that he abandon'd the deſign that he had had to cauſe to be ſought out theſe two unknown Women; for what could he deſire after that *Coris* had made him her report? her diſcourſe ſufficiently enough unfolded him the ſame who was the Son of *Alcidias* whom *Tarſis* had heard them name; becauſe that *Telamon* had a Brother, who had a long time reſided at *Theſſalonica*, whence he learnt who was one of theſe unknown ones, and that he could not doubt but that they would ſpeak with him; as for *Philiſte* ſhe was ſo troubled by the ſole thought of the evil that ſhe apprehended, that ſhe was no more able to ſhed Tears, nor capable to give reaſons. *Agambe*, *Areliſe* nor *Ergaſte* could avoid the ſame fears as had *Telamon*. *Celemante* alone reſiſted the reaſons they gave to create troubles to themſelves; and finding little to comfort them, he repreſented them to that for the little that there was. The leaſt reaſon to conſerve a good, ought ſtill prevail above all thoſe which would force them away.

Agamée judging well that a long Viſit would ſerve in ſuch an Encounter or the like, but to peſter and moleſt *Philiſte* and *Telamon*, took leave of them ſoon afterwards, and gave his hand to *Areliſe* who alſo would retire, and was followed by *Coris*, *Ergaſte* and *Celemante*.

As it was very late, *Ergaſte* whoſe Houſe was the neareſt, invited the *Areopagite* to dinner, and would alſo retain there *Celemante* and the two Shepherdeſſes. *Agamée* and *Celemante* thereto conſented: but *Areliſe* was too much animated againſt *Ergaſte* to do him that Favour, and it muſt be very likely that ſhe had ſome prejudice againſt *Coris*, to have ſerved though innocently, the occaſion of her Jealouſie. She found that ſhe did her Injuſtice in that, by reaſon that *Coris* had bin very far from contributing willingly thereunto: but her reaſon could not reſiſt the natural propenſity of her Humour, and ſhe muſt be conſtrained neceſſarily to uſe ſome indeavour, to pray that Shepherdeſs to go and dine with her.

Ergaſte who as we have ſaid was willing to give her cauſe of Jealouſie by Deſign and Project, forgot not any thing which was neceſſary to augment it, and as if he had not bin willing to fix the faction of the Dinner, but becauſe of *Coris*, he uſed all his Efforts and Endeavours to retain her. But *Coris* who had as much kindneſs for her Friends, as ſhe had Wit and Merriment, knowing well the trouble that that would give to *Areliſe*, if ſhe ſtaid to dinner with *Ergaſte*, would never conſent thereunto. She therefore replyed to *Ergaſte* after her ordinary, pleaſant, merry manner: *Ergaſte* I have already lately told you, that I would not have the leavings, and offalls, and remains of *Areliſe*; and as I would not have a Heart that ſhe rendred, and left to you, ſo I will therefore not have nor accept of a Dinner, which ſhe hath refuſed. My Miſtreſs, *replyed* Ergaſte, I well obſerve that you will try and prove me, and I avow, that it is not juſt, that I receive Favours from you, from the firſt day which I could not deſerve nor merit, but by years of Services.

Although that *Celemante* was not preſent, nor had bin at the birth of the Jealouſie of *Areliſe*, and that the Accident of *Tarſis* had occupied them in ſuch ſort, that they had ſcarcely ſpoken of any other thing, after they had learnt it: however he ſoon knew the Anger and Vexation of his Siſter, and the deſign of his Friend, by the diſcourſe of the one and the Countenance of the other. However he did not immediately ſeem or make any ſhew of perceiving it, and ſtaying himſelf only on *Ergaſte* his calling *Coris* his Miſtreſs, *he ſaid unto him*; It is therefore by deſign, *Ergaſte*, that thou wilt alſo carry away from me all my Miſtreſſes. Mine enemy, *replyed* Ergaſte, expecteſt thou quarter from me, after the War thou haſt ſo openly declared againſt me? *Celemante* would have replyed, but *Agamée* reſuming ſpeech added, And moreover Shepherd, is it not you that would never remember Love more, that would renounce all Miſtreſſes and all Love? I have truly renounced Love, *anſwered* Celemante: but remember your ſelf *Agamée*, that is paſſionate Love, but not that which they call Gallantry and frankneſs of Humor, without which one never ſaw a decent and honeſt Man; Well ſaid *Celemante, replyed* Ergaſte, it is eaſie to accommodate us; you ſhall be the Gallant, and I the Lover of *Coris*. Shepherds, *ſaid the pleaſant merry* Coris *unto them*, make out always your courſe, and I will tell you afterwards if I will reſolve to enter there; at theſe words ſhe quitted them to go to dine with *Areliſe* whom *Agamée* would bring back to her dwelling.

Ergaſte and *Celemante* ran alſo after *Coris*, and preſenting the Hand with deſire to conduct and lead her, told her they could not make out their courſe, progreſs, nor Treaty without her. She placed her ſelf between them both, and giving each of them one hand, Well ſaid, *ſaid ſhe*, let us ſee whether we can agree. Firſt *Celemante* tell me a little the difference, that you pretend there is between a Gallant and a Lover; it is ſo great, *replyed he*, as the day is different from the night, for a Lover is one that ſleeps not, that eats not, laughs not, who ſeems nothing but Tears and Sighs, and the ſight of a Miſtreſs, which will enrage him even from morning to night; and a Gallant is a Man who ſleeps, eats, laughs as others, that ſees nothing but Joy and Pleaſure, and who ſeeks not but to divert his Miſtreſs, in diverting himſelf. They could not refrain laughing at the Picture that *Celemante* had drawn for them, and *Areliſe* who ſmiled as did the others, and who eſſayed to diſſemble her anger as much as ſhe could, *replyed to him*; Thou haſt reaſon, my Brother, to ſay that the day is not more different from the night, as the Pourtraits and Pictures which thou makeſt us there are one from another. But as the Night and the Day cannot accord together, how can a Lover and a Gallant accord together? I pretend not that they accord, *reply'd* Celemante, but on the contray I pretend that the Gallant chaſeth away the Lover, as the Day doth the night. That would not be juſt, ſaid *Agamée*, but as the night ſucceeds the day, the Gallant and the Lover may have their turn one after another; to tell you the Truth, ſaid *Coris*, I know not well yet if I ſhall be able to accommodate my ſelf with either of both: But if I were a Shepherd I know well which I would be; Ah! my Miſtreſs *ſaid* Ergaſte, I know well you would be the Lover, and in deſpight of the falſe Picture which *Celemante* hath drawn us, you would never intermeddle with loving that you would not do it in it's perfection, and that a Lover will ſay. *Well* Ergaſte, replyed *Celemante*, *hold not to that: it will not be difficult to accommodate us. Amiable Shepherdeſs, when you ſhall be a Shepherd, you will rather be a Lover, as* Ergaſte; *But you will prefer your Gallant, as long as you ſhall be the fair* Coris. With the like diſcourſe they arrived at the Houſe of *Areliſe*, where the Shepherdeſſes being entred, *Agamée* and the two Shepherds took leave of them and returned to dine together at the Habitation of *Ergaſte*.

At going from the Table they returned to *Areliſe's* Houſe, where they learnt, that the two Shepherdeſſes were already gon forth, They follow'd the ſame way they heard they had taken, and repaſſed by the Houſe of *Telamon*, where they asked again about the State of the Wounded *Celemante*, perceiving the Shepherd *Philemon*, who came out addreſſed himſelf to him. Although theſe two Shepherds had much Friendſhip, and moreover the laſt eſteem they had one for another, they notwithſtanding always waged War, by reaſon of the Oppoſition that there was between the two Sects of Philoſophy, whereof they made a Profeſſion; For *Epicurus*, who had been Maſter of *Celemante*, preferred pleaſure to all things; and the Philoſopher *Pyrrhon*, in the opinion of whom *Philemon* was Naturally met; however without underſtanding it, and almoſt without any other guide than his Natural Sight, doubted whether Pleaſure was preferrable to Pain and Grief. He held all things ſo uncertainly, that he, not only ſported at the Error and Vanity of Sciences, but he would not that one ſhould Confide, even in his own proper Sence. *Epicurus* on the contrary, ſaid, that we ought not to doubt of any thing, when our Senſes had aſſured it us: and he held the Miſtruſt, and Diffidence of *Pyrrhon* for a childiſh, Trivial, and Ridiculous Scruple. There was probability in the one, and in the other, and it may be, that one doubted too much, and the other doubted not enough: but whatſoever it were, they both were the Sects, which then were the moſt of the mode, and, *Celemante*, and *Philemon* took pleaſure to uphold, even to Deſire, and Emulation, each one, his own; and made a perpetual matter of Sporting one at the other.

Celemante had there in ſome reſpect more Advantage, becauſe he had much more Studied then *Philemon* had; who for the little reputation that he added to the Sciences, had almoſt wholy Deſpiſed, and Rejected them: but *Philemon* omitted not alſo, to take great advantage upon *Celemante*, who in Certain Encounters, he made him ſee, that by the Pureſt Natural Lights, he was capable to Deſtroy the certitude of the Rareſt Experiences, and Skill which this had acquired with much Time and Explication.

Celemante having therefore perceived him ran unto him, and though he effectually took as great a ſhare as he could, in the Misfortune of *Tarſis*; however, as he ſought not but to divert an unprofitable Sorrow, for the healing of the wounded, he ſaid to *Philemon*; I am Raviſhed that I have found you, *Philemon*! I pray do not refuſe me ſome of your Leſſons, and I pray alſo that you would teach me to doubt. *Philemon* having asked him wherefore? It is, replyed *Celemante*, that all the world aſſures me here, that this poor *Tarſis* is much wounded; and as he is one of my Friends, I ſhould be very glad to doubt it for my Conſolation. My Friend, reply'd *Philemon*, with his cold Sence, when I ſhall have ſhewed thee to doubt, thou wilt not thereby gain as much as thou thinkeſt; for I could not refrain my ſelf from teaching thee, at the ſelf ſame time to afflict thy ſelf, more than to doubt, only if thy Friends are in danger, thou knoweſt it not, although thou holdeſt thy ſelf aſſured. It Imports, nor matters not, replyed *Celemante*, if thou wilt teach me theſe two things, it will depend upon me alone to retain, only that which I would, and I have a faculty clear enough to diſcern to chuſe the Good, and leave the Evil; and I, replyed *Coris*, I, replyed *Philemon*, I declare thee that I will not have a Scholar, who ſhall not Confide in his Maſter. But perſiſted *Ergaſte*, if it be needfull to doubt of all, muſt there not alſo doubt be made of that which you ſhall tell me?

Agamée, and *Ergaſte* Interrupted the Sequel of this Diſcourſe, becauſe the laſt had ſaid to the other who was *Philemon*, he had a deſire to approach and know him: they went all out of the *Hamlet* together,

gether, and entered into the Plain on the Eaſt ſide. After having Advanced there about Fifty Paces, they there perceived *Coris*, who walked with *Areliſe*, whom ſhe held under her Arm, and they ſaw a little nearer two other Shepherdeſſes, who walked alſo, and whom alſo they Incontinently knew, the one for the Diſcreet *Celiane* Miſtreſs of *Philemon*, and the other for *Alce* Friend to *Celiane*. What Reſolution ſoever had made *Ergaſte* to continue the Feigning, by which he had reſolved to poſſeſs *Areliſe* with Jealouſy: it was not poſſible for him to diſſemble it any longer time, it is too difficult to make a long violence to Powerful Inclinations; and of the manner wherein he loved *Areliſe*, he could not do it with ſo little pain, but he made it a thouſand times more unto himſelf. Therefore he could not longer delay to make his Peace, and for that end and effect, leaving his company, he Advanced himſelf towards *Areliſe*, and preſenting her his hand, ſaid unto her: Fair *Areliſe*, there is no means to conſtrain my ſelf any longer, and it is an Enterprize more difficult then I thought of, to diſſemble a Love ſo ſtrong as mine. *Areliſe* did not make any ſhew of underſtanding him, and having contented her ſelf to caſt a look upon him, with ſome ſort of Diſdain, ſhe returned towards *Coris*, and ſaid unto her; let's go my Comrade, let's go, to give the good night to theſe two Fair Shepherdeſſes. Immediately ſhe would Advance towards *Celiane* and *Alice*, from whom they were not very far. But *Ergaſte* putting himſelf before her, ſaid unto her Amorouſly: Dear *Areliſe*, I requeſt you be not angry with me, if I have failed this Morning, am not I puniſhed enough to have loſt ever ſince that time the pleaſure of ſpeaking to you of my Love? *Ergaſte*, replyed ſhe, very coldly, thoſe faults put you in very little Pain, but I am very glad to let you know, that I alſo very much ſcorn, and deſpiſe your Repentance; and I, replyed *Ergaſte*, with an Air much more paſſionate than before, I proteſt to you, that there is not any thing in the World, that I apprehend or dread ſo much as your Diſpleaſure, and if I were ſo wiſe as I would be, I would never give you any Ground, Subject or Cauſe, but what will you *Areliſe*? think you to find Lovers Wiſe, and would you reform the World? no, replyed ſhe fiercely, and it is for that alſo that I will have none. Well *Areliſe*! continued he, receive me not as your Lover, but pardon me as your Friend. At the time that he ſaid this, they were very near to *Celiane* and her Company, to whom alſo were joined, *Agamée* and the other two Shepherds. The *Athenian* who had not yet ſeen *Celiane* ſaluted her, and afterwards rendered the ſame civility to *Alce*. *Alce* was a Shepherdeſs who was not very fair, but had wit, and whom a certain Air of Freeneſs, and Frankneſs made her beloved of thoſe who knew her, and above all to *Celiane*. The Sun was then upon its Setting, it ſeem'd to have no more Beams but what was requiſite to enlighten Delectably the Company, and areigning *Zaphir*, or *Planet* throughout all the Plain, rendred this hour the Pleaſanteſt, and moſt Commodious for walking; after ſome other diſcourſe they continued the walk, in taking the way of *Ceris*, and *Celiane* to reconduct them: and every one without choice, having offered his hand to the Shepherdeſs, neareſt to whom he found himſelf mett, *Ergaſte* amongſt others met with *Areliſe*, and *Celemante* with *Celiane*, *Ergaſte* ſoon recommended his firſt converſe with *A-*

reliſe, who could not ſo ſoon return from her Diſpleaſure, continned ſtill to refuſe him her hand, and even to endeavor to withdraw farther at a diſtance from him, not willing to liſten to his Excuſe. The Shepherd who could no longer ſupport himſelf, nor bear her fury and rage, ſeeing all his Words and Speeches too feeble to Mollifie, and Sweeten her, at laſt caſting himſelf at her knees and tenderly embracing them, Fair *Areliſe!* ſaid he to her, muſt you alſo yet be more Inexorable than the Gods, who in ſpight of the Offences, that we commit againſt them every day, are always ready to pardon us, from the Moment that we crave Mercy at their hands; you ſee that I make you all the ſubmiſſions, that I could be able to render to themſelves, I confeſs my Fault, I demand your Pardon, I put my ſelf upon my knees before you, I embrace yours; and that there may be nothing wanting to the Satisfaction I ow you, Impoſe upon me what pain you pleaſe for my Default, and I promiſe you, and proteſt you, I willingly will ſubmit thereunto, provided it be not that of ſeeing you a longer time angry with me: *Areliſe* not any way heeding this diſcourſe, but diſintangling her ſelf out of the hands of the Shepherd, ſhe returned to join *Coris*, to whom *Agamée* gave his hand. *Celiane* who knew nothing of their affairs, and intricacies, and on the contrary, underſtood the great kindneſs that was betwixt them, was aſtoniſhed to ſee the coldneſs of *Areliſe*, and demanded the cauſe of *Celemante*. Amiable *Celiane*, anſwered he her, when you ſhall ſee *Ergaſte* and *Areliſe*, without being angry together, demand of me then the Subject and Cauſe, for then there muſt be ſomething very extraordinary: but what can I ſay unto you, when they do but what is uſually done every day, and what reaſon to render you of a thing, which is not but Natural to them? *Celemante* made her this Reply ſo loud, that *Ergaſte* heard it: and for as much, that he ſaw well, that the hour of his Reconciling himſelf with *Areliſe*, was not yet come, that the Humor which he knew her to be of, he ſhould loſe his Labor, and thereby make her more obſtinate then at that time, and therefore muſt leave her to come to her ſelf; he uſed his Endeavours to conceal his Vexation, and dreamed only of fencing himſelf from the Jeſts of *Celemante*; he therefore, to that effect came up from the place where he had been on his knees. However at the time, when he thought to ſpeak, he was interrupted by *Celiane* who anſwered *Telamon*: Shepherd, you are Malicious, for I know that there were never two Perſons, that loved one another better then did *Ergaſte* and *Areliſe*. I ſay, not the contrary, replyed *Celemante*, but you muſt know Fair *Celiane*, that it is their particular manner of Loving. Some do believe, that to live together in Unity, and Peace oneby another is Love; and they hold that it cannot be done, but only in War, and Contention. See, you Shepherdeſs, that Love is an Ape, which always counterfeits the Natural Qualification of all thoſe he meets. It is peaceable in a Sweet Temper; a Quarelour with one Naturally Prompt and Haſty, Merry and Pleaſant with thoſe Perſons who are given to Sports and Rejoycing.

Ergaſte, who ſtill Intended to ſpeak, when *Celemante* had finiſhed, ſeeing that he prepared himſelf to continue longer yet in diſcourſe, Interrupted him at laſt, and addreſſing himſelf to *Celiane*, ſaid; Amiable *Celiane*, if *Celemante* knew the Nature of Love, he would give you a better then that, to what you have required of him. Love, Fair *Celiane*, is a kind of War, where every one ſeeks nothing elſe, but to Conquer his Adverſary ; That is, who ſhall ſurpriſe him, ſhall wound him, ſhall ſurmount one another ; and it being ſo, ſhould you be aſtoniſhed, always to ſee both Parties in Strife, and Diviſion ? Ah ! I accord with thee, cryed *Celemante* : undoubtedly, *Ergaſte*, Love, as thou manageſt it, is a War ; and I ſhould ſo be perſwaded, if I were *Areliſe*, I would not approach thee , without putting on my Head-Peice, and array me with my Armour, Helmet, &c. Cap-a-Pe, from head to foot at all hazards. *Ergaſte* who apprehended what he would ſay, *rejoyn'd him ſmiling* : Celemante, it is a War where no blows are dealt, but what are received, and felt with pleaſure, and provided the Adverſary pleaſeth, there is nothing but pleaſure in being wounded ; that's the reaſon why thou ſeeſt, that they will give to truth, the offenſive Arms to the God of Love, as well as to that of War, and that they paint him with a Bow and Arrows, as they do *Mars*, with a Sword : but thou ſeeſt alſo, that they give him not therefore any Defenſive Arms, as to the other, and that on the contrary, they paint him all naked, as if he were afraid, not to receive all the Shots that they had Aimed, and Levelled, and made againſt him ; and leaſt he ſhould loſe one in his Attire. *Celemante* had replyed, but ſeeing that *Celiane* would ſpeak, he yielded her Place, and Precedency, by Civility ; ſo that the Shepherdeſs replyed thus. That which you ſpeak, *Ergaſte*, is Gallant and Comely : but however, I do not well underſtand, how you compare Love with War, ſince that contrarily, Love in my apprehenſion tends not but to Peace, and Union of hearts. And War, Amiable *Celiane*, replyed *Ergaſte*, tends it to any other thing than Peace ? *Celiane* not anſwering any thing, *Celemante* took up the Cudgels for her, and ſaid ; no *Ergaſte*, not ſo ; Wars ariſe from the Diſunion of Heart, and thou wilt avow me, that Love Ariſeth and Springeth from Union, and Correſpondency. That is that in which thou deceiveſt, and cheateſt thy ſelf, replyed *Ergaſte*. Love, as well as War, Springs yet from Diſunion of Minds, and Spirits, and Tempers. At this Diſcourſe, *Celemante* betook himſelf to laugh, and turning himſelf to look after *Philemon*, ſaid, *Philemon*, behold here is news for you ; for what ſhall we be aſſured of in the world hereafter, if *Ergaſte* goes to make proof unto us, as he ſaith, that Love Springs from Divſunion of Hearts, and Minds ? that is not very difficult, replyed *Ergaſte*. Is it not true, that Love is no other then a deſire ? now all Deſire, comes from the abſence of a good we wiſh, and as we may ſay, from its Diſunion with us ; for if we were United in the thing we Deſire, we ſhould ſurceaſe, wiſhing for it, being impoſſible to Deſire that which we are in poſſeſſion of already, and with which we are United, therefore thou muſt neceſſarily Avow me that Love, being a Deſire, and Deſire Springing from Diſunion, Love Springs likewiſe from the ſame. *Celemante* would have replyed, but *Agamée* Interrupted him thus ; I believe *Ergaſte* that you would ſay as our Poets, that the Man and the Woman, were not formerly, but one and the ſame perſon, which were Diſunited, and Separated in two halves : and to hold upon this Foundation, that ſince that time, one half dreams of nothing elſe, nor ſeeks to Unite themſelves as do the Parts of a *Serpent* cut in two peices, ſo that when a Man loves a Woman, or that a Woman loves a Man, it is that they have both reſound the half, whereof from they had been Diſunited. *Celemante* having commended the thoughts of *Agamée* replyed him : if that which you ſay ſhould be true, *Agamée*, it would ſtill be true, that Love did Spring from Union, and not from Diſunion, as *Ergaſte* ſaid. For this Inclination of two halves to reſemble themſelves would not come to paſs, but from that which other-whiles, they would have been United. But alſo it is certain that *Ergaſte* Dreams not, nor Conceives, nor Apprehends what he ſays, and that if the Spirits ſhould not Unite, before they Loved one another, they ſhould never be capable of Affection. Haſt thou ſometimes taken Notice, *Ergaſte*, of this Fatal Moment which giveth Birth to Love ? haſt thou obſerved that which paſſeth in this firſt Interview of a Shepherd well ſhaped, who meets with a Fair and Amiable Shepherdeſs ? I know well, that they frequently long, will look upon one another, before they will joyn in Love, and that other times, they will never Love, and that even many times, they will conceive an Averſion one for another: but alſo you will ſometimes ſee, that their Eyes are no ſooner met, then they feel themſelves Inſeparately tied one to another, and ſo Love one another. That is certain, ſaid *Ergaſte* : but what concluſion doeſt thou draw, or infer from thence ? that Love, replyed *Celemante*, never Springs, but from Union of hearts. My Poor Friend, replyed *Ergaſte*, I ſee not but that returns too much to that which thou wilt ſhew us, more then thou believeſt, ſaid *Celemante*. For theſe different effects from the firſt interview, come from this, that Certain Spirits, which commonly go out of us, as the Beams go out of the Sun, mingle themſelves in a Moment one with another; almoſt after the ſame manner as thou ſeeſt the *Atomes*, and *Motes* fly from the Air. And as thou ſeeſt yet theſe ſame *Motes* to meet one another, to knock one another, to recoil ſometimes one upon another, ſometimes to paſs beyond, and not to touch one another, and ſometimes to graſp one another together; it arrives in the ſelf ſame manner, in the Medly, and Mixture of Spirits, ſometimes they are long before they fix together, and Unite together. Whence it comes that it is a long time before they love one another : other times in meeting, they knock and juſtle, one another ; and thence comes the Averſion : ſometimes, they paſs further without touching one another, and from thence Springs the Indifferency. But alſo ſometimes they do no ſooner touch, they graple one another, as one may ſay, and they Unite together ; and 'tis thence that this ſuddain Love ariſeth, which takes Birth at the very firſt Interview. So thou ſeeſt that Union is always the Sole, and True Cauſe of Love. O *Celemante*, cryed *Coris*, all that is unknown to us ! think you, that we know what is of the Spirits, and what they are, and that we can Imagine, how it is poſſible that the Spirits Unite, and as you ſay, graple one another. Dear *Coris*, replyed he, concieve you how that happens in the Body ? undoubtedly, replyed *Coris* ; and I think that there needs not much skill to apprehend, how a thing which is grapled and claſped, is fixed to another thing, in the like manner how a claſp or haſp holds to a Buckle ? how a Stone remains, in the Iron Head of my Crook which is hollow ? nor how, in fine, how a Body which hath a Figure, is fixed to another which likewiſe hath a Figure and Frame, which is proper to it? But how will you that I comprehend that of Spirits, who have neither Body, Frame, nor Figure? Amiable *Coris*, ſaid *Celemante* unto her, behold you are therefore more Skilful, and Expert then I am, ſince you conceive that in the Body; for, in fine, the Bodys, and the Spirits are but one and the ſame thing, the ſole difference is but only in the Name. They call thoſe Bodyes that are Groſs, Ponderous, Viſible, and Compoſed of many others. They call Spirits, Small Subtile Bodys that are Simple, Light, Imperceptible, and whereof others are Compoſed. But in Truth, they are equally of the Body, and the ſmalleſt of all have their Frames and Figures, even as others. Truly *Celemante*, replyed *Ergaſte*, it Admirably becomes thee to ſpeak here of theſe Small Bodys, and ſo to Act the Doctor amongſt Women! Friend, replyed *Celmante*, that here is but a Doctrine of Love, and I believe that he is not a Gentle-man, but would very readily Learn, or Teach, how it is to Love ſuch Fair, and Amiable Shepherdeſſes.

Agamée who was raviſhed with joy to hear him, *ſaid unto him*; *They would pardon you,* Celemante, *if you did not alſo leave us in the ſame doubt where we were, concerning that which hath given place to your Conteſt. For we have told you enough how two Perſons Love, how they are indifferent, and even how they hate, but you teach us not how two Perſons who Love one another, are angry together, and do ſometimes the ſame thing as if they hated one another, and in the mean time it is that which hath cauſed your diſpute to ariſe. It is true that I have not told you,* replyed *Celemante, but what need is there that I explain that unto you* Agamée? *See you not that* Ergaſte *and* Areliſe, *who do all they are able to teach you? The Science is of much utility and unprofitable, where experience is ſo common.* They all began to laugh at the Reply of *Celemante.*

Philemon himſelf had taken great Pleaſure to liſten to them, and although the variety of their Opinions and of their Reaſonings, ſerved not but to make him admire more the uncertainty of all things, and to confirm him in the Opinion that he had, that all the Science of the Philoſophers was nothing but Vanity and Error, (however he would not have ſpoken until then, leſt he ſhould interrupt them.) But when he ſaw they did nothing but laugh he begin to ſpeak thus, Well *Celemante*, you think you have acted Wonders that it is not true which you think, that there is leſs aſſurance in the Oracles of *Jupiter* than in the Science of your Moats and Atomes? not ſo, *replyed* Celemante: but I think that there is always as much as in the doubts that thou makeſt; O poor Boy! *reply'd* Philemon; if thou haſt no other than that to anſwer me, thou muſt neceſſarily be a very Fool, to have loſt thy time in a Science whence all the aſſurance terminates in ſaying that thou knoweſt as much as I, who make a Profeſſion of knowing nothing.

Celemante would have replyed, when from the foot of a ſmall hill, where they then were, they heard a great noiſe as if People had cryed. Almoſt at the ſelfſame moment at the top of that riſing a Shepherd with a Dart in his Hand haling with the other hand a young

Maiden whom he held by the arm, and they alſo perceived an old Woman who ſtriking him with an Hook or Crook, indeavoured to force and conſtrain him to quit the ſame young Maiden. *Agamée* advanced to know what it was, and the reſt of the Company did the ſame. *Ergaſte* knew this Man to be a Shepherd, who was lately come to inhabit amongſt them: But as he knew not the ground nor cauſe, that he had ſo ill to treat a Maiden, who although ſhe was ſimply habited, appeared admirably fair and beautiful, he asked him the cauſe. The other, *reply'd him*, that ſhe was his Slave, that fled away from his dwelling. Thy Slave, *reply'd the old Woman*, thou wicked Perſon. Say ſay, that's a free Maiden whom thou forcibly haſt raviſhed away, and by the Laws of Juſtice, thou oughteſt to be condemned thy ſelf and made a Slave to her. *Agamée* ſeeing that they mutually complained one of another would needs know who had moſt cauſe. He ſoftly took the young Maiden by the arm, and taking her out of his hands, whom they had accuſed to be her raviſher away, he demanded to be clearly and duly informed, and what ſhe or he ſaid. This Man who was tall and ſhaped well enough, but whoſe Phyſiognomy marked him out to be very violent, and naturally ill temper'd, churliſh and malignant, looked fiercely upon *Agamée*, and preſently ſcorned to give him a reply, ſeemed to conſult if he ſhould attempt to compel him by force to execute his enterpize. In fine, the number of thoſe who were preſent amazed him, ſo that he began in part, to ſatisfie the demand of *Agamée*. All that I have to ſay unto you, *reply'd he*, is that that Maiden was a Slave, I have bought her to be mine. This Woman whom you ſee, did conceal her in her houſe, I retook her there hence, and remanded her to my dwelling. Ah, generous Shepherds, *replyed the old Woman*, (for ſhe alſo took *Agamée* to be a Shepherd,) be you I pray you, a Judge of this difference; and you will ſee and find that this wicked one, would raviſh from me my Neice by the blackeſt and moſt abominable Treachery. What wicked Woman! *reply'd the other*, wouldeſt thou deny that I bought this Slave? I deny it not truly, *replyed ſhe*, but it is by the crime by which ſhe is become ſo? Whilſt they ſo conteſted the young Maiden fixed her eyes upon the ground, and a thouſand Tears trickled down her fair Cheeks. She durſt not almoſt through confuſion and fear look upwards, nor ſpeak one word nor pronounce a ſyllable. The Shepherdeſſes looked upon her with an extream Compaſſion, and admired her diſmal State, the excellent Features of her Face and the whiteneſs of her Hue, and the others thoſe of her Teeth, and the form of her delicate Mouth, her ſweetneſs, port, modeſty, and comely pitch, and geſture. The Shepherds alſo ſaid one to another, that ſhe appeared to be born rather to make Slaves, than to be one her ſelf, and that aſſuredly Nature had not formed ſuch delicate arms to carry Chains. They were on this diſcourſe, when they ſaw come towards them, a Man, who ran with all his might, having a Javelin in his hand. His pitch in point of height was but ordinary: but conſiderable for its excellent Proportion. He had his hue and die brown, as was his Hair, his Eyes black, his Noſe like an Eagles bill, uſually called a hawked Noſe, much ſweetneſs and majeſty in the Face, mixed with ſome kind of Fury. The old Woman no ſooner had ſeen him, but turning her ſelf to the other: *Tremble, tremble, perfidious One*, ſaid ſhe to him, *behold him who will puniſh thy Crimes*.

Theſe words cauſed the young Maiden to lift up her eyes, and from the time of the coming of him whom ſhe knew one might obſerve to dart and beam from her Face a ſuddain Joy, which gave her a thouſand new Tranſports and auſpicious Delights. The firſt of theſe unknown appeared much moved in ſeeing him, and his Hue and Colour which naturally was red and high, was yet kindled with a new flaming Fire. However his Emotion ſeemed not to be mixed with Fear, and he attended with great Reſolution. In the mean time the other approaching him, and judging by that which he ſaw the Obligation which he had to the Company of theſe Shepherds, he ſaluted them all civilly, and afterwards looking upon his enemy with an eye full of indignation, *he ſaid unto him*: 'Tis againſt me, thou Traytor, thou treacherous One and Coward, that thou muſt diſpute the Poſſeſſion of *Eliante*, and not ſhamefully to carry away a Woman. It becomes thee well, *replyed the other*, to combat with me by force of arms, and thereby I will render thee thy Deſert, for flying away with my Wealth. But I will not omit to accept thy challenge, nor to diſpute my Slave againſt thee, but to puniſh thee to have durſt undertaken to debauch her. At theſe words lifting up his hands he would have made up to his enemy, to ſmite him with his Dart, and this prepared himſelf, with an excellent Grace to receive it, when *Agamée* and the Shepherds put themſelves betwixt them, and ſo hindred a diſorder which the Women were already all alarmed at. *Agamée* having a little remitted them, demanded of them if there were no means to know their difference, and the firſt having told him by way of anſwer that he had already unfolded it to him, *the other replyed*, that if they would have the Patience, he would relate them the Juſtice of his Complaints, adding that he would that his enemy would reſer it to their Judgments. This after he had conſidered and muſed ſome time, ſaid he would willingly do it, provided they would liſten to them the one after the other; ſo there being a conſent on all hands, they deſcended to the foot of the Hill, where there was a kind of Bank, and there they ſate down. The two Adverſaries choſe a certain place oppoſite to ſpeak in the hearing of their Judges Orally. And for as much as he who firſt ſpake had already alledged his Pretence, the other replyed in theſe Terms.

The Hiſtory of *Alceſte* and *Eliante*.

I Should be happy, generous Shepherds, and wiſe Shepherdeſſes, if the Gods had always made my Deſtiny to depend upon the Juſtice of Laws; and that they had given me Judges, ſuch as you are from my Infancy, to puniſh the firſt outrages which have bin done me, as they ſeem this day to have miraculouſly ſent you here to do me reaſon, for the laſt that I have ſuffered before your eyes. You will be aſtoniſhed with the variety of events, and diverſity of the Circumſtances which I have to relate you, but if you have Aſtoniſhment, I am aſſured that you will yet have more Compaſſion for us, and yet more Indignation againſt our enemy, when you ſhall know our misfortunes and how they are hapned to us, and above all when you ſhall ſee that the ſole right, wherewith my Rival pretends to ſerve himſelf againſt me, is not founded but on the Crimes of his Family.

We are all three originally deſcended from this Valley, I will tell you, the young *Eliante* that you ſee, *Perinte* that is our Enemy, and I my ſelf: but there is ſo long a time paſt that our fore-Fathers are gone out and expired, that it is difficult their Memory ſhould be traced down to you. It was from the time that *Alexander* the great paſſed into *Aſia*. They enrolled themſelves all three in his Army, and being in all the Battails that he fought againſt *Darius*, they there acquired ſuch Reputation, and ſo enriched themſelves with the Spoils of the *Perſians*, that the Fortune that they made in a ſtrange Countrey, made them deſpiſe their own where they had one more competent.

After the death of *Alexander* the great, they married themſelves in *Babylon*: but after ſome years my Mother and that of *Eliante*, being dead almoſt at one and the ſame time, our Fathers who loved them with an unparalelled Tenderneſs, conceived ſo much Grief that they could not longer dwell in *Babylon*, nor ſuffer the ſight of thoſe places which at all times would renew the memory of their Loſs; as they were trained up in arms, they reſolved there to finiſh their days, and for as much more they ſought not but honourable Occaſions to looſe a Life that their regret had rendred unſupportable, but becauſe each of them had a Child of their Marriage, and that my ſelf who was eldeſt of the two, had not attained above twelve years of age, and *Eliante* but ſix. They made a Will and Teſtament before their departure, by which they named and appointed the Father of *Perinte* our Guardian, and Tutor, and beſought him to bring up *Eliante* and my ſelf in a Friendſhip and amity one for another, which repreſented that of our Father, and to marry us together when we came of age and for as much as the Father of *Perinte* had alſo a Son and a Daughter, and that theſe Friends over credulous, would leave them marks and tokens of their Friendſhip, they added in their Will and Teſtament, that if it hapned I ſhould dye, they deſired that all my Wealth ſhould appertain to *Eliante*, on condition and always, provided that ſhe would marry the Son of our Guardian and Tutor. If I ſhould ſurvive *Eliante*, that I ſhould have all her Wealth, provided I would marry his Daughter, and if we refuſed theſe Conditions, he would give him the Liberty to diſpoſe of all their Inheritance.

The Father of *Perinte*, therefore received the Will and Teſtament and Pledge of theſe two Friends: But I pray you to ſee in what manner he executed their Wills and Teſtaments. He no ſooner ſaw their Children and Wealth in his hands, but he deſigned both the one and the other for his own Family. Inſtead of educating *Eliante* and my ſelf in a kindneſs which might diſpoſe us for Marriage, for which our

Fathers had both a willingneſs to unite us, or rather by which they were willing to unite themſelves in the Perſons of their Children: he imployed all his care and thoughts on one ſide to divide our minds, endeavouring to animate us one againſt the other by ſmall Jealouſies to nouriſh amongſt us by theſe queſtions, which one ſucks often as one may ſay Enmity even as milk, and on the other ſide to inſinuate into me for his Daughter, all the affection I owed to *Eliante*, and to imprint in the Heart of *Eliante* for his Son all the good will which I had right to hope for by the laſt Will of her Father.

But be it that Love irritates it ſelf againſt all the deſigns, which oppoſeth it ſelf to her Liberty, be it that the Gods take pleaſure to overthrow enterpriſes, ſo treacherous and ſo full of Perfidy: ſo it is that they found it always, that all that this perfidious one practiſed to endeavour to make me have a kindneſs for his Daughter, that it always made me have an Averſion, that *Eliante* had the ſame Sentiments for *Perinte*, and to the contrary there ſprang up among us both, I know not what deſire of loving one another, by the conſtraint that they would have impoſed upon us to hate one another. The Father of *Perinte* cauſed his Son, to learn all that could be Imagined, to perfect him in all exerciſes, which might Capacitate him, to be rendred Amiable, and Delightful to *Eliante*. He cauſed his Daughter to be Educated and brought up, with a Care all alike, that I might the rather leave my ſelf to be Dazled, and a Miſt caſt over my Eyes; and as for *Eliante* and my ſelf they abandoned us both, the one, and the other, her to her good Nature, and my ſelf to all the Defaults of mine. But all the art in the World could not put in the Siſter of *Perinte*, the leaſt part of thoſe Natural Graces wherewith *Eliante* Shone, and Sparkled in mine eyes; and my good Fortune would have it, that ſhe had an Higher Eſteem of me, than of *Perinte* with all that he had acquired.

A Succeſs ſo contrary to the Deſigns of this Wicked Tutor, and Guardian, Srangely Irritated againſt us. We perceived even *Eliante* and my ſelf as young as we were, that they conceived a Diſpleaſure, when ſhe and I were together, that they teſtified nothing but joy, when they ſaw us make any Love or Careſſes to their Children, and that they puniſhed us, but for the Faults that I committed againſt his Daughter, and the Diviſions which ſprang betwixt *Eliante* and his Son. If we would obtain any thing of him, we muſt feign to quarrel *Eliante* and my ſelf, and it came even to ſuch an exceſs of Jealouſy, betwixt us two, that we durſt not ſpeak together, unleſs we were reſolved to draw upon our ſelves, ſome ill Treatment from him. On the other ſide we could not Live, neither *Eliante*, nor my ſelf, without teſtifying our Affection, and when it was needful to wipe away a thouſand Dolors, Infinitely beyond thoſe which were Invented againſt us by our Perſecutor, I would have Deſpiſed and Rejected them, to have only the Pleaſure to tell *Eliante* how much I Loved her. But becauſe in giving us this ſatisfaction, we expoſed our ſelves, Mutually to theſe hard Perſecutions, we obliged our ſelves to Manage it for the Love of one another, if we would not do it for our ſelves. Love is a Great Maſter, and Infancy the moſt Simple, and the moſt Ingenious one, becomes Expert and Skilful, when it comes to Inſtruct, not daring to ſpeak together, we adviſed one another to write all that, which we would have made known to one another. The Negligence that they had affected to make us Inſtructed, was cauſe that we Immediately drew to our ſelves Evil enough: But Love ſoon taught us that, which the Maſters had not done. They obſerved us ſo ſtrictly, that we could ſcarcely make, or hold, our Tickets. now we would give them one to the other in paſſing, then we would ſlip them in our Cloaths; now we ſerved our ſelves of Certain Lurking Holes, which were convenient for us, where I put my Letters, and where I went to fetch her Anſwers; we oftentimes changed the places, leſt they ſhould miſtruſt us, in ſeeing us go there too often. We paſſed ſome years ſweet enough; and although it were to us a great Evil, as that we durſt not always ſpeak; I found it on the other ſide by the kindneſs that *Eliante* had for me, and this kindneſs was to me ſo great a Treaſure, that I thought to have had yet more ſubject to praiſe my ſelf, than to complain of my Deſtiny. But Fortune in the end betrayed all our Precautions, and *Perinte* having caſually found one of my Letters in the cleſt of a wall, where I had put it, and where *Eliante* ſhould have taken it, his Father thereby diſcovered our Commerce. Unfortunately for us this Letter was the moſt tender, and the moſt forcible, that ever I wrote to *Eliante*, for after having reiterated her all the aſſurances poſſible of my Love, I there bewailed the Perfidy of our Guardian. I there ſpake of the averſion I had againſt his daughter, I declared her that I impatiently expected the age wherein the Laws would leave us to our own conduct, to preſs her to execute the Will and Teſtament of our Father. In concluſion I there Diſcovered, all that the Intereſt of our Love Obliged me moſt to hold our Peace to our Cruel Enemy. I cannot nor could not better Delineate you, how much he was Incenſed, then by the Strange and Cruel Reſolution that he took. He ſpake to Merchants who went to Traffick towards the Pillars of *Hercules*; made an agreement and bargain with them to carry me ſo far, that I ſhould never return; and afterwards made me depart, not Advertiſing me two hours before, and made me believe that he would ſend me to ſpend away a Year in Greece, there to learn my Exerciſe.

I do not tell you of my Surprize, nor my Grief at the Order of this Terrible Departure. A Clap of Thunder had not Rendered me ſo Confuſed as I was, and I believe I had learnt news of my Death with more Conſtancy and Reſolution. For in fine, although *Eliante* was then but thirteen years of age, we were however yet ſhe and my ſelf depending on his Condition, and all my reſiſtance ſerved not, but only to render us both more Unfortunate. But conjecture you what was alſo the aſtoniſhment of Generous *Eliante*, when I went to bid her adieu, ſhe had yet known nothing of this ſad news, and I alſo found her thereunto very little prepared; but what ſhall I ſay, what other preparation muſt there be on the like occaſions, then the Teſtimony of the laſt Grief; is there any thing that better cuts aſunder, then that of the ſeizing of hearts, the diſorder of the Spirit, and the abundance of Tears? it is that which I obſerved in this fatal moment, in the Fair *Eliante*, if otherwiſe, or notwithſtanding, I dare ſay I was my ſelf in a condition to remark ſomething. In fine, I parted, and we came and Imbarqued upon the *Mediterranean* Sea. In the ſixth day after our Sailing, our Ship having been a long time battered with a Tempeſtuous Storm, they perceived they had ſprung a leak, or cloven aſunder, and not being in a Condition to bear ſo great a weight any longer, they muſt Neceſſarily periſh, or diſcharge the Men, and Merchandize without Diligence. Compaſſion is a Vertue unknown to Mariners. They have no Laws but for Intereſt, nor yet any Maximes but thoſe which inſpires into them their Avarice. They hoped for a profit for their Merchandize, they waited upon none of the Traveller; ſo they reſolved to put off the men, and to preſerve the Merchandize. In this Deſign they choſe people unprofitable to themſelves, I was of the Number, and deſigned to be cut off. By Caſualty we had been caſt neer to an Iſland which is but a days journey from *Crete*, alias *Candia*, but very far from the ordinary paſſage of Ships. It is an Iſland Deſart, to which I think there is not ſo much as a name given, and where there are but Birds and Serpents for their hoaſts, nor for retreat but only Woods and Rocks. But yet it was a Good Fortune, in an extremity of this Nature, it was a Port of Safety for the Unfortunate, who without that had been caſt into the Sea. The Captain of the Ship made us there to go and land, and by much Favor, gave us only a little Bread, with Bows, and Arrows, and Darts for Hunting, that we might thereby be able at leaſt to Subſiſt for ſome time, waiting till he might return to retake us in as he Promiſed us, or that we ſhould have ſome ſuccour by ſome Veſſels paſſing. But we well knew, that he promiſed us the one but to deceive us, and that we durſt not attend the other but by Fortune: we were thirty that Diſimbarked there. They ſay, that the Miſerable Conſolate themſelves together, but I experimented wholly the contrary on this occaſion. I was a thouſand times more afflicted by the Complaints, by the Cries, and by Deſpair of my Comrades, then I was by the apprehenſion of Death; it is true I Imputed not to my Courage the Diſdain I made, the abſence of *Eliante* had put me in an Eſtate to wiſh Death, rather then to fear it. Alſo of all that was Affrightful, and Terrible in this Iſland, nothing did ſo much Terrifie me as that I ſhould never ſee her again; we had ſoon ran over all the Iſland its Circuit, not being at the utmoſt but ſixty, or eighty Furlongs. There were ſome Birds, and a great number of Serpents, we ſlew the one to eat the other for our own Defence. We Roaſted our Viands by the Sun Beams, and when it was Cloudy Weather, we were obliged to eat it all Raw; we ſpent the day cloſe to the Sea ſide to ſee if we could ſee any Ships: the night we retired our ſelves into the Hollows of Trees, or Caves of the Earth; that which was Incommodious, was the want of Water, we had none ſweet, and if there were any that were not altogether ſalt, they had ſo ill a taſt that they excited us to Vomitings. The Bread which they had given us, could not long ſuffice ſo many Mouths, we were forced to have Recourſe to Roots, and to ſupply the defect of Fountains by great Pits which we made in the loweſt places, there to gather together the Water of the Rain. There was no means to ſubſiſt any long time in this Diſmal kind of Life. Some Dyed with Hunger, by and near our Viands, others with Thirſt near to the Fountains; there were ſome Poyſoned ſleeping, by the biting of the venemous Serpents, and there was not one, only one in the end, but fell ſick by ill Nouriſhment or Pain. It was there that I learnt the condition of the Treatment that the Father of *Perinte* had made with theſe Merchants, to leave me in a place whence I ſhould never return, and I knew it from one of my unfortunate Comrades, who had heard it alſo ſpoken to the Pilot; but it is time that you ſhould know that which paſſed in *Babylon*, whilſt I languiſhed in this deplorable Deſart, and for as much as I have not been inſtructed but from the mouth of *Eliante*, and that I might poſſibly omit ſomething I pray you that you will permit her to relate it her ſelf.

Alceſte (for that unfortunate Lover was ſo named) ceaſed then to ſpeak; and immediately all the Company caſt their eyes upon the fair *Eliante*, and expected from her the recital of what followed. She would gladly have bin excuſed, becauſe her modeſty rendered her Timerous, and her pain and grief had alſo taken almoſt her Speech from her, and the diſcourſe of *Alceſte* renewing the Memory and Remembrance of ſo many Diſgraces, had alſo renewed her Tears, that ſhe could not ſtay them. But as ſhe ſaw her ſelf, in fine, preſſed by the ſilence of her Lover, and by the impatient deſire that ſhe ſaw upon the Faces of thoſe round about her, ſhe betook her ſelf to ſpeak, addreſſing to the Shepherdeſſes, who had made her to ſit down in the midſt of them.

I know not, fair and wiſe Shepherdeſſes, why *Alceſte* would that I ſhould recite you my ſelf, the State wherein he left me after his departure from *Bayblon*. It is all that which hath bin hitherunto the moſt difficult to depaint you in this hiſtorical Narration, and it is that which I am almoſt leaſt acquainted with. For in fine, when I ſaw the manner wherein they made him depart, without any Speech thereof ever in my hearing before, without advertizing him thereof, and under a pretext, the feigning and diſſimulation appearing very groſs, (for what appearance of care ſhould they take, to chuſe him Maſters in *Greece* when they would give him none in *Babylon*?) When I conſidered, I ſay, all theſe things, I divined immediately that it was an Artifice to ſeparate *Alceſte* from me to force me in his abſence to eſpouſe *Perinte*, and I fell into a condition that I knew not well what would become of me. I was obliged by the laſt Will of my Father to conſider and love *Alceſte* as a Spouſe, which he had deſignedme by his own Choice, and I will not diſſemble to tell you in his preſence, that his Vertue and Merit, had made a deſirable neceſſity in me, to perform my duty. My Regrets alſo tormented me, with ſo much the more Empire, that they were authorized by the order of my Father, and I permitted ſo much more willingly Pain and Grief to ſeize upon my Soul, that no ſcruples ſhould combat my Heart, and that it was my duty as well as my inclination.

My Guardian (but can I give this name to my mortal Enemy?) This cruel one, ſaid I, uſed all Artifices imaginable to diſſemble his barbarous deſign. He publiſhed amongſt his Friends that he had ſent *Alceſte* to the School of *Athens*, as he had made himſelf believe, and he whom he could not ſuffer before, he diſſembled, notwithſtanding his abſence gave him trouble and regret. He even affected to teſtifie it before me, be it to gain me by this Complaiſance, be it to take from me ground and cauſe to miſtruſt his Treachery. He treated me with much more kindneſs than he was accuſtomed, and of his Perſecutions I had not any greater ſufferings then the Preſſures of his Son.

In fine, one day I ſaw him come into my Chamber with a Countenance more ſad than ordinary. He ſaid nothing unto me, but appointed his Son, who there was to follow me, and when they were upon the Stairs, *he ſaid unto him as in ſecret, yet loud enough, that I could underſtand him,* that *Alceſte* was dead, that he had received the news thereof, and notice was given him that the Ship whereon he imbarked ſuffered Shipwrack, and however he muſt not advertize me thereof. He *ſaid this unto him,* without thinking to approach ſo near as he did to the Truth, for he had not ſince heard any thing from the Merchants, with whom he had agreed, and knew not the extremity of *Alceſte*: but he would by the deſign which you ſee, falſly perſwade me of his Death, thinking to diſabuſe me by the extremities of the World, whereto he had expoſed him. I who effectively believed that *Alceſte* was dead, beheld me alarmed as you well may imagine. Grief ſo ſeiz'd on me at once, that *Perinte* returning to my Chamber, found me there ſwooned. I will not urge you to believe the Complaints I made when they made me return to my Sentiments; I will tell you only that I immediately doubted that the death of *Alceſte*, was a premeditated Deſign of the cruelty of our Enemy, and I ſaw well that it was to oblige me to marry his Son, or in caſe I refuſed to ſeize on our Wealth; and indeed there paſſed not a Month but he made me this Propoſition of this fair Marriage, for although he believed that *Alceſte* would never return from the place he had ſent him, however he would make precautions againſt all hazards, there was nothing more aſſured then the attempting quickly to conclude our Marriage.

This was then, when I no more made any more doubt of the Perfidy of the Deſign, whereof I had only a miſtruſt. Until then I had but a ſimple Averſion againſt *Perinte*, as we naturally have of all things where we ſee they force us: but when the Grief which I had for the Death of *Alceſte* was joyned with this Averſion, when I ſaw that they would have me become the price of his Bloud, and the recompence as I may ſay, of his Murtherers, then I had neither Father nor Son but horror and abomination, and to ſay all at once, I conſidered him as the cauſe of the death of *Alceſte*, and the other for his execrable murtherer and parricide. In vain did they think to gain me by the conſideration of Wealth. Let him take, ſaid I, let him take my Wealth provided he gives me my Liberty. Poverty ſhall be much ſweeter to me alone, than all the Riches of the World with his Son. Let him ſeize on the inheritance of our Fathers without ſcruple; it is far leſs Crime to take away Wealth then Life, and ſlight cannot cauſe Horror in a Murtherer.

It was not in ſecret that I made theſe manner of Complaints, I freely diſcovered it to all Perſons whom I ſaw, becauſe that after the loſs of *Alceſte*, I believed I ſhould have no more cauſe to fear my Enemy. And in reality, I would willingly have relinquiſhed the Inheritance of my Father which Joy, provided he had left me at liberty to fly where I might never more hear of him nor his Son. There was in *Babylon* a young *Perſian* of quality, with whom *Alceſte* had contracted a moſt perfect Friendſhip. He was named *Oxiarte*, and was near about the ſame Age As he dwelt in the Neighbourhood, one might ſay that they had almoſt bin brought up together, for a long time he conceived a great affection for me: But for as much as he knew that of *Alceſte*, he had ſo much conſideration for his Friend that whilſt he believed him living, he would never ſpeak of his Paſſion. He thought he could diſcover it me when he believed him dead, and that without being his Rival, he could demand of me a place that the other was not capable to occupy. If I had bin in a ſtate to liſten to a new Friendſhip, I had poſſibly bin unjuſt to reſiſt his, for there was never one accompanied with more generoſity nor ſincerity, nor yet diſcretion. But *Alceſte* had carried away all my Affections with him; and of all Paſſions, I was not capable of any thing but hatred and averſion, that I had for thoſe who I believed occaſioned his Death. I would not however reject him. But on the contrary, endeavouring to engage him to ſerve me, in the deſign I had to draw my ſelf out of the hands of my Perſecutor. *Oxiarte*, *ſaid I unto him*, I am in a trouble where my Soul is not capable to dream of new Engagements, and alſo in the hands of a Man from whom you ought not hope to draw a conſent, contrary to the deſign which he hath to Sacrifice me to his Avarice. That which I can ſay to you notwithſtanding, that I have ſo much horror for that cruel Enemy, and the Marriage he deſigns me, that there is nothing honourable that a Man can hope from me, who ſhall have the courage to draw me out of his hands, and ſet me at Liberty but I will teſtifie my acknowledgment unto him.

There was no more need of diſpoſing *Oxiarte* to undertake all, he would but know in what place I had fixed my Eyes for a Retreat, I told him I had always heard ſay, that my Father was of *Tempe*, and that he had yet a Siſter, and ſome Relations whoſe Names I knew not, but I hoped to diſcover them there, when I ſhould be there perſonally preſent, and I ſignified to him in fine, that I had deſigned that place for my Sanctuary, and place of Refuge. *Oxiarte* did not ponder upon my Propoſition, and too well content with the only ſhadow of the hope I gave him, he made all our neceſſary preparatives ready, the moſt diligently and the moſt ſecretly that in him was poſſible. He had a great Patrimony, and Inheritance which he enjoyed, having neither Father nor Mother. He ſold it all, and having by this means made a very conſiderable fond of money, and capable to repair the loſs which he had Abandoned, he ſo very well diſpoſed all that which was neceſſary for our departure, that we, in concluſion went out of *Babylon* by night, and having in few days gained the City of *Tire*, by the means of Chariots appointed by turns on purpoſe, we proſperouſly Imbarked our ſelves on the Sea, before they had leiſure to overtake us. It is true that I Imagined not that this good Guardian would make any great Diligence to Arreſt us. For I had with me but one Maiden, at my wealth remained in his hands, and that was the ſole aim of his wiſhes, I believed no otherwiſe, although he would alſo afterward tell me that he was not ſoon conſolated, for what affection can I ever Imagine in a man, who treats me as a Slave? and hath done me the Outrages which you have ſeen.

As *Eliante* was there, *Perinte* who had ſcarce the Patience to refrain himſelf to Interrupt her divers times, willing to ſay ſomething, but the Shepherds having interrupted him, and having ſignified him, they would hear him at his turn, as much, and as long as he pleaſed; he left the Fair *Eliante* the liberty to continue after this ſort.

We Rowed moſt Proſperouſly the firſt day, after our Imbarkation, *Oxiarte* without ceaſing or Intermiſſion being always by me, and although he had in his heart for me a paſſion ſuch as you will ſee by the ſequel, nevertheleſs as he ſaw my Grief all freſh, and how many regrets I had for the Grief of *Alceſte*, and the Affection that I Conſerved for his Memory, rendred me the thoughts of a new Friendſhip unſupportable; he had the Diſcretion to with-hold himſelf, and to hold his Peace, as much he was able to refrain his Paſſion to flatter and diſſemble that of mine. About the fifth day at the laſt watch of the night, we heard a great noiſe upon the Deck, and that having obliged us to riſe up, we found all the Mariners there occupied, in conſidering with much aſtoniſhment, a great fire which appeared very far, the cauſe whereof they could not Conjecture, the major part verily believed, that it was ſome Ship burning; and our Pilot who was more humane then ordinarily are all thoſe ſort of People, cauſed them to ſteer towards it, notwithſtanding not too much to go out of our courſe, to ſee if there were not ſome Miſerable People who wanted ſuccour.

In Advancing forward, they knew that this Fire was much farther and greater then at firſt was apprehended; you would have thought it had been the total burning of an Entire City, but it was in a place where they knew there was none at all. So this Spectacle increaſed their aſtoniſhment, augmented their curioſity, yea even gave them fear. We omitted not to approach. In fine, being much nearer they began to diſcern it was a ſmall Iſland in the Sea wherein there was a Forreſt burning, and by and by, we obſerved even ſome Men on the Sea, who ſtretched their hands towards us, and by a ſupplicating poſture, ſeemed to call us to their relief and ſuccour. Generous *Oxiarte* was the firſt to preſs the Mariners to go to them, and he was Forward, Zealous, and Ardent in all acts of Humanity, he was of thoſe who leaped into the Boat to fetch thoſe unknown ones aſhore. They there found only three Men, lean, lank, ſcraggy, looking like Ghoſts, that had nothing but Skin, and Bones left on them, having their Faces as it were dreſt, or tann'd, their Eyes ſunk in their heads, Men rather like Hobgoblins, and Ghoſts then Men. He made them enter into the Skiff, and turning to one of them to enquire of him the cauſe of that great burning fire that they ſaw in the Iſle, he aſtoniſht himſelf, that the ſame Perſon caſting himſelf about his neck, and Imbracing him very ſtreightly, and cloſely, ſaid unto him: O! My Dear *Oxiarte*, is it poſſible that it ſhould be you? can you bring me no news of poor *Eliante*? theſe words and the ſound of that Voice, ſoon inſtructed *Oxiarte* who it was that ſpake thus. He however looked upon him again, to ſee if he decieved not himſelf, and having at laſt known him to be *Alceſte*, he let himſelf fall upon his neck quite confuſed, without being able to ſay, or ſpeak one ſingle word to him. *Alceſte* redoubling his imbraces, and impatient to hear ſome tidings of me, he asked again if there had a long time paſt, ſince he came from *Babylon*, and in what condition he left me there: But *Oxiarte* Tranſported with Sentiments, which I cannot very well expreſs unto you, never anſwered him but by Sighs. At this ſilence *Alceſte* perſwaded himſelf, all that his fear could ſuggeſt unto him, the moſt diſmal, that he could imagine. He believed that his Friend would not declare any thing unto him, becauſe he ſuppoſed he had none to tell him, but what was Mournful; and in that belief, tranſported by an exceſs of Grief; Ah! cryed he, I ſee too too well how matters are. *Eliante* is Dead, or Marryed to *Perinte*, and you will not declare it to me, becauſe you well know, that will give me a Mortal Wound. O Gods! did you not conſerve me from ſo many evils, but to reſerve me for this here, the greateſt, and the moſt terrible of all thoſe, to which you have expoſed me, and the only one where I cannot any more expect a remedy? But *Eliante*! it ſhall not be ſaid, that I ſurvive the news of your Marriage or Death, nor that I conſerve a Life which poſſibly ſerves no more but to ſeparate my ſelf from you.

At theſe words he turned to the edge of the Skiff, to precipitate himſelf headlong into the Sea: but *Oxiarte* returning to himſelf withheld him, and ſtreightly claſping his hand into his own, and cruſhing it ſaid, unto him; No *Alceſte*, *Eliante* is not Dead, and you are going to ſee her even in our Ship. He would have added ſomething: but from the firſt Syllable, a bluſhing came up over all his face, and *Alceſte* obſerved him to ſhut his mouth again, and look downwards with his Eyes, with ſome Signs, and Tokens of Confuſion. All that gave him Incredible Alarms, and as he knew the kindneſs that *Oxiarte* had for him, it was impoſſible for him to Divine, that which could ſo moderate the contentment, that the like encounter, ſhould in truth ſemblably bring to this Dear Friend, nor that which held him ſo in ſuſpence between Joy, and Grief. He therefore preſſed him the third time to declare to him in what condition I was, conceiving at leaſt that I was undoubtedly ſeized with ſome dangerous Sickneſs. In fine *Oxiarte* ſaid unto him: Reaſſure your ſelf too happy *Alceſte*, there is no cauſe of fear neither for you, nor for *Eliante*, there is no cauſe of fear, but for *Oxiarte*. Ah *Oxiarte*! replyed *Alceſte*, there can be no peril to you, unleſs there be peril to me alſo. On theſe words he began again to preſs him anew, and inſtantly prayed him, that he would no longer leave him diſquieted.

Whilſt all this paſſed, the Skiff reapproached our Ship, and I was not a little aſtoniſhed to obſerve from the Deck, all theſe Imbraces, and all theſe Demonſtrations of Friendſhip, and Familiarity, which had appeared between *Oxiarte*, and one of thoſe Men, I will not however conceal from you that a certain palpitation of heart, ſeemed to advertiſe me that I had concernment, and ſome part in that encounter: but the Death of *Alceſte*, whereof I was perſwaded, and which I had always before my eyes, too much preoccupied my mind, to leave me ſome diſpoſition to divine ſuch an event. I looked in the mean time

ime from the Deck of the Ship, with unparallel'd attention, upon all that which is paſſed between them. I attempted afar off to obſerve the Face, and the Lineaments, and Features of the Countenance of that unknown one: but the nearer he approached, the more his great change made me farther diſtant from the knowledg of the Truth. I obſerved only when they were near, that *Oxiarte* had his cheeks covered with Tears, and after having Imbraced him to whom he ſpake, in ſhewing him the Ladder that they had caſt out unto them to aſcend; Go to, O Happy *Alceſte*! Go and take a place which the Gods have Reſerved you; whilſt that I as for my part will return to take that which they have prepared for my Misfortune.

It is a thouſand times eaſier for you to imagine the effect that theſe words produced in me, than for me to expreſs them unto you. For this great diſguiſe which hindred me before to know *Alceſte*, diſappeared in a moment in mine eyes, and my Imagination giving him me again, in the ſame inſtant all the former Features in which he had formerly appeared to me ſo amiable, I felt my ſelf wholly ſeized with an aſtoniſhment of all the joy that could tranſport an Heart in encounters ſo delectable, auſpicious and caſual.

I knew *Alceſte*, in a word, and cryed as if I had bin out of my Wits, Ah *Alceſte!* is it poſſible that it ſhould be you? I could not ſpeak more, for Joy ſo diſſipated all my Spirits that there remained not force enough to ſuſtain and uphold my ſelf, and I was conſtrained to ſuffer my ſelf to fall into the Arms of a Maiden, which was near unto me.

On the other ſide, *Alceſte* had no ſooner perceived me from the Skiff wherein he was, that yet far more tranſported than I was, he aſcended or rather flew into our Ship, without any more heeding what *Oxiarte* ſaid unto him, and came to caſt himſelf at my Feet. But, amiable Shepherdeſſes, I inſenſibly engaged my ſelf in declaring unto you, more then you have demanded of me. Behold all which paſſed in the abſence of *Alceſte*, it concerns him now to finiſh the reſt, for he was there preſent with me, and he can acquit himſelf much better than I ſhall be able to do.

In ſaying this, ſhe modeſtly and gracefully caſt her eyes upon *Alceſte* to ſignifie him that ſhe yielded him precedency and place of Speech: but *Alceſte* having replyed her, that ſhe muſt neceſſarily know more then he did, and knowing the recital that ſhe made to him was very acceptable, and pleaſant from her mouth, and all the company, having alſo ſignyfied her the pleaſure wherewith they heard her, ſhe was obliged to continue, which ſhe did in theſe words.

Whilſt *Alceſte* and my ſelf were in the Tranſports of our Joy, they informed us that *Oxiarte* who remained in the Skiff, refuſed to aſcend into the Ship, and that by a Deſpair, the reaſon whereof was unknown, he wouldhave them row him to the Iſland again, and that they left him there whence *Alceſte* came; this news ſtrangely ſurpriſed us both: As for me I was not long in Divineing the reaſon; and I thought, Wiſe Shepherdeſſes, that I have ſufficiently teſtyfied you the Love he had for me, to let you conceive this deſign was in effect of the Grief, and Deſpair in obſerving that the return of *Alceſte* ruined all the pretenſions of his Love. But *Alceſte* to whom this paſſion was unknown, could not Imagine the cauſe of this ſtrange reſolution, he inquir'd me thereof all amazed, and having apprehended it, by three or four words I had let fall, I ſaw in an inſtant a fire breaking out in his face, and a paleneſs ſucceeding that ruddineſs ſoon after, even in an inſtant, and I obſerved in his eyes all the ſigns and tokens of the laſt pain and grief. O Gods! Cryed he, ſo many pains, and croſſes, deſerve they not very well, at leaſt a moment of conſolation without bitterneſs? at theſe words, he deſired my permiſſion, to quit me for an inſtant, and running to his Friend, he forced him by his Imbraces, and requeſt, to abandon his wild, and blind deſign, and to return with him to our Ship, the Pilot preſently ſteered again our former Courſe, and *Alceſte* and my ſelf with the Mournful *Oxiarte*, retired our ſelves into a certain part of the Ship; whilſt all the others interrogated the two others, whom they had delivered with *Alceſte*, on the ſubject of their Adventure, and of the burning that ſtill continued upon the Iſland, they in like manner declared us the cauſe thereof, and after having told us how he had been put aſhore, and left in that Iſland (after the ſame manner as he hath already declared you) the ſad, and deplorable life, that they had led therewith his Comrades, the Perſecution that they had ſuffered by Serpents and by hunger, the Miſerable Kind of Death, who of thirty perſons that were there, had reduced them to the only number of three: he added, that in fine, having devoured all the roots, and green things capable to nouriſh them, not ſeeing any to paſs by, Veſſels either great or ſmall, and not knowing how to have any farther ſuccor; they adviſed amongſt themſelve to ſet the Forreſt on fire, hoping the flame thereof by being ſeen at a Diſtance, might draw and allure the Curioſity of ſome Sailing on the Sea, to come to, and ſuccor them. He told us that to that end they gathered all the leaves they could find amongſt the Rocks, that were expoſed to the heat of the Sun, and having made them very dry, they brought them into the Forreſt, and taking ſome Flint Stones, they had beaten and knocked them againſt one another, out of whom came ſparks of fire, which kindled theſe leaves, whereon they caſt branches of Trees, which they had made exceeding dry on purpoſe, and by this means ſet them on fire in the thickeſt part of the Forreſt which they had ſo burnt.

After he had declared us this, he would for the ſatisfaction of his curioſity have us tell him wherefore, and how we were gone out of *Babylon*, and I cannot poſſibly declare you how he was concerned and ſenſible of the generoſity of *Oxiarte* when I had declared him how he had abandoned his Country, quitted his familiar intimate Friends, ſold all his Inheritance to ſuccour me, and follow me, whereſoever I would go. Although he very well and ſufficiently ſaw, that he ought not impute this generous Reſolution, but to a paſſion Enemy of his own, yet he a thouſand times embraced him not as his Rival, but always as a generous Friend, with an ardent and ſincere Affection, and with all the Expreſſions that he deemed capable, to adminiſter him any little Conſolation. *Oxiarte* on his part did what in him was poſſible to anſwer the Careſſes and Love of his Friend, and one might very well ſee that his Soul did within it, uſe all it's Endeavours to overcome a certain heavineſs and burden, wherewith he felt himſelf oppreſſed,

preſſed, and to conceal at leaſt his Sadneſs. But one might alſo ſee that his Sorrow was ſtill more and more, and that the Combat that was in his Heart between his Paſſion and his Friendſhip; *Oxiarte* alone remained overcome. If there appeared any Joy in his Countenance, it was but an imperfect Joy, and in Similitude like to the weak Beams that the Sun caſts forth, ſometimes out through the dark Clouds, who no ſooner appear than they are diſſipated. If he thought to open his Mouth to ſpeak a word, he would immediately ſhut it again and utter forth nothing but Sighs, and we knew not what he would ſay, but by the Pains and Repugnancy which he felt in declaring it us. In fine, he brake this long Silence, and after he had a little disburdened and diſcharg'd his Heart, of the Vexing and Hickhocks which ſuffocated it, he took the hand of *Alceſte*, which he tenderly cruſhed in his own, and looking upon me the ſame time with ſome ſort of confuſion, he ſaid unto me: What will you think of me, Madam, to ſee me in the Grief and Deſpair, where I am at the time I recover the beſt Friend I have in the World? and what will you ſay of a Man, who ſees not his Friends revive, but with the Affliction which others have in ſeeing them dye? That I would apprehend that you would not believe me guilty towards you, if you knew leſs the value and the worth of that, you return to carry away from me. I love you, my dear *Alceſte*, and I take and call *Eliante* to witneſs that the Sentiments that I have conſerved for her, have never violated the Duty of my Affection, and if ever I declared my ſelf her Lover as much as I could believe my ſelf to be ſo, without becoming your Rival, I will tell you very much more; for in fine, I affirm and atteſt to the Gods, that at the ſame hour that I ſpeak to you, I have yet for you all the kindneſs and friendſhip that I owe you, and that I have ſo many times ſworn to you. But *Alceſte!* The greateſt Kindneſs and Friendſhip finds it ſelf feeble, when it comes to oppoſe it ſelf in a Love founded upon ſuch legitimate Hopes, when it muſt tear it ſelf, for ſo I may ſay, or violently root up its Heart to make it a Sacrifice to a Rival, and that ſuch a one, who would looſe his Life for his Friend with Joy, finds it ſelf frozen when he muſt looſe him for a Miſtreſs. Whilſt he ſpake, the Tears trickled from his eyes. I believe there was nothing but his Vexing and Hickhocks, hindered him to proceed further. *Alceſte* could hardly withold his, and I very well ſaw that it was not without making within himſelf a very great endeavour that he rendred himſelf, capable to ſay unto him. I have not with-held my ſelf from complaining to you, generous *Oxiarte*, I know that it would be to give you occaſion to reproach me, that at the time you came to ſave my Life, and to preſerve me and my Miſtreſs I come ungratefully to interrupt and trouble your Reſt and Peace, if you were not juſt enough to impute to your Friend the Capricio or poſſibly the Injuſtice of Fortune. But in this unhappineſs where I cannot bewail you, permit *Oxiarte* that I bewail this Fortune, who having ſo cruelly loſt a Friend and a Miſtreſs, doth not return them unto me both but by a fatal Accident, who obligeth me to be unfaithful to my Love or ungrateful towards my Friend. Ah *Oxiarte*! that all your Sentiments are highly juſtified by thoſe of mine; and that I am perſwaded, that the loſs of a Life is a ſmall thing in compariſon to that of a Miſtreſs. They ſpake a thouſand things like theſe, and ſo tenderly that they drew Tears from mine eyes, and they were yet in the like Diſcourſes when a new noiſe Sprung up upon the Deck advertizing us, that there appeared a Veſſel or Ship that our Pilot judged to be that famous *Corſario* or *Pyrat* called *Pantauque*, who ordinarily courſed and ranged upon that Sea. They cauſed all the People of our Ship to arm themſelves immediately, and prepared for a vigorous defence.

As for me all affrighted, I prepared my ſelf only to ſecond the courage of *Alceſte* and *Oxiarte* by my vows and prayers, that was the ſole arms that I could employ for them. But alas! they were ill heard. The Enemies Ship approached us and attached ours, the Combat began, our Ships grapled one another and boarded. I heard *Pantauque* himſelf ſay over and over, that *Alceſte* and *Oxiarte*, did there act ſo gallantly, as was almoſt incredible, and if there had been two ſuch others in our Ship, we ſhould have remained Victorious; but they were not ſeconded; we were overcome, *Alceſte* over-powered by a great number before and behind, was ſeized and made Priſoner, and that which was moſt diſmal in our defeat, we there loſt the generous *Oxiarte*. He could have ſaved himſelf if he would, for our Enemies having forced him to one certain place in the Ship, cryed out a long time to him to render and ſubmit himſelf, and would themſelves have ſpared him: but he ſought nothing but to dye or Conquer. And indeed and in lieu of defending himſelf, he caſt himſelf amidſt the thickeſt of them, and having given them opportunity of attacking him on all ſides, he fell down with a hundred wounds, and in pronouncing the names of *Alceſte* and *Eliante*, yielded up his Life and breathed his laſt. The Fair *Eliante* could not paſs from this relation, without ſheding ſome tears at the remembrance of that unfortunate Lover, however ſhe remained not long there, but reſumed her diſcourſe thus. Behold us then *Alceſte*, and my ſelf in the hands of a Pyrat, who cauſed us to be laden with chains, and going out of one danger, to fall into another, mere Ghaſtly and Horrible. For although, that until then we had conſerved our Liberty: but what Deſtiny can one Imagine more terrible, then to ſee ones ſelf a Slave to a *Barbarian*, and an Impitiable *Corſario* and Pyrat? the loſs of our Liberty was not however that which ſeemed to us the moſt rude, the regrets which were cauſed us by the Death of the Brave and Generous *Oxiarte*, did yet more ſenſibly touch us; and more then that, the Inquietude that I was in for *Alceſte*, tormented me with a thouſand cruel Pains, as alſo his, for my Condition rendred it moſt diſmal to me. Although we were in the ſame Ship (the *Corſarios* having according to their cuſtom ſunk our Ship, after they had taken out of her all they found neceſſary to preſerve and put into their own,) yet they ſeparated us one from another. They had put him amongſt the Men, and as for me they ſhut me up with ſome Women that by a misfortune like ours, had fallen into their Hands, and not having ſeen one another ſince the Combat, each knew not whether the other were alive or dead. We paſſed a long time in that condition, without having News one of another. You expect not I know, wiſe Shepherdeſſes, that I depaint you the trouble we were in. *Alceſte* hath told me that all he had formerly had not yet equalled that which he reſented then, becauſe he had not bin apprehenſive but for himſelf, but now he was concerned and terrified for me. As for me I will avow you, that I was in a State where I emulated the Deſtiny of *Oxiarte*, and eſteemed him much more happy than were we, although I omitted not to bemoan him.

In fine, I learnt that *Alceſte* was living, by a Souldier who I ſuppoſed pittied my Condition, and by his means twice or thrice we knew how it fared with each other. There had paſſed many days that I had heard nothing, when one morning they drew me out of my Priſon, with ſome other of the Women who were alſo Captives; and having made us enter into the Shallop, they carried us to a City who appeared on one ſide, near to which the Ship whereout we went was after ſome time in the Road. I heard them name the City *Paphos* and the Iſland the Country of *Cyprus*. As ſoon as we were on ſhore we ſaw divers ſorts of Perſons as well Men as Women to come to us; and there was one amongſt many, who remained a long time to conſider me; after ſhe had very attentively looked upon me, I underſtood that ſhe demanded of them who conducted us there, if they would ſell me, and after having treated and agreed upon the price they appointed they ſhould lead me to her Houſe, they alſo yet ſold ſome of my miſerable Comrades, and brought back the others into the Ship. I felt then more than ever the miſchief of my Captivity, for I knew that I was altogether a Slave, and that as ſuch a one I had bin ſold to a Miſtreſs whoſe conditions, humors, manners and humanity, I was ignorant of. However that was yet but the leaſt of my Pains; the inquietude I had for *Alceſte*, was augmented from one moment to another. There was above eight days that I had no news of him, all my hopes was, that after they had ſold the Women our Pyrat would alſo expoſe the Men to Sale: but even in this Hope, I was afflicted by another fear; for I dreamed that poſſibly he would fall into the hands of ſome cruel and inhumane Perſon, and I ſuffered already in my heart all the ill Treatments that I could for him.

The Houſe where they had led me was upon the Port, as the Miſtreſs unto whom I had bin ſold, having ſome viſits to make, was not ſo ſoon returned to her Houſe, ſhe had appointed that in expectation of her, they ſhould ſhut me up in a Chamber. The Windows opened towards the Sea, and I could thence diſcover not only all that paſſed upon the Port, but alſo who came from and went to our Ship. I was then attentive, to ſee if they did not diſimbark ſome Priſoners and was very much ſurprized that after they had returned the Women aboard, whom they had ſold on the Shoar, I ſaw the Mariners weigh the Anchor, haul Sails and went out into the open Sea. It was at this time I thought I ſhould never ſee *Alceſte* again.

Whence could I ever expect hereafter this good Fortune arrive unto me? I knew he was a Slave in the hands of theſe *Corſarios*, the Veſſel where he had bin made Priſoner was gone, and I could not doubt but they would ſell him in ſome other part. I re-commenced or re-began to weep more than ever, to utter forth a thouſand cryes, in a word; to be wholly deſperate. I was in this condition when I underſtood that the Miſtreſs of the Houſe was returned, and commanded one to fetch me and bring me to her Chamber. As ſoon as I heard the door open, and looking upon him who entred, I knew the Perſon who came to me to be *Alceſte*.

If ever there was an accident ſo ſurprizing, I believe you will Judge that this was it. I came from beholding the Ship, whereon I ſuppoſed he had been departed in her, with all the reaſons Imaginable. I thought him to be in the open Sea, I would conſider him, for ſo I may ſay already in ſome Barbarous Country at a great diſtance, and at the ſame time, when I was afflicted with theſe Imaginations, I ſaw him in the ſame City, in the ſame Houſe, and in the ſelf-ſame Chamber. As for him he appeared not much ſurprized, and his Joy ſeemed not tome, to be mixed with Aſtoniſhment. That made me believe that he had already been advertiſed that I was there, and I deceived not my ſelf. After having made one another the Honeſt, and Honourable Careſſes, that the time permitted us, he told me that as there was many days already that the Veſſel of our *Corſario*, was in the Road of the Iſland, there had been eight wherein he had been brought to land, with many other Priſoners, and that he had been ſold to an old man, in whoſe houſe we were: that he had been happy enough in obtaining his good favor, that the Maſter had a daughter a Widdow who nouriſhed him, that this daughter having need of a Slave, he had told her there were many aboard our Veſſel, and that amongſt others, there was one whereof he had heard a thouſand Commendations. That he had already notwithſtanding ſpake of her as one unknown unto him, for fear of being rendred ſuſpect that, that had given her occaſion to buy me, and we contrived to avoid all ſuſpicion, that we would not make any ſhew of knowing one another. All this was expreſſed me in fewer words than I deliver them to you, for the leaſt delaying or lingring, would have given cauſe of miſtruſt, and it was our great intereſt to ſhun it. To make ſhort, I was brought before my Miſtreſs, her Father was then with her, they ſaw me and conſidered me, and I was Interrogated by both of them, and I was happy enough not to diſpleaſe the daughter: but unhappy enough alſo in pleaſing more then I was willing, the fancy of the Father, although he was approaching ſo great an Age, where they ſay, that men are Vertuous through a kind of neceſſity, and where it is believed, that Vice quitteth thoſe who have not had the Courrage to abandon it: however he had an extraordinary inclination to Women, and one might ſay that he had yet all the fooliſh paſſions of youth. It was not long but I perceived his inclination, and from the very firſt time I omitted not to advertiſe his daughter thereof. She priſed the method I had uſed to preſerve my ſelf, and appointed me to tell her of all that paſſed and was ſaid. From the moment ſhe knew it, ſhe aided me to cut off all occaſions of diſcourſe with me, & above all to be found alone with me. She was very exact in having me with her where ever ſhe went: the paſſions of this good man were increaſed by the obſtacles that were applyed, and the more he found of difficulties, there the more obſtinate he grew to make his Attempts Succesful. He would not however have his daughter take cogniſance thereof, and alſo, knew not any thing of my having made her acquainted therewith. Behold wherefore he ſought a Mediator, and that which was alſo ſufficiently pleaſant in our misfortune, he made *Alceſte* his Confident. That was a conjuncture to us favourable enough, for heretofore we durſt not ſpeak almoſt together, he nor my ſelf, and when we deſigned it we were forced to conceal it from the old man and his daughter: but the one having of his own accord furniſhed a pretext to ſee us, and to entertain our ſelves frequently in diſcourſe, we had but to ſteal our ſelves from the ſight of one ſingle perſon. We paſſed ſo many Months, during which *Alceſte* to prolong his confidence, and that little Liberty that we had, was obliged to entertain his Maſter with a little hopes, Diſſembling from time to time, that he hoped he might make ſome Impreſſion upon my Spirits, taking ſuch meaſures as he Judged needful. But in fine, he could not ſtill abuſe him, and he did it not alſo, but with ſome kind of regret, and by a neceſſity to which our Misfortune, and Unhappyneſs reduced us; becauſe of a certain ſcruple of freedom and Ingenuity with which he was born, gave him an Averſion to the moſt Innocent Deceits. In fine, he ſaid to his Maſter, that there was nothing would prevail with me, nor could he make any Impreſſion upon me. This would not make him recoil, for ſtill he preſſed him to be Inſtant with me, and urgent upon me, even to come ſo far as to make her a promiſe that he would marry me; *Alceſte* did all that to him was poſſible on this occaſion, and what was his duty to do, and repreſented him the wrong he would do his Family, and undervalue himſelf to Marry his Slave, and eſſayed as much as could be to divert him from that deſign. His Maſter hated him not, but contrarily, as *Alceſte* ſpake to him with much ſincerity, and he ſaw well that all his Remonſtrances were very reaſonable, he received his advice as ſo many Marks, and Tokens of his Fidelity. It is true he alſo received them without any Benefit, or Utility, he praiſed his Councels, and yet notwithſtanding did quite the contrary. He contented not himſelf to make him ſpeak to me, he preſſed and ſolicited me himſelf. We ſpent a whole year in this new Perſecution; in fine, I conceived my ſelf obliged to advertize his daughter thereof, I told her Ingeniouſly all that which had paſſed, and the Propoſals of Mariage, which her Father had divers times, and oft ſolicited me Perſonally to conclude upon. She was amazed and promiſed me that ſhe would apply thereunto a remedy, and truly ſhe alſo was as good as her word, but it was very ſad, and injurious unto me. There was made a great Traffick of Women, and Maidens for Slaves, and as the Iſle, and all the City of *Paphos* is Conſecrated to *Venus*, they make by this kind of commerce a kind of Religion. They come therefore from all parts there to buy Maidens, and there are certain Feaſt Days Deſtinated thereunto, where there is an Incredible number of perſons, and my Miſtreſs omitted not to expoſe me to ſale to the firſt that preſented. We then expected nothing leſs, for as much as ſhe had not ſpoken any thing to any perſon, for fear, leſt her Father advertiſed ſhould thereunto oppoſe himſelf: it would be infinite here to ſtop, here to tell you of the Grief of *Alceſte*, and of my own, I knew not of his till afterwards, for he had not ſo much as the opportunity to ſay adieu. Mine was ſuch as can ſcarce poſſibly be believed, and undoubtedly worthy of our affection, but it paſſed almoſt into deſpair when I knew into what hands Fortune made me fall. You ſhall know, Wiſe Shepherdeſſes, that during all theſe changes, and varieties of our Fortune, there was alſo arrived others at *Babylon* in the Family of *Perinte*. His Father ſeeing himſelf delivered from *Alceſte* and my ſelf, and having all our wealth in his hands, he had no other apprehenſion, but that in returning we would ſome day, come and oblige him to render us what was our own. The return of the Merchants to whom he had conſigned *Alceſte*, had ſufficiently aſſured him that he was in a certain place whence in all appearance he could never come out. As for me he was ignorant of the place of my flight: but in fine, he knew it was impoſſible for us to return, nor yet that we could find one another, *Alceſte* and my ſelf, and that in Marrying one another, we had no right to demand the Inheritance of our Fathers; to prevent that he took a reſolution to retire himſelf out of *Babylon*, and to tranſport his Wealth, and his Family to the Country where he was born, that is to ſay at *Tempe* where he thought not we would come to ſeek him. He diſpoſed of all his affairs for the execution of this Deſign, and put himſelf in the way with his Son for his Wife was dead a conſiderable time ſince, and his daughter deceaſed after my departure, he came the ordinary Road, and Imbarked in one of the Ports of *Syria*, came near to the Iſle of *Cyprus*. In his Voyage upon the Sea, he was arreſted by a diſeaſe which Augmented from day to day, and reduced him to ſuch extremity, that when he was near to *Cyprus*, when they believed there was no other remedy than to diſimbark him, he went on ſhoar at *Paphos*, but very unprofitable for him, in that he dyed there a few days afterwards. That happened at the time of one of their Feaſts of *Venus*, whereof I have ſpoken unto you, and juſt then when my Miſtreſs would reſel me: *Perinte* who had performed his laſt duty in the Funeral Obſequies of his Father, and who was upon the point of his departure, had the curioſity to ſee this Market: he met me there, if he was ſurpriſed I Marvel not at it, if he had any compaſſion, it is that he would fain have you believe it, but I believe he could never perſwade you to it. He bought me; were it to make me free? how can he be able to ſay ſo, ſince he pretends that I am at this preſent his Slave? he went upon the Sea, cauſed me to Imbark with him, we arrived at *Tempe*.

On the other ſide the maſter of *Alceſte*, having underſtood that I had been re-ſold, readily ſent to inquire to whom, and gave him charge to redeem me, at what price ſoever it was; Judge you a little with what Joy he accepted this Commiſion, but they had given him notice too late, we were already departed: all that he could learn of thoſe who accuſtome themſelves to expoſe Slaves to Sale, was, that I had been ſold to a young ſtranger, who had lodged in an Inn they directed him to. He ran there, the Hoſt told him that he had heard that man named *Perinte*, and that he underſtood him ſay, that his Father who died there in the Iſland came from *Babylon*, and returned to *Greece* the Country of his Birth. If this News gave ſome enlightning to *Alceſte*, you may Judge alſo how many Alarms it might cauſe in him. He returned, carryed it to his Maſter, who learning my departure, and the cheat his daughter had put upon him, conceived ſuch anger and fury againſt her, as he was

Naturally Furious and Violent, and likewiſe Old and Decayed, he fell into a diſeaſe, whereof he dyed eight days after. And dying left all theſe ſigns and tokens of his Indignation againſt his daughter, as on the contrary he left *Alceſte*, all thoſe that can be imagined of his affection; he diſinherited his daughter, gave liberty to *Alceſte*, and made him the Heir of all his wealth: but for all that *Alceſte* eſteemed not any thing but Liberty, which left him the means of ſeeking me out. He believed it not juſt to reap profit by the Indignation of a Father againſt his daughter, who had not offended him but upon a Principle of Honour, he remitted into her hands her Fathers eſtate, and of a Conſiderable Inheritance, he only took what was neceſſary to depart, and to come after me.

There is but eight days that he h[illegible]een arrived here, and there is already more than a month, that w[illegible]ave been. I will not conceal from you any thing that *Perint*[illegible] himſelf can tell you for his advantage. I avow you, that during the Voyage, he hath not made me any ill treatment, and that ſince he arrived here he hath divers times propoſed me Marriage, and offered me Liberty on that condition. But was I obliged to pay ſo dearly for a Liberty, which is due to me, and that I had not loſt but by the crime of his Father? if he hath redeemed me, is it not at the expence of our wealth which he hath ſeized upon? I avow you then, that ſince I have been here, I have uſed all means poſſible to get out of his hands, and could not have been able to do it, but by the diligence of *Alceſte*. He learnt in arriving here that *Perinte* lodged at *Gonnes*. The exactitude wherewith I was obſerved, not yielding him any Liberty of approaching me, he found means to convey me a Ticket, by which he adviſed me of his arrival, and beſought me to give him opportunity to diſcourſe me. I was ſo ſhut up that I could not give him any, But foraſmuch as I knew that my Father had left here a Siſter, I prayed him to anſwer me by informing himſelf, hoping that by her means we might ſee and ſpeak together. *Alceſte* hath loſt no time, and by his diligence hath diſcovered that ſhe is yet living, and lives within the ſame City. In effect, this is my Aunt whom you now ſee.

He inſtructed himſelf preſently, by the particularities of our Fortune, and having convinced him by all the Circumſtances, that ſhe reported him, it would be convenient, they ſeemed that ſhe muſt Commence my Deliverance, out of the hands of *Perinte*, and ſeek me a retreat in waiting, that we might diſpoſe of all that was neceſſary, for the proof of the Truth, and to make my ſelf, declared free in Juſtice, and oblige him to tender us the Wealth of our Fathers. My Aunt hired for my Sanctuary, a little Cottage, which is ſome Furlongs from hence towards the Sea, amongſt the Rocks of Mount *Olimpie*, ſhe hoped I would be hidden more there, than with her at *Gonnes*, and that I ſhould dwell there more in ſecurity, againſt the Violence of our Enemy. *Alceſte* being aſſured of this houſe, would at the ſame time by Violence out of the houſe of *Perinte* have carryed me, and my Aunt had a thouſand fears oppoſing her ſelf againſt this counſel, which his courage and affection prompted him to. But in Concluſion, he conſtrain'd him to conſider, that the way of procedure would make too great a noiſe, and might prove of ill conſequence, and that in an Encounter where there was need of ſecrecy, it was far better I ſhould take my flight out of the houſe of *Perinte* by night, and that I ſhould retire to my Sanctuary that my Aunt had found me, that hath been accompliſhed this morning before day-light. I had continued there ever ſince without going abroad, and there I was yet ſoon with her, whilſt *Alceſte* was gon there hard by to put ſome things in order, which he found requiſite for the further execution of our deſign, when *Perinte* who cauſed me to be ſought out in all places, having himſelf diſcovered me, did me that Violence which theſe Generous Shepheards oppoſed. Behold, Wiſe Shepherdeſſes, the Hiſtorical Narration of our Misfortunes; there was ſcarce ever a Life more thwarted then that of ours, b[illegible]oſe two particulars, and I believe that you will Judge, tha[illegible]e was never a more unjuſt Violence offered to any one the[illegible]hath been done to me by *Perinte*, and would yet do.

Eliante having held her peace, all the company admired not leſs the Variety of ſo many rare Events, Adventures, and Hazards, then that they were Charmed with the Grace, where-with the Fair *Perſian* had repeated them, and bewailed, and bemoaned the diſgrace of theſe two Unfortunate Lovers. Above all *Ergaſte* as the moſt Ardent, and the moſt Faithful Friend in the world, made alſo moſt account of theſe Generous Friends, could not ſufficiently condole the death of Poor and Gallant *Oxiarte*, nor with-hold himſelf, his temper being Furious, and Fiery, already to condemn highly, and with Indignation, the Treachery, and Perfidy of the Father of *Perinte*, who had given occaſion, and been cauſe of ſo many miſchiefs, and the Violence of the Son who would Authorize, Ratify, and Confirm them. *Celemante* declared himſelf alſo openly for the liberty of the Fair *Eliante*, and for the Repoſe, and Contentment of Faithful *Alceſte*. Even *Agamée* himſelf, although more accuſtomed then the two Shepherds, to the form of Judgments pronounced already in his heart, the Condemnation of *Perinte*, and had pains in an occaſion, where the crime of this accuſed appeared ſo viſible, remembred himſelf that the firſt Principle of Juſtice, is never to Condemn any Perſon without hearing him. In fine, every one murmured againſt this Stranger, there was but only *Philemon*, who always Suſpended his Judgments, by the profeſſion which he made to find doubts, and uncertainties, in things that appeared moſt cleerly and manifeſtly.

He alone conſidered this man of a Countenance cold and equal without inclining to one ſide, or another, when *Perinte* ſpake unto them thus.

Upright, Equitable, Juſt, and Sincere Shepherds, If that which *Alceſte*, and *Eliante* have declared you were true, there might poſſibly be Juſtice in their complaints, and wholly innocent as I am by their own proper confeſſion, of the evils they have alledged to have ſuffered, I ſhould howſoever have an ill grace, to ſeek to profit my ſelf by the Miſchievous, Pernicious, Depraved, and Corrupted Faith of my Father. But of this fair and tedious diſcourſe, that they have made you, all that which is true, it is that I am Originally of this Country, born in *Perſia*, but in coming here, and returning, and paſſing by the Iſland of *Cyprus*, I found this Maiden a Slave at *Paphos*, ſhe pleaſed me, that I bought her at my own proper coſt; and that this unknown who gives himſelf the name of *Alceſte*, and whom I had never ſeen but theſe laſt days, is a man who hath debauched her from me, by conſpiring with this old Woman: all the reſt that they have told you is a fable without foundation, and without proof, and they have concerted together. Alſo ſee you, that *Alceſte* remembreth not himſelf any more, and he hath been conſtrained to leave the finiſhing of the recital to this Maiden; who by good-right, as you ſee it, hath poſſibly a greater part in acting this Invention than he hath. What appearance is there, that my Father would ſeize upon the Wealth of two young children, intruſted with him, and left to his good Conduct, and Faith by his two beſt Friends? If he would have done it would he have been contented, to ſend this young boy into a ſtrange Country, as if it had not been eaſy for him to return? above all, would he have attended until he were come to an age where he were never in a poſſibility more to take from him the knowledg of that which he was? would he not rather have choſen a time nearer to his infancy? but what being their Tutor and Gardian, was he not in ſome ſort maſter of their Lives? Men are wicked by halves, and whoever hath not horror for Flight-Robbery, or Treaſon, commonly makes no great conſcience of a Murther. Crimes cannot be aſſured, but by Crimes. When *Polimneſtor* King of *Thrace*, would have had the Wealth of young *Polydore*, who alſo had by him been depoſed, he contented not himſelf to ſend him (as they have told you of this) towards the Pillars of *Hercules*, whence he could have returned by Land and Sea, he ſent him into a Country whence they never return. And indeed where is the true Semblance of the Fabulous Adventures of this far Voyage? A Ship ſhould ſpring a leak or plank open at Sea, an Iſland ſhould be found there expreſs to receive this unknown one; that of *Delos* was not more born to purpoſe nor more Wonderfully for the Goddeſs *Latone*. It is as he ſaith a Deſart Iſland, where there is neither Food, nor Subſiſtance, nor Habitation, and in the mean time dwelt there, and nouriſhed himſelf there a very long time. All his Comrades dead, there is but him alone living, in the conſervation of whom you would ſay, that all the Gods were occupyed, and employed: he dwelt in the midſt of Serpents, as if he had Charmed them with *Medée*; he ſet a Forreſt on fire, in a place where was no fire; would you not take him for a new *Vulcan*, at the ſubtilty with whom he invented it? at the ſelf ſame hour a Ship paſſed by there, as if there was a Randevous; that is yet nothing: it is juſtly his Friend, and his Miſtreſs, which met him there in this Ship, and thence conducted him away. But how this day, this Friend appeareth not, and how you could be able to demand of them what is then become of him? they have not failed to cauſe a *Corſario* or *Pyrot* Ship to be found there expreſly to defeat and take them. It would be very much too tedious for me to ſtay here to examin all theſe Ridiculous Adventures: the reſt is not of the ſame ſtamp and ſtile? they were ſold at different times, bought by different perſons, and notwithſtanding they Miraculouſly met Slaves in the ſame houſe, and of the ſame Maſters. An old decrepit man in an inſtant Amourous, and in Love with this Maiden, who made his Slave his Confifident, diſinherited his own Daughter, and made his Rival his Heir. What Fable? this generous Rival quits a conſiderable Inheritance, of importance in *Cyprus*; all the Wealth toucheth him not, it is above all his Intereſts; and in the mean time, it is to have my Wealth that this diſintereſted Man comes as they ſay, to commence a proceſs and litigious Suit againſt me. But how dares he accuſe me, after that which this Maiden hath told you her ſelf? ſhe is my Slave, and in the mean time, have I treated her as a Slave ever ſince ſhe came into my hands? have I not conſidered her as free, as my Siſter? hath ſhe not told you that I had the goodneſs to make her my Wife? Is there any thing that can rationally be expected from a Man? Is there any thing which is convenient for the good manners of a Man, whom they would fain have paſs to be a violent one, to ſeize upon the Wealth of others, to treat free Women as Slaves? In very deed and truth Shepherds, it is to have a ſtrange Opinion of your Minds to pretend to abuſe you by the like Suppoſitions. For yet if they did bring you ſome proofs? if they ſhew you the Will and Teſtament of their Fathers or this Teſtament of their Maſter? but they have but their bare word for all their Evidence; if it be not that you accounted for a great proof, the opinion of this old Woman, whom they have firſt deceived and who even ſhe her ſelf knows them not. In fine, Shepherds you cannot doubt but that this Man is an Impoſtor, this Maiden a fugitive Slave, and ſince they with one accord confeſs that it is I that have bought her, you cannot refuſe me her as her Maſter.

This diſcourſe accompanied with the aſſurance and with the urgency and fervour with which this Man pronounced it, did not make a ſmall Impreſſion and effect, in the minds of all thoſe who underſtood & liſtned to it. They looked one upon another with aſtoniſhment, as avowing that they were a little precipitant in their firſt Judgment and determination, and that the Face of this Affair was very much changed. Above all, this old Woman who was ſo eaſily perſwaded that ſhe had been Aunt to *Eliante* began to blame her ſelf of over much credulity; and looking upon *Eliante* and then upon *Alceſte*, ſhe ſeemed to demand of them ſucceſſively one after another, a proof of that which they had told her. *Eliante* all aſhamed and confounded, to ſee her ſelf accuſed of Impoſture, appeared to avow by her modeſt Silence, that ſhe had no other proof of all that which ſhe had declared, than her own ſelf, nor for evidence but her Conſcience; and *Alceſte* who expected nothing leſs than a diſclaim, that *Perinte* had done all that he knew as well as themſelves, liſted up his eyes and hands to Heaven, and beſought of the Gods, a puniſhment whereof the conviction appeared not in his power. However afterwards having pauſed thereon, he deſired yet a little attention from the Shepherds, and ſaid unto them. I avow you wiſe Shepherds, that I have bin ſurpriſed with the anſwer of *Perinte*, and that whatever ill opinion I ſhould have of him, I believed not that he had or could have, ſo much impudence in the Crime and artifice in his Impoſture. He hath had reaſon to tell you that one is not ſcarce wicked by halves, and that one cannot aſſure Crimes but by Crimes: But that which he hath told you for his juſtification, diſcovereth you the reaſon of his boldneſs and impudence, and cauſeth you to ſee that he diſavows not the Truth of our misfortunes, but becauſe it would otherwiſe be impoſſible for him to excuſe himſelf, and that he well perceives that his violence cannot be covered but by his lies. Our condition is very deplorable I confeſs it. We are unknown, and Strangers in our own Country; We are deprived of Relations, of Friends, and of Wealth, and the only Evidence that Fortune hath left us of our condition, and of our Eſtate, is he himſelf that conteſts it againſt us. He demands of us the Will and Teſtament of our Fathers, and 'tis he alone which can have it and who retains it, as the Son and Heir of our Guardian. He oppoſeth us with the multitude and the cruelty of our diſgraces, which puts them almoſt above their true Semblance and Apparency, and 'tis his Father and himſelf that have cauſed them. So that he makes his defence by his Crime, and accuſeth us by that which ought to make his own Condemnation. But I draw notwithſtanding a great advantage from his own proper Reaſonings. If our diſgraces are ſo difficult to be imagined, how could they be of our own Invention. *Eliante* is not with her Aunt but ſince this Morning; I have been abſent from her almoſt all the day, before that I was not able to accoſt her, nor ſo much as to diſcourſe her ſince my Arrival.

In what place, in what time then could have conſerted together ſo many fair Imaginations? The more they appeared extraordinary and beneficial, the more time they would and muſt have required, to have invented them. But let us ſay the more they ſeem incredible, the leaſt they ought to be ſuſpected. There is nothing which affecteth ſo much the true appearance and reſemblance as the Lye. It endeavoureth to have the leaſt appearance for him, by reaſon ſhe hath againſt him the real Truth. He knows he cannot deceive but in being imitated, and as he ſtrives but to have belief ſurprized, he never ſeeks any thing but what is credible. But it is quite and altogether contrary in Fortune; it ſports it ſelf in the humor and fantaſticalneſs of Events, Chances and Hazards; as it doth all without reaſon, it regards not to appear in what it doth: It laughs and makes ſport of true Reſemblances by reaſon it eſtabliſheth it ſelf enough by Authority, and becauſe it's Empire is Tyrannical, and that in like manner as Tyrants it ſeeks, not but to adminiſter Terror and aſtoniſhment to be rendred terrible and to make it ſelf feared, it affecteth nothing but cruelty, and to be wondered at. And indeed, what need had we to invent ſo many ſubtle Evaſion, and cunning Shifts to defend the Liberty of *Eliante*? Was it to give more Credibility and Reputation to our Recital? but *Perinte* you ſay that it is that which renders it incredible. Would we have taken ſo much pains in imagining in our ſelves, that which could not ſerve, but hinder us to be believed, had we not a defence already and much more eaſie! We had not but to maintain that *Eliante* is free. You ſay that I have no proofs; I alſo need none. We naturally are free born, and preſumption is always for our natural free Eſtate. It imports and behoves you, to bring cleer proofs and evident Teſtimonies of her Slavery, you who pretend to reduce her to a ſervitude which is contrary to the ordinary right of our Birth. In the mean time where are the evidences you bring? you have bought her ſay you, where is the contract ? where are the witneſſes, will you ſay ſhe avows it ? but if you would ſerve your ſelf of her Confeſſion , you cannot change her. She hath ſaid the truth that you have redeemed her, but it is by, and with her wealth whereof you are ſeized, but from a Slavery, where ſhe is fallen into by the crime of your Father. Either leave there her Confeſſion,or take her in her entire,for,in fine,ſhe cannot be divided. After all ; can we not better oppoſe you, your Confeſſion, by your ſelf ? you have ſaid you have not conſidered her here but as free, but as your ſiſter : you have not then held her your ſelf, as for your Slave. So it lyes, and depends on you to bring Proofs, and Evidences of your pretention ; you who find her in the poſſeſſion of her Liberty, you who violently raviſh her out of the hands of an Aunt, you who would, in fine, reduce her into a condition wholly contrary to that in your ſelf which you have acknowledged. For us yet once again , we want no evidence of her Liberty, it is enough that you only would have deſtroyed it, and we need no other Title for our Liberty, but that of our Birth.

Alceſte held his peace on theſe words, in expectation of the Judgment and Determination of the Shepherds ; *Perinte* would have made ſome reply : but the reaſons of his Adverſary, and likewiſe the Teſtimony of his own Conſcience, preſſing and urging him ; he peſtered and perplexed himſelf, he grew pale, and annihilated by his own contradictions, a part of all that he had ſaid before. His Confuſion and Diſorder did not a little aſſiſt the Shepherd, to determin a conteſt, which from him did appear difficult enough. It is true the Freedom, and Ingenuity which appeared in the Countenance of *Alceſte*, the ſweetneſs, and modeſty which was ſeen in that of *Eliante*, and withall, that the Favour of her Liberty , Finiſhed the Determination in their Judgment. *Agamée* was he who pronounced it in the Name of all. He therefore declared *Eliante* Free and at Liberty, and remitted her into the hands of her Aunt and *Alceſte*. They determin'd nothing concerning the Reſtitution of their Wealth, becauſe it was not ſufficiently cleered, and they had not been declared Judges of that difference. *Perinte* having heard the Judgment, returned towards *Gonres* all in Fury ; *Alceſte* and *Eliante*, on the contrary retired themſelves, with all the Teſtimonies imaginable of their ſatisfaction, and with all the acknowledgments whereof they could be capable in the condition of their Fortune, and left very much eſteem and friendſhip for them, in the minds of all their Judges, whom the night ſeparated alſo a little afterwards.

The following day after that *Tarſis* was awaked, they made Proviſion for the ſearching his wound. The Chirurgeon aſſured them that it was leſs dangerous then they had believed , and if there hapned not ſome unexpected accident , he promiſed in a very little time an entire and perfect cure, provided that *Tarſis* would aid himſelf. In ſum , he paſt all that day without any Feaver , and that which infinitly conſolated *Telamon* , that it retook him not alſo the third day. The Houſe of *Telamon* was at all times full of Shepherds, who came to inquire of the Health of *Tarſis*. *Ergaſte* above all, was there at all hours, and it muſt even be ſo , although one may well ſay that he entred always into the chamber of the wounded. For his Nature Fervent, Ardent, and Unquiet, for his Friends permitted him not to content himſelf with the news he had learnt from the report of others, *Celemante* was not leſs careful to come to know, but as for him he was not angry, that they refuſed him the gate: and Judging well that in the ſtate, wherein the wounded was, his pretence would be to him more Incommodious then any way of Utility, he was himſelf very well pleaſed to be diſpenſed with the Grief which reneweth always the ſight of a ſick Friend. For, in fine, he lived upon that Principle, that all the Wiſdom in the World conſiſteth but in ſhunning the unprofitable evils, and to maintain his mind in a ſweet and pleaſant Tranquility. *Agamée*, and *Philemon* came there, and *Timothy* ſent there alſo every day. The Fair *Areliſe* ſeeing to what point *Philiſte* was touched, did ſcarcely quit her at all, no more than did *Celiane*, *Coris* and many others, to whom her affection was ſo ſenſible, that her Vertue was to them in Veneration. *Eliandre* came there alſo ſometimes, and although he knew not *Tarſis*, but by his reputation, however that knowledg joyned to the Obligation he had to his Brother, the favorable hopes, by which *Erigone* had even as regiven him a Life, intereſted him ſo in the cure of the Shepherd, who had been there as appeared no leſs but much more diſquieted then he. It was not but that this Fair Widow, had yet altogether yielded, her Vertue ſtill entertained ſome remaining ſcruples, and there continued yet enough, to protract the good Fortune of *Eliandre*, but not enough to deſtroy the hopes which made him Live. In fine, there was not any conſiderable perſons in *Tempe*, who made not demonſtrations by ſome marks and tokens, the eſteem they had conceived for *Tarſis*. Alſo the Gods took a particular care of a Life, to which it ſeemed that that of ſo many perſons was fixed and tied, and there paſſed but very few days, but that they ſaw a great amendment in him.

After that *Telamon* ſaw his Brother in a better condition, he thought that it would not always be becoming ſtill to receive the Courteſies, and Civilities of *Agamée*, without yet making him a viſit: Behold wherefore he departed, one morning very early to go to ſee this *Areopagite*, and to prevent him before he was yet gon forth, His Way was to paſs by the Rivers ſide, or rather the Sea bank, and he ſcarcely arrived there, but lifting up his eyes towards, or on the Gulph, he was ſo Drawn, Dimmed, and Dazled by ſomething ſo Glittering, and Sparkling, that it was a long time to Divine what it was. In fine, he obſerved in approaching towards that ſide, that it was a very little Ship, but who in its ſmalneſs appeared ſomething much more conſiderable then in the greateſt. All the wood was painted, and garniſhed with a very great number of threds, and Broydered Works of Gold, that the Glittering of the Mettal was to be diſcerned but in ſome few certain places. The Maſts were all Guilded, the Sails of Fine Linnen dyed in Purple, and all the Cordage tiſſued, wound and interlaced with Gold, and Silk of the ſame colour of the Sails, at the top of the Main-maſt there was a *Pavilion*, or *Standord* of Stuff, woven with White Silk, hemmed round, and welted with Gold Fringe in the midſt whereof theſe words appeared, Written in the *Phrygian* Language, and in Characters Guilt with Gold.

Love

Love is my Pilot; *Obey* Neptune.

It well appeared notwithſtanding that the Sea had not had any great reſpect for the Ship. Some of the Sails were rent and ſplit, as well as ſome part of the Cordage, and it was almoſt layed down on one ſide. But that which principally detained the ſight of *Telamon*, was a young unknown one, who appeared upon the Deck, and who ſtretching forth his arms towards another great Ship, who was farther diſtant in the Road, and forced himſelf by his cryes to draw ſome one to his ſuccour. He there did unprofitably endeavour it, for this great Veſſel was at ſo wide a diſtance, and likewiſe the Waves of the Sea which were agitated ran high, and were ſo much ſwollen, and made ſo great a Noyſe, that the others could not hear. By good Fortune this unknown one, was not ſo far diſtant from the Sea Bank, that the Shepherd could not but hear it, and knew not even that he was all armed of all pieces, but arms ſo fair and ſo rich, that it ſeemed rather, that it was for the preparation of a Feſtival, than for neceſſary Defence. In fine, all his Armour was Silver, Guilt with Gold, whereon were an infinite number of Precious, and Coſtly Stones of Various Colours, diſplayed, and excellently expoſed to open view, even beyond deſire, the advantage which they had above the moſt precious of Mettals. The Helmet, or Head Piece of the ſame Mettal, were alſo garniſhed, and decked with Rich Precious Stones, and ſhaddowed, with a quantity of Feathers, the Colour of the Fire. The ſmall part of the Caſſock, or long Coat, which appeared under the Arms, as that which paſſed the edges of the Armour, for Back and Breaſt was ſo covered with Embroydered Gold, whereof even a part was hid under Pearls, and Precious Stones of great value, which was difficult to find in the Stuff. The Guard and Hilt of the Sword was of Gold, the Pommel of a Great *Ruby*, and hung in a Rich Scarf Belt, Embroydered with Gold, Sowed or Powdered with *Pearls* and Rich Stones. *Telamon* could not in reality preſently deſcern all theſe things: but he could ſufficiently ſee that he was, and might be Judged to be a perſon of very high quality, and his natural compaſſion joyning it ſelf to this Conſideration, he readily leapt into the firſt Bark, which he perceived, and conducted him to the ſuccour of this unknown one. He was much more ſurprized at his ſight, than he had been at his equipage, for he found him ſo fair and glittering, that in effect, even Love could not Figure, nor Frame a Form more Delectable, and Pleaſant. His Stature was ſmall, but ſtreight, all the Features and Leneaments of his Countenance, were formed in a moſt Admirable Proportion.

Although the toilſomneſs of the Sea, had a little diminiſhed the brightneſs of his hue, he had however all that whiteneſs, and all that delicacy, whereof the Poets and Painters have formed the Viſage of *Venus*, his eyes black, well proportioned, and full of ſweetneſs, and his hair of the ſame colour, which fell, and hung in great curled locks upon his ſhoulders accompanied ſo well this Fair Head, that one could not Judg if they received more ornament from his face, then they brought to it themſelves.

Telamon having joyned the ſmall Ship, the young unknown leapt into the Bark, followed by one man, who remained, and with him gave thanks to the Shepherd for the ſuccour he had brought them; and certainly it could not be more to purpoſe, for they were not yet diſtant, above half a Furlong from the little Ship, but a Billow or Wave finiſhed the overwhelming it, and it entirely diſappeared. They gained the Land with all diligence. Scarce were they there, but the unknown demanded of *Telamon* the name of the Country where he was, but gave him not ſcarce leiſure to reply thereunto; for at the ſame time having ſeemed unto him to know the countenance of the Shepherd: either I deceive my ſelf, ſaid he unto him, or elſe I have ſeen you ſomewhere. My Lord, replyed him *Telamon*, I had not yet durſt to diſcover you my thought: but either I deceive my ſelf, or you are the King of *Leſbos*. And where think you to have ſeen me? rejoyn'd he. My Lord, replyed *Telamon* again, I believe I have had the Honour to ſerve under the deceaſed King your Father, and to have born Arms with you in the Siege of *Mitilene*. The Prince then looking upon him more narrowly: O Gods! cryed he! ſhould you not be one of the brave Shepherds of *Tempé*, who ſignalized themſelves ſo gallantly at that Siege, who firſt aſcended into the breach, and were the cauſe that we retook the City? That action my Lord (modeſtly replyed *Telamon*) deſerves not that ſo great a King ſhould conſerve it ſo long in memory, and we received honours from the mouth of the deceaſed King, much above all that which we ſhould have, or did expect. The King then caſting his arms about his neck continued thus: O *Telamon* (for never ſhall that name go out of my memory) I ſee well that the Gods have not yet altogether abandoned me, ſince they have taken the care to let me fall into your hands. But what is become of your brave Brother; Alas my Lord! replyed *Telamon*, he is in a deplorable eſtate, he related him in ſew words his Adventure, which the Prince extreamly Condoled. But my Lord, continued the Shepherd, ſhould I dare to demand of you my ſelf a thing much more important, and by what miſfortune, or rather by what good Fortune for me, the Gods ſhould favour me with this happy encounter? notwithſtanding, my Lord, it is more ſeaſonable to think of your reſt, than any other thing, and I beſeech you, above all the reſt, not to refuſe the offer that I take the Liberty to make you of my houſe. The King accepted it, as well for the Friendſhip which he had for *Telamon*; as for the neceſſity which reduced him to the preſent ſtate of his diſgrace, and leaning on the arm of that Shepherd, and walked with him towards his *Hamlet*, therefore *Telamon* was thus obliged to return by the way, and finiſhed not his Viſit that he intended to *Agamée*.

Telamon (ſaid the Prince to him as they were walking) you ſee a poor King hunted out of his Dominion by his Subjects, battered by the Sea, and perſecuted by Fortune to ſuch a Degree, that the Earth and Waters have ſcarcely furniſhed him this day with a place of ſecurity. I will not conceal from you the particulars of my Miſfortunes, and if you would I will Voluntarily cauſe you to underſtand it more at large. But above all things I have to declare to you, that ſince you behold me here at *Tempé*, I am by conſequence upon the Territories which depend upon the Government of *Alcime*, one of my greateſt Enemies;

and that if I had not the laſt Confidence in your Diſcretion and Curioſity, I would not repute nor account my ſelf, ſafe in your own Houſe. *Telamon* having aſſured him of all the Fidelity, that he could wiſh or deſire, in the moſt obedient of all his Subjects, they continued to walk towards the Houſe of this Shepherd, followed by that Man who accompanied the Prince.

They had not gone above a hundred Paces, but they entered into a corner of that Forreſt which from the top of Mount *Olimpie*, covereth it almoſt wholly and entirely, and which extends it ſelf from one ſide even to *Gonnes*, and on the other ſide to the Sea Bank; ſcarcely had they entered therein, but they were ſtayed by a lamentable Voice, which they heard near enough to them. That having occaſioned them to walk thitherwards, they perceived a young Female unknown, ſitting at the Foot of a Tree who held her left hand againſt her Stomach to ſtanch the Blood, which guſhed out in great Bubbles out of a Wound which ſhe had there received. There were eight Men that lay there dead before her, and it manifeſtly appeared that they had bin all ſlain by her hands, becauſe ſhe yet held in her right hand a Sword all bloody. The King and the Shepherd were as much more concerned at this ſight as that this young perſon appeared one of high quality, was exceeding fair and amiable, and marvellouſly well ſhaped. That which amazed them the more, that ſhe had a belt girt and the Head-piece or Helmet on her head, and this Attire ſuited, and became her ſo exceeding well, in deſpight of the deplorable State wherein ſhe was, that ſhe ſeemed to be a young *Amazon*. A noble arrogancy, diſdain and fierceneſs appeared in her eyes, and her Pain hindred her not to have ſomething ſo Majeſtick in her Countenance, as might adminiſter as much admiration, as her Misfortune appeared worthy of Pity. The young King of *Lesbos* above all, by I know not what Inſtinct, was extraordinarily moved with this ſight, and his own proper diſgrace hindered him not extreamly to intereſt himſelf for this Stranger. They approached and askt her who thoſe were that brought her into that State and Condition, and what ſhe would ſay of thoſe lamentable remains of that little Combat. But they ſaw her Strength to fail before ſhe could give them an anſwer; ſo that all that *Telamon* could do, was to go even by appointment of the Prince to bring ſuccour from a Houſe, that was there approaching, and charitably to cauſe her to be brought to his home. His Houſe compoſed of two rows of Lodgings, was ſo great and ſpacious, that he there aſſigned a Chamber very commodious for the King, and there was yet another convenient to lodge the Young and fair wonded one. The Prince was ſo toyled and wearied with the Sea, that he had more need of reſt than diſcourſe, and the wounded one was in no condition but to indure the labour of a Chirurgion.

After that *Telamon*, had therefore ſent to fetch one, and that he had taken charge of this Stranger, with all the care that his generoſity inſpired him with, and that he had alſo beſought the King of *Lesbos* to command his houſe with an abſolute Authority; he retired himſelf into the Chamber of *Tarſis*, to know of him how he did and to make him a participant in theſe two encounters. This poor Shepherd that they had forcibly pluckt as one may ſay, out of the Jaws of Death, had ſuch an indifferency for all the things in the World, that nothing was almoſt able to touch him. He was ſo perplexed in his Mind for the Death of *Zelie*, or rather to ſay he ſo feared it, that he could not disbelieve it. And to tell truth, all the appearances did not but too much authorize his Fear and Perſwaſion. In this Eſtate, he framed nothing but Vows of Death ; and though the Reaſons or rather the Prayers of all his Family had taken from him the reſolution of giving it himſelf, they could not take from him the deſire of receiving it.

Telamon entering into the Chamber of this Shepherd *Philiſte*, who was there alſo, made ſigns to him to walk ſoftly becauſe ſhe believed he ſlept. However, having immediately heard him condole himſelf, they thought he was awake, and they both approached his bed. This was without noiſe howſoever, and *Telamon* only opened his Curtain to demand of him in what State he was : But he knew that he yet ſlept by his eyes, which were ſhut and by his breathing ; which was ſtronger than of a perſon awake, and he alſo obſerved that he had even all his Face covered with Tears, who although his eyes were cloſe, found a paſſage through the eye-lids. He alſo cauſed it to be obſerved by *Philiſte*, and that having made them judge that he bemoaned not himſelf, but in raving or talking idly, they were exceedingly concerned to ſee how much, even in his very Sleep, he was tormented by his Grief. They held themſelves both for ſome time there to look upon him, with an Air ſo full of Compaſſion and Tenderneſs, that they alſo made themſelves to be almoſt as much pittied as the Sick One. In retiring themſelves, afterwards they yet heard this poor Shepherd pronounce ſome words, and having thereunto attentively liſtned, they heard that he ſaid : Ah cruel *Zelie!* that this Vertue hath coſt both of us very dear ! he held his peace there, and afterwards they heard him reaſſuming Speech a moment after, he cryed, *Zelie, Zelie, Zelie,* and in ſaying this, he moved in his Bed, as having his Spirts very much tormented. That conſtrained *Telamon* to run to him and even to awake him, to interrupt the mournful Ideas of a Dream which diſquieted him, and drew him out of a Sleep which did nothing but diſturb him. The Shepherd appeared much amazed, and in confuſion at his firſt waking, as if he had returned out of another World, and uttered many Sighs, to diſcharge his Stomach, which were yet all oppreſſed with the Vapors of the Grief, that theſe vexatious Imaginations had excited. My dear Brother, ſaid *Telamon*, I demand your Pardon, if I have diſturbed your Sleep : But I had ſeen you ſo diſquieted with your Dreams, that I believed it would be better to awake you than to leave your mind diſturbed and agitated as it appeared. Ah my Brother! *reply'd him* Tarſis, *in mournfully turning his head and eyes towards him* ; I know not almoſt hereafter, that which is beſt for me to ſleep or to be awake, nor that which ſhould more afflict me either the Truth or Dreams. *Telamon* would not demand nor ask him, what had ſo obliged him to bemoan himſelf, for that would have bin but to renew his Grief. But contrarily as he ſought but an occaſion to tell him ſome news to divert him from his thoughts, he omitted not finding him without a Feaver, to give him a Narrative of the two Encounters of the King of *Lesbos*, and the unknown one.

The one and the other of theſe two Adventures, deſerved undoubtedly the curioſity of theſe Illuſtrious Shepherds, and were worthy to exerciſe their reaſonings, and to cauſe them to make their reflections thereon. For this Magnificent Ship, and that rich and Pompous Attire wherein *Telamon* had met the King of *Leſbos*, was no way ſutable to the deplorable ſtate of a King, Chaſed as he had told him out of his Kingdom, unleſs it be thoſe Kings in Play-Houſes, Theaters, and publick Games, where they are arrayed in Sumptuous Attire for outward appearance and ſhew. It was not leſs difficult to divine who this unknown one ſhould be, found in an equipage alſo as ſurprizing as the other, ſurrounded with an heap of dead men, and as Triumphant in the midſt of them, although ſhe had not apparently a Deſtiny little more happy. Alſo *Telamon* was long enough diſcourſing thereupon with *Tarſis*: but this here had very different thoughts in his heart. For as Perſons truly afflicted, will not think but on the ſubject of their Affliction, he ſupported even with Vexation all that which could direct his, and found himſelf Stung by all that which they thought to be a means to divert him. So that inſtead of fixing himſelf to the Reaſonings, and Diſcourſes which *Telamon* made him to endeavour to penetrate into the ſecret of theſe Adventures, he wholly thought of no other than his Miſfortunes, or if he made ſome reflection on that which his Brother had ſaid unto him, it was not but to admire how many extraordinary things had happened at *Tempé*, ſince the loſs of his Shepherdeſs, and to think that the Gods, as they are accuſtomed to do in great changings, had affected to mark out this Diſmal Time by Events which adhere to the Nature of Prodigies.

In theſe interchanges they came to tell *Telamon*, that ſome Strangers ſought to ſpeak with him. In order thereunto he deſcended, after he came into the Court he ſaw three men arrayed like Souldiers one of whom was about threeſcore years of age, of a Countenance comly enough, who undertook to ſpeak for all, and told him after great ſigns, and tokens of Grief, that they had underſtood that he had had the Charity to cauſe a wounded perſon to be brought into his houſe, and beſought him to tell them in what condition ſhe was, and to give them leave to ſpeak with her, by reaſon they belonged to her. *Telamon* who knew them not, asked them ſuch queſtions as Prudence prompted him to do, before he would confide in them, or diſcover unto them where ſhe was, and he even endeavoured to know of them her Name and Quality: but theſe men having anſwered, They could not declare her Name without her leave, and that all that they could ſay unto him, that ſhe arrived there the preceding night, in a Veſſel which was there in the Road, towards the Mouth of the River; and *Telamon* Judging it to be that other great Ship, which he had there ſeen, he ſent to the Chamber of the young unknown one, to know her will. Although there paſt not a long time, that ſhe was returned out of her ſwooning, ſhe Commanded that it was her Pleaſure they ſhould ſpeak with her, and having given them ſome orders with as much Vivacity of Wit and Preſence, as if ſhe had not been wounded, ſhe cauſed two to return to the Ship, and retained the third to ſerve her. *Telamon* Judging ſhe was a perſon of quality, by the care and reſpect they had for her, had more and more curioſity to know who ſhe was: but although the retreat he ſo Generouſly gave her in his houſe, put him into ſome right to ſatisfy himſelf on that ſubject, he would not however teſtifie any urgency, he contented himſelf to learn of one of her Souldiers, that ſhe was a ſtrange Lady of Quality who had been forced into the Gulph by Tempeſt, and being come to Land to refreſh her ſelf, had been attacked by ſome Thieves, who had put her into that condition where he had met her.

The end of the Fourth Book of the Second Part.

Tarſis and Zelie.

The Second Part.

The Fifth Book.

ALthough *Telamon* had as much as wherewith to occupy himſelf at his own home, he omitted not to extend his care at places, very much farther diſtant: and it ſeemed that the Gods had committed to his Prudence and Generoſity, the preſervation of the greateſt Kings of the Earth as well as he, the moſt Illuſtrious of Shepherds. There ſcarcely paſſed a day, but he would ſend to *Gonnos* to hear news of *Philadelphe*. He expected even that very ſelf ſame day, the return of a Shepherd to whom he had given charge to go and find *Straton* as from him, and to bring him an account of the Prince and what condition he was in; Then when they told him that the wiſe Philoſopher was arrived at his Gate, and asked for him, *Telamon* readily went to meet and receive him. Well *Straton, ſaid he unto him*; Will you tell me better news of the King your Maſter, than are thoſe that I have to tell you of poor *Tarſis*? That which I have to tell you of the King my Maſter, *replyed* Straton, it is that he is not only better recovered of his Wounds, but it is that which poſſibly ſurprize you more, that he is almoſt at Liberty. That I very lately went out from him, and in the Knowledge he hath of yout affection whereof I have rendred him a good and authentiek Evidence, and in the extraordinary eſteems that he hath both for you and your Brother, he hath given me Commiſſion to come to know the news of your wounded one, the misfortune of whom he heard not of till laſt night.

Then he recited to him, that the next day that *Alcine* had cauſed *Philadelphe* to be impriſoned, he had cauſed him to be taken out of the Tower and fixed him in the faireſt apartment of his Pallace; that there he came to demand pardon of him, for the Violence which he ſeemed to have done him, and there would have made him paſs by an Artifice groſs enough, for an order that he had given to his Men to come and take him at the houſe of *Alcidias*, and tranſport him into the City, only to the end that he might be better attended and waited upon, and dreſſed there. That by this diſſimulation, he would have made him believe that it was unawares unto him that he had bin put into the Tower. That ſince that time he had tendred and rendred him all his Cares and all Civilities imaginable, permitting him to ſpeak with all thoſe he pleaſed, ſo that the preceeding evening *Alkidias* himſelf had ſeen him, that it was by him that *Philadelphe* had learnt the misfortune of *Tarſis*., and that this Prince having at the ſelf ſame time known from *Straton*, that *Tarſis* was that brave *Leonides*, the feigned Death of whom he had ſo much bemoaned, and whoſe Life he ſo much the more admired, he had charged him to go and viſit him as from him, and likewiſe alſo to tell him and ſignifie him as to *Telamon*, how much he intereſted and concerned himſelf, in their Grief and Misfortune.

Telamon having replyed to the diſcourſe of *Straton*, as well for his Brother as for himſelf, with all the marks, ſigns and tokens of Reſpect, and of the acknowledgment he owed for the Honour that had bin done them by ſo great a King, ſignified to *Straton*, that he had heard with extream Joy the advantagious change of his Maſter, and which thoſe whom he had ſent every day to *Gonnes*, had indeed already made him a report of ſomething , but it was ſo imperfect that he durſt not aſſure himſelf thereof. He informed himſelf afterwards more particularly, if *Philadelphe* had ſeen the Princeſs *Arſinoe* and *Antigone*, and whence he thought that ſuddain change from *Alcime* could come ; ſeeing it clearly and manifeſtly enough appear'd that his firſt intention had not bin to make any good Treatment to the King of *Egypt*. *Straton* anſwered him that *Philadelphe* had ſeen the Princeſs *Arſinoe* and *Antigone* : And as I will not undertake, *added he*, to depaint unto you with what Tranſports he had ſeen them, I will no more declare you the aſtoniſhment, the Joy , and the divers and variety of Sentiments that they had in ſeeing him, and to ſee him in the hands of *Alcime* ; for all that would merit and require more time, than we undoubtedly have both one and the other for that Repetition. I will only add unto you to anſwer you, as to what you demand me upon the Subject of the ſuddain change of *Alcime* ; that I have known that ſome news which he hath received, put him in terrible apprehenſions from the ſide of *Antigonus*, and it is apparently for that that he attempteth now to inſinuate himſelf into the ſavour of *Philadelphe*, and to treat with him to make him in caſe of need a Protector againſt the King of *Macedonia*. As for the reſt, he hath not bin diſpleaſed at the Death of *Menelas* (as you poſſibly will have thought by reaſon of the colligation band, knot, obligation and connexion of Intereſt, which ſeems to be between thoſe two Princes) but on the contrary, ſome Union that appeared between them, however as the wicked have never any true Friendſhip, I have known and underſtood, that they have bin extreamly miſtruſtful one of the other ſince the death of *Menelas*. I know not yet by what Intreagues, for I have not yet bin able to unpeſter, and diſintangle, and diſintricate the Secret. They have told me notwithwithſtanding, that ſome one had made *Menelas* believe in his Life time, that *Alcime* had had the thought to ſeize him, and ſend him bound hand and foot into *Egypt*, thereby to ingage *Philadelphe*, whom he there then believed him to be, to take his protection againſt *Antigonus*.

On the other ſide, they ſaid that *Alcime* had bin very well advertiſed that *Menelas* had ſecretly ſent towards the King of *Macedonia*, to treat with him ; that he had offered to ſeize *Alcime*, and to replace him in his hands , that *Menelas* before his death for that purpoſe, had cauſed ſecret Practices in *Gonnes*, and that he had even already ſome intelligences in the City of *Pidne*, that it was to diſſipate theſe Factions by his preſence that *Alcime* returned ſome days ſince to *Gonnes*; becauſe he found himſelf in no ſecurity at *Pidne*. Behold that which I have confidently learnt and known, from one of the principal Officers of *Alcime*.

They were there when they came to advertiſe *Telamon* that *Ariobarzane*, came to give him a Viſit. At this word of *Ariobarſane*, *Straton* asked *Telamon*, if it was that *Ariobarſane* ſo renowned all over *Greece* by his excellent moral Works, and ſo formerly known in the Court of old *Antigonus* and of *Demetrius*, under the Title of Father of the great *Ariarte*? *Telamon* replyed that it was that *Ariobarſane* himſelf. So that *Straton* who paſſionately wiſhed to ſee him of a long time, ſerved himſelf of this occaſion to know ſo rare a Perſon.

He therefore ſaluted him civilly, teſtifying unto him the eſteem that he had conceived for him, upon his Reputation alone; and *Ariobarſane* having known the name of *Straton*, ſignified him likewiſe in the moſt cruel Terms, and the moſt obliging that he could chuſe, the joy he had to ſee a Man, who paſſed for one of the wiſeſt in all his Age. In the Interim, whilſt *Ariobarſane* ſpake, *Straton* conſidered and liſtned to him with much attention, and obſerved in his Phyſiognomy all the Features which beſpake him, and preſumed him to be a Man of admirable Wit and great Wiſdom and profound Reaſon. Although that *Ariobarſane* was in an age, which had much changed his Viſage and Size; one might there obſerve notwithſtanding, all that could be judged to be done in his Youth, and had bin paſt, he had bin very well ſhaped. But *Straton* did not concern nor ſtay himſelf ſo much upon the exteriour, but only what might poſſibly ſerve him to know his inſide and excellent Parts. He took Pleaſure yet to obſerve in his eyes where age had not extinguiſhed any thing, the vivacity of his Wit, and to read the Tranquility of his Soul, in that which appeared in his Countenance. It is not howſoever, that *Ariobarſane* was naturally ſo moderate, but on the contrary, he was of a Temper very Teſty and Cholerick, and as *Socrates* ingeniouſly vowed to his Friends, that he was naturally ill inclined, if he had not corrected it by the Study of Wiſdom. Alſo *Ariobarſane* ingeniouſly confeſſed that he was naturally Cholerick and Teſty, and agitated by violent Paſſions; but that he had rendied himſelf Maſter by his Study and by his Philoſophy. There appeared yet ſomething in the ſound of his Voice, and ſomething in his Action: however that ſerved but the more to make known his Wiſdom and render it more apparent. And the ſame that the impetuouſneſs and turbulency of a Horſe, ſerves not but to make one admire the Skill and Dexterity of him who retains and tames him: So the impetuoſity and paſſion, for ſo may be ſaid of his nature, ſerves not but to make admired the Empire, that his reaſon had taken upon him.

Ariobarſane neither could not be weary, neither looking upon and conſidering *Straton* the Philoſopher; although that this here held that other quality of *Socrates*, that he had not all the advantages of a Phyſiognomy which correſponded with his high Reputation. But be it that *Straton* made himſelf (as ſo I may ſay) a new nature by his aſſiduity and labour, though that nature it ſelf had been willing to ſhew by that example that it ſubjects not it ſelf to any rules: in ſo much that *Greece* as Flouriſhing as it generally did then, and as Famous as it was, had not produced men which did more honour than he to his Country, nor in his Age. At the ſelf ſame moment that they were together in the houſe of *Telamon*, there arrived there a third who was very well worthy of the eſteem and knowledg of both. It was the Shepherd, or rather the Philoſopher *Nephelocrate*, the hoſt of *Agamé*, and one of the moſt skilful, knowing, and experienced Men of all *Greece*. He had particularly applyed himſelf to the ſtudy of the Laws, wherein he had been one of the moſt Principal Luminaries, of the Bar of *Athens*: but this Science had not ſet bounds to the vaſt extent of his knowledg; there was not ſcarce a point, but he poſſeſſed, not by memory ſingly, as the major part of others, but by his firſt principles. And the Philoſopher *Metrodore*, to whom they had through his excellency given the name of knowing, ordinarily ſaid, that he never had a Maſter ſo certain as that there, And that he had never conſulted *Nephelocrate* upon one matter or thing, without being fully, compleatly, and entirely Inſtructed.

Telamon whom this Shepherd came to ſee, was raviſhed in being capable, and able to aſſemble in his houſe three Perſons ſo extraordinary; and for as much *Straton*, and *Nephelocrote* had never came to an interview, he named them both, the one and the other, and was the band of their knowledg. *Ergaſte*, and *Celemante* arrived there alſo, ſoon after coming after their ordinary manner to learn news of *Tarſis*, and they joyned themſelves to the Company.

After the firſt Civilities they entered all together into the Garden with *Telamon*; and after three or four turns made in walking; *Nephelocrate*; *Ariobarſane*, and *Straton* began a Converſation very ſerious, and worthy the Wiſdom of thoſe three Great Philoſophers. They fell caſually on the ſubject of the retreat of *Ariobarſane*. *Straton* asked him amongſt others how he could quit the Court, where he had remained ſo long time with ſo much eſteem, and reputation to retire into the Country. *Ariobarſane* who would not engage himſelf by a long recital of divers reaſons which had obliged him thereunto, and yet leſs to that of the Occupations wherein he was imployed ſince his retreat, replyed him meerly thus: It had been rather neceſſary to ask me how I quitted the Country to go to Court, I who have from my beginning of my Infancy renounced Loftineſs, Arrogancy, and Ambition. It is true, replyed *Sraton*, that the Court of Princes, is ſeldom the Dwelling Places of Philoſophers, and that there are very few that can accommodate, and ſuit themſelves as well as did *Artiſtippe*. And the reaſon is, that ordinarily there they are very ill welcome, and that they hate them there, as Publick Comptrollers, or Maſters of Diſcipline, or Puniſhers of Diſorders, as Publick Reforms of Diſſimulation, Flattery, and all other Vices that Reign more than the Kings themſelves. But this reaſon is not for you *Ariobarſane*, for I know that all the World Loved you. There *Straton* interrupted *Ariobarſane*, I have not been there beloved more than another; but I have not there had envy, by reaſon I have neither made, nor ſought after a Fortune which ſhould ſerve to draw Envy upon me. That is in what, replyed *Nephelocrate*, I am aſtoniſhed ſo much the more that you have quitted a Life that you had ſo well known accommodated to the Tranquility, and Wiſdom of Philoſophy. For although they tell us of *Ariſtippe*, and what manner ſoever they repreſent at the Court of *Dennis* in *Syracuſe*, I have never found him Happy, nor yet Philoſophical. Firſt of all, how could he be happy to ſtudy himſelf, to make the Court of a Tyrant, and to be expoſed to his Inſolencie, even until he ſaw they ſpitt him in the Face? for the reply he made to him, who bemoaned him in Rejoining him, that if the Fiſhers ſuffer to be wetted with the Sea to take a little Fiſh, he could well ſuffer to be moiſtned with ſpittle to overtake a *Whale*; ſhews, that if he ſuffers all that, it was not by this Spirit of Conſtancy, which makes the Wiſe to find Felicity in the diſdain of Injuries, but that this was not but for a pure Motive of Intereſt, and Avarice. For Philoſophy he was yet much leſs. For there was never Man more ſubject to foul and naſty Senſualities, voluptuous and vile Paſſions, and who there left himſelf to go with ſo many Proſtitutions, and Proſcriptions? and never man did more injury to the Philoſophy of his Maſter, who as Grateful as he was before, rendred him ſhamefully Mercenary. So that I conſider not *Ariſtippe* as a Philoſopher, who had known how to accommodate himſelf to the Court: but as a Courtiſan who would counterfeit the Philoſopher. And I find that when he reproached *Diogenes* who being a Philoſopher, he knew not to live as he with the Princes. *Diogenes* had had much more reaſon to ſcoff formerly, than ſince that *Ariſtippe* boaſted himſelf to be a Philoſopher, he lived ſo well with the Princes. In the interim, replyed *Straton*; *Ariſtippe* hath made many more Philoſophers than *Diogenes*, *Diogenes* hath decryed his profeſſion in living poor, *Ariſtippe* hath there given Sway and Authority in heaping to the Court by his means great and abundant Riches. See you, *Nephelocrate* the ſole example, that they call good at Court, it is that of a man who made Fortune. Every one endeavoureth to imitate him, every one propoſeth him as a Model and Pattern, and every one ſtudies him with more exactneſs, aſſiduity, and care then they have ever ſtudied *Diogenes*, or *Socrates* himſelf. In ſum, continued *Ariobarſane*, the Prince that is educated, and brought up by a Vertuous Man, that is the moſt effectual means to make all his Court reſemble him. When you ſee that Piety, Religion, or ſome other Vertue Reigns there more than ordinary, believe not that it is becauſe there is leſs Corruption in the Court, than there was formerly: but hold only for a certainty this, that ſome one is become greater by this means. The Prince deceives himſelf if he believes, that this is enough to give good example to thoſe of his own, as to live Wiſely, and Vertuouſly on his part, he muſt alſo do good to the Wiſe and Vertuous, for none propoſeth to himſelf to imitate the Vertues of the Prince, by reaſon that in imitating them, none can hope to become ſo Vertuous: but one ſtudies the Vertues of him whom he Loves, and to whom he hath done, and doth do good, becauſe one hopes to receive benefit by the ſame in following him. I avow you, that it is a thing that makes me compaſſionate, ſaid *Nephelocrate*, to ſee that not only at the Court, but alſo throughout all the World almoſt, every one is fixed to that which they call a making of Fortune, and ſcarcely do they ſee a man tempted by that Reſt, and that inward Tranquility wherein conſiſteth notwithſtanding all the Happineſs, and Felicity of Life. Every one deſpiſeth it, by reaſon every one can give it himſelf; and all the World is ſo blind, that he loves rather to be made happy by others, than by it ſelf. In the Interim you know how every one is therein deceived, when we deſire others to make us happy, we deſire that which is not in the Power of Kings and Princes to perform, and we refuſe that benefit from him who alone can give it, when we neither ask nor Deſire it of our own ſelves.

From this diſcourſe, they paſſed to examine all the Principles of the *Cirenaicque* Sect, whereof *Ariſtipe* had been the Author and Founder, and in fine, ſo far engaged themſelves in that diſcourſe, that they inſenſibly ſpent there neer two houers. *Telamon* liſtned to them with ſo much ſatisfaction, that he durſt not almoſt to ſpeak, for fear of interrupting them, and he found all their Sentiments ſo worthy of their high Reputation, that he Judged it yet beneath one of ſo great Merit and Deſert. It was not but that if this Wiſe Shepherd would, he might have cauſed himſelf to be liſtned unto them by them, with a very Reciprocal Admiration. For beſides the application that he had at other times given, and that he every day gave to the Study of Wiſdom, one might truly ſay that he naturally poſſeſſed all the Principles: and whereas the major part of Men are obliged to appear Philoſophers, to regulate their Sentiments, by what they have learnt of their Maſters; as for him, he had not any occaſion, but only to follow his own temper and Genius, which always naturally led him to the ſame end, where Study and Labor had led all others. But he held his peace here out of reſpect to theſe Illuſtrious three Aged Men; and becauſe he alſo eſteemed, that what advantage ſoever one had to ſpeak, there was ſtill much more in hearing thoſe from whom one might learn. *Ergaſte* was in like manner charmed by their diſcourſe, and above all he was Raviſhed to know their Sentiments on the Subject of *Ariſtippe*, that a Famous Author who would have paſſed as the perfect model and pattern of a Wiſe man, in a book that he had intituled by the name of that Philoſopher, and which he had given to the publick already ſome years paſt. But as for *Celemante*, if he ſpake not a word, it was only for fear of protracting a diſcourſe whereof he began to be weary and toiled; if notwithſtanding his temper rendred him capable to be. But for as much as his free humors wanton and frolick, and enemy to all conſtraint, made him impatiently deſire the end of a converſation ſo ſerious, he was willing the company ſhould even be ſeparated. It was not but that he had all the eſteem imaginable for *Ariobarſane*, *Nephelocrate*, and *Straton*, not that the Solidity of his Spirit, was not capable of all their reaſonings: but the reſpect that young people owe to old age, gave I know not what Torment to his natural Temper, and Liberality, and he ſo ſhunned ſadneſs and penſiveneſs, that he hated them even unto things that were too ſerious, becauſe, ſaid he, that there is a great ſimilitude in things that are ſerious, and things that are ſad. He could not withhold himſelf from dancing once or twice whilſt they diſcourſed, nor

nor ſoftly to ask *Ergaſte* if he intended to continue long to liſten to them, and if he would yet again take a turn, and treat of Philoſophy.

Wherefore, when the company ſeparated, he and his friend being gon from the houſe of *Telamon*, and walking together out of the Hamlet, *Ergaſte* ſaid unto him: Haſt thou no ſhame, *Celemante*, not to be capable of a moment of ſerious converſation, and preſently to fall a dancing when there is no diſcourſe of trifles? my dear *Ergaſte*, replyed *Celemante* laughing, I am very ſorry that that diſpleaſeth thee: but thou ſhouldſt know, that there is nothing ſo natural as to dance when one is ſad. But, replyed *Ergaſte*, oughteſt thou to be grieved to liſten to three of the Wiſeſt, and moſt experienced Men in the World? why not? replyed *Celemante*. Seeſt thou, *Ergaſte*! Wiſdom is good in our actions,and Sciences in the Schools: but in Converſation I make a greater account of a grain of Folly, which makes me laugh, than of all the Sciences and Wiſdom of the Philoſophers. My child, ſeriouſly replyed *Ergaſte*, with theſe Sentiments thou wilt never paſs but as a Fool. If thou wouldſt not love the ſerious ones, it would be requiſite to ſeem to love them, and to remember thy ſelf, that in that conſiſteth this day all the Wiſdom of the World. How many Fools thinkeſt thou that paſs for Wiſe, only becauſe they know how to conceal their Folly under a ſerious countenance? but what ever it be, it is neceſſary to be ſo among perſons that are ſo. All the Science of Living conſiſteth not almoſt but in Complaiſance, and to know how to accommodate our ſelves to the humour of others; in a word, the Abridgment of Wiſdom, is to know how to conſtrain our ſelves. And as for me, replyed *Celemante* ſtill laughing, there are none but Fools obliged to conſtrain themſelves. For to ſpeak to thee alſo ſeriouſly *Ergaſte*, I know but two ſorts of perſons in the World, one ſort are ſubject to Vicious Paſſions, there are others that have none but Innocent. I call the firſt Fools, for there is not a greater Folly than the unrulineſs and irregularity which carrys men away to commit Crimes, and it is therefore why that it's requiſite that they conſtrain themſelves, if they will paſs for Wiſe: but as for thoſe who have all their inclinations Innocent, as they are naturally Wiſe, they would become Fools to conſtrain themſelves.

Very well reaſoned, ſaid *Ergaſte*. My Friend, there are things that are not criminal, that are not to be done for all that. And without going any farther, although it is not a Crime to dance, nor to teſtify to ſome one, that which he ſaith grieves us; thou muſt avow me that that is therefore prohibited by the laws of good manners and civil ſociety. I will not avow it thee, replyed *Celemante*; and I will hold againſt thee to the contrary, that it is a very great Treaſon in Civil Society, to ſeem to take pleaſure in hearing ſomething, and to be grieved and vexed in ones heart. Why wilt thou that I commit ſuch a peice of Treachery to make a man believe that I am raviſhed to liſten unto him, when I would with all my heart that he were at a further diſtance? *Ergaſte*! there is nothing ſo faithful as not to Diſſemble. Thou findeſt wherewith to contradict that one ſignifies that he is vexed, and I would that one ſhould even ſpeak it Ingeniouſly one to another, when one diſdains or deſpiſeth, when one is angry and furious, and when one hates. I would deſire the truth that one conſtrains himſelf to endeavour not to hate, nor to diſpiſe any perſon: but if one cannot refrain, I would that one ſhould freely and frankly diſcover it. After thy Sentiment, demanded *Ergaſte*, canſt thou bear good Will to a man that ſhould come and tell thee he hates and deſpiſeth thee? A thouſand times more, replyed *Celemante*, than to hate me, and ſay nothing. For in fine, when a man hath thoſe, and the like Sentiments for me, if he conceals them from me, it is not but for his proper Intereſt, for fear I ſhould bear him ill will, or poſſibly the better to ſurprize me: but if he declares it me ingeniouſly, I ſhould at leaſt hold my ſelf or keep me upon my guard, at leaſt even in his hatred would he do towards me a Friendly Action to declare me my Enemies. And how many thinkeſt thou after all, are there of hatreds, and enmities which continue not in our hearts, but leaſt we ſhould dare to diſcover them, and which they would diſcharge themſelves of, in expreſſing them, as they do for the moſt part of all other Paſſions? *Ergaſte* replyed, behold very fair imaginations, *Celemante*, but they are ſuch as are not cuſtomary, nor uſed in this age of ours. To whom ſhould they then be held, interrupted the other? Friend let's begin to practice them, and we ſhould introduce them into a mode. It is true that that is juſtly thy action, continued *Ergaſte* ſmiling, for I have always heard ſay, that they are Fools that invent them. Ay, ay, replyed *Celemante*: but as they ſay that the Wiſe follow them, I hope I ſhall be a Fool followed by the Wiſe, and if thou doeſt not as do I, then thou ſhalt be a Wiſe one, who ſhall not be followed but by Fools. And to demonſtrate thee, that from the preſent time I will Live with this Freedom, it is I declare thee that I begin to be very weary of thee, and go to ſeek to divert my ſelf elſewhere. At this ſaying he took leave of *Ergaſte*, and went forward ſinging, towards the midle of the Plain, where he ſaw a conſiderable number of Shepherds, and Shepherdeſſes aſſembled together.

Ergaſte lookt upon him ſometimes walking, ſmiling, and admiring in himſelf the humor of this Shepherd: afterwards as the Extream Love which he had for *Areliſe*, conjoined to his temper, which was as Melancholy as that of the others was airy and merry, made him rather to ſeek Solitude to meditate, then Company where he might divert himſelf, and inſtead of following *Celemante*, and going to the Aſſembly which he ſaw, he turned on the other ſide to go out of the way of that Company.

In the mean time *Celemante* went ſtill forward, obſerved that that Aſſembly were intent in looking upon Shepherds, which exerciſed themſelves in a Race, and he ſaw two who diſputed Emulouſly, from whom the firſt carryed a Dart which was fixed in the Earth, neer three hundred paces from the place whence they began to run. The Shepherdeſſes were ſate upon the Graſs, eight or ten paces aſide from the Dart, and one of them with a ſmiling Countenance held in her hands, a branch of a wild *Olive* Tree which ſhe plaited in form of a Crown, to place it upon the head of the Victor. *Celemante* immediately knew that Shepherdeſs to be *Coris*, and that was enough to make him double his pace, although he walked already with ſpeed enough.

He arrived by or near her, juſt at the ſame time when the two Shepherds had finiſhed their Race, and that the Victor who was named *Olcite* demanded the Prize. *Celemante* oppoſed himſelf thereunto, and told him after his ordinary frolickſome joaking; I yeild thee all that there is of *Olive* Trees in *Tempe*, but take it for good, that for the Honour of *Coris*, I only Diſpute thee that little branch which ſhe hath in her hand. *Olcite* would anſwer, when *Coris* alſo ſtill frolick and jocund, replyed: wherefore ſay you, Shepherd, that it is for my Honour, that you would Diſpute the Prize with *Olcite*? ought you not to do it only for your ſelf, ſince it is indifferent to me, as in relation to my ſelf, to whom I give it? Fair Shepherdeſs, replyed *Celemante*, I ſaid it becauſe that it being for time to come, more for you than for me, you have more intereſt in my Honour than my ſelf, and ſince when are you mine; then replyed pleaſantly *Coris*. It is requiſite that I be very Rich, to have one in ſimilitude to him there, and yet am not perceived. But rather Fair Shepherdeſs, replyed he, it ſeems you make a very ſmall account, not to remember your ſelf as yet that I gave all theſe paſt days to you, to be your Gallant. *Coris* being ſoon put in mind of the Diſcourſe which they had had on that Subject, the day that *Ergaſte* feigned to be her Lover, rejoin'd him thus: Ah I remember once, *Celemante*. It is true, that you offered your ſelf to be my Gallant; but Shepherd, I alſo remember me that I would not receive you. Amiable Shepherdeſs, replyed he, it is true that I was not altogether received, but yet I was not wholly rejected, and a Gallant who is not rejected, hath right to believe that he is received. Let us not deſſemble, *Celemante*, replyed *Coris*, I think that you will never give your ſelf to any perſon, and each of us find our ſelves ſo well to be each one for him or her ſelf, that there never will be any more ſeeking for another Maſter. I find my ſelf ſo in very deed, continued *Celemante*, and that is that wherein you have a greater obligation unto me, that I do not as do the Slaves, who will change a Maſter becauſe they have a bad one, but that I quit one who to me was one of the beſt in the World, wholly and purpoſely becauſe I would give my ſelf unto you. I have great fear, replyed *Coris*, that it was rather through unconſtancy, and as thoſe ſervants who change when they are too well, becauſe they cannot continue at their eaſe. Will you that I freely declare unto you the truth? replyed *Celemante*. I quit a good Maſter, becauſe I believe you will not be yet a better Miſtreſs. And I, replyed *Coris*, I declare unto you I will not have a Servant ſo Licentious, and ſuch a *Libertine*; for he would without doubt even quit me, if he ſhould think of finding or having a better. But, replyed *Celemante*, be ſo good unto me, that it be altogether impoſſible to find a better. *Coris* would reply, when *Olcite* who grew impatient, having had great pains to let them ſpeak ſo long a time, interrupted them in the cloſe, and as he was Rude, Clowniſh, Blunt, and Brutiſh: it is well worth the queſtion, what all theſe Complements ſignifie, ſaid he. *Celemante!* declare without making me to give any longer attendance if thou wilt run with me, that if thou wilt do nothing, this Shepherdeſs may give me the Prize that I have gained. All the Company betook themſelves to laughing at the ruſticity and incivility of *Olcite*, who ſeeing that, thought to mount up in Wrath. *Celemante* ſaid to appeaſe him, I deſire thy excuſe, my poor *Olcite*, but I thought to do thee a pleaſure, to take time to fetch Breath. Immediately *Olcite* having anſwered him, that he had took too much, replaced his Dart in the ground, to place himſelf with *Celemante* at that certain part, where they ſhould begin their Race.

They parted both of them at the ſignal given them by the Shepherds there preſent; *Olcite*, who was more high and vigorous than *Celemante*, doubted not but that he ſhould bear away the prize from this Shepherd. He was careleſs at the beginning until that ſeeing himſelf to be exceeded and out-ſtripped by *Celemante*, he well judged that he ſhould have need to gather up all his Forces to overtake him, but *Celemante* outſtript him ſtill in Agility and Celerity; the other had ſuch a deſpight and made ſuch great Efforts and Endeavours to rejoyn him, that he ran all out of Breath at the end of the Liſt or Tilt-Yard. Immediately *Celemante* who had born away the Dart, went gallantly and caſt himſelf upon his Knees before *Coris*, and ſhewing her with his hand *Olcite* who lay ſtretched out with his Belly upon the Ground, panting as a Man who could do no more: my fair Shepherdeſs, *ſaid he*, I know not if it be permitted me to come to demand of you the prize of the Race; for as they ſay the Cocks who dye fighting are the moſt generous, will you not find here that all the Glory is due to this poor *Olcite* who is almoſt dead hereby by his violent running?

During their Race, *Areliſe* and *Ergaſte* were arrived at the ſame place. *Ergaſte* thinking to go aſide to meditate ſolitarily, as we have ſaid, having ſeen this fair Shepherdeſs who coming out of the Hamlet, walked towards the place, where ſhe ſaw *Coris* her good Friend and many others of her Comrades. *Ergaſte* who notwithſtanding all their petty differences, loved her with a moſt fervent Paſſion, had immedidiately quitted all other deſigns, for that of going to rejoyn her, or rather he had changed that of going ſolitarily to contemplate of her, for that of going to entertain a diſcourſe with her; and as they were then reconciled *Areliſe* engaged her ſelf eaſily to follow him. They arrived immediately time enough, to ſee poor *Olcite* fall and to liſten to the Jeſts that *Celemante* had made. *Areliſe* had ſome Compaſſion to ſee this poor unfortunate One inſulted over; and to conſolate him ſhe took pleaſure to extenuate and diminiſh a little the ſavage, arrogant and inſolent Frolickſomneſs and Jocundity of her Brother. Howſoever ſhe ſaid nothing unto him: But as ſhe knew that *Ergaſte* was more proper for that than any Man in the World, ſhe made a ſign to him to deal with him; and as for her ſhe ſate (not ſeeming to be concerned for any thing) near to *Coris*, after ſhe had ſaluted her and her Company. *Ergaſte* failed not of rendring obedience. After he had alſo very civilly ſaluted all theſe Shepherdeſſes, he ſate a little behind *Areliſe*; and having underſtood, that *Olcite* had run another Race before that with *Celemante*, he ſaid unto his Friend: behold a great exploit, *Celemante*, that he hath ſurpaſſed *Olcite*, who had ran two or three Races, and that a freſh Man hath overcome one already wearied. Ho, ho, *Ergaſte*! replyed him *Celemante*, is it for that end that thou art returned back here to controle me? Come run with me, if thou art ſo bold and hardy as to diſpute with me the Victory: or hold thy peace, if thou dareſt not to diſpute it with me. Thinkeſt thou, replyed *Ergaſte*, that I would run againſt thee that art already wearied and toiled? I who blame thee to have ſo acted againſt *Olcite*, and who I deem not capable to cope with me, although thou hadſt ſtill thy utmoſt Strength and Ability. Ah! *replyed he in raiſing himſelf up from before* Coris, *where he was upon his Knees*; Victory never wearieth a couragious Man, and that which would have wearied thee hath done no other than given me Breath.

Although that *Ergaſte* as well as *Celemante*, was of a ſize which gave him much advantage in theſe exerciſes; however as he was of a melancholly and ſerious Temper, this miſtruſt and diffidence had not engaged him, if he had not in the Countenance of *Areliſe* obſerved ſomething wherein ſhe ſeemed to deſire he ſhould run againſt her Brother. He thereupon reſolved more by Complaiſance for her, than through any emulation; and riſing from the place where he was, he depoſited his Dart into her hands, and beſought her to keep it while he ran.

How melancholly ſoever he was, he did all things notwithſtanding very gallantly, and *ſaid unto her when he preſented it to her*: fair *Areliſe*, will you willingly be halfs with me together, and that I give you the care of keeping my Weapon, whilſt I go to gain a Crown which I will come to lay down at your Feet? And immediately turning to *Celemante* who pierced the point of his into the Ground to ſerve as a Mark or But, he added ſmiling: Shepherd *Coris* hath a Crown for the vanquiſher; but I have given my Dart to *Areliſe*, to puniſh the vanquiſhed One. *Celemante* returning himſelf about at his Voice, *replyed him*, I unerſtand thee *Ergaſte*! That is to ſay, that thou haſt a deſire to dye by the hand of *Areliſe*.

At theſe words, they went to place themſelves ſide by ſide at that certain place where they ſhould begin; the Signal being given, they parted both of them with wonderful Fleetneſs and Celerity, and having come up to the middle of the Race, that one could not obſerve any inequality between them: but a little afterwards *Celemante* having met with a little Stone, which made him ſtumble, *Ergaſte* preſently got before him, and ſtill conſerved his advantage, until that being come up within three paces of the Dart, which they ſhould bear away, a little Wind which aroſe, caſually blew off the Hood of *Areliſe* from off her head, and caſt it almoſt at the feet of *Ergaſte*. That Shepherd ſoon left the Dart and ran to take up the Hood of the Shepherdeſs. But as he could not do it without turning himſelf out of his way. *Celemante* by this means boar away the Dart; immediately he turned towards his Friend, and ſhewing it him with a Countenance full of Joy; *Ergaſte*, ſaid he to him, thou ſhalt have content, and if caſually the Dart, which thou haſt given to *Areliſe* was born away, behold I will lend thee one in caſe of need, and at the ſame time being caſt down upon his Knees before *Coris*; My Shepherdeſs, *continued he*, it's now if you pleaſe, that you crown me without diſpute, whilſt *Areliſe* puniſheth this indiſcreet and raſh *Ergaſte*. In ſaying that he preſented her his head bare, to receive the Crown which ſhe ſtill held in her Hands: but *Ergaſte* who was alſo near to the Shepherdeſſes, to go to preſent to *Areliſe* her

Hood which he had took up, puſhed very gently, *Celemante* addreſſing himſelf to all, and ſaid unto them; Fair Shepherdeſſes, you ſee that it's I have overcome in two reſpects, and for to have been more ready to run, as having advanced before *Celemante* and having been alſo moſt prompt and ready to ſerve fair *Areliſe*; at this word he placed himſelf upon his Knees alſo by the ſide of *Celemante*, and likewiſe preſented his bare head before *Coris*. *Celemante* ſeeming ſurprized at the Diſcourſe of *Ergaſte*, and looking upon him with a ſerious Countenance; What, *ſaid he unto him*, thou pretendeſt yet to diſpute with me the prize? But thy ſelf, *replyed* Ergaſte, haſt the impudence to demand it; *Celemante* replyed him, nothing but addreſſing himſelf to *Coris*, fair Shepherdeſs, *ſaid he*, as *Ergaſte* ſeeth well, that he ought to dye by that peculiar Law which he himſelf hath impoſed upon the vanquiſhed, I think that the fear of Death hath already troubled him, and that is it which hath thus made his Mind and Spirit to rove and go aſtray. Brother, *replyed* Areliſe *unto him*, knoweſt thou that theſe Shepherdeſſes nor my ſelf find not that *Ergaſte* hath ſo little reaſon as thou believeſt, and that we do doubt all of us, but that is he who hath gained the Prize? What *Areliſe*, ſaid he unto her, the ſlight piece of Service that *Ergaſte* hath done you, hath already ſo forcibly gain'd you, that you would alſo doubt that I have not born away the Dart. Thou haſt indeed born it away, ſaid *Areliſe*: but that's by reaſon he rejected it to take up my Hood, and to do that which thou ſhouldeſt have done thy ſelf if thou hadſt bin before him: Ah Shepherdeſs, *reply'd* Celemante, we ran not for your Hood, we ran who ſhould bear off the Dart. It is true, *replyed* Ergaſte, that that was the firſt that we propoſed: but Fortune having offered us a more honourable One, in caſting down before us the Hood or Vail of *Areliſe*, we ſhould have left off the firſt and not have taken any more care of the ſecond; Thou mockeſt thy ſelf, ſaid *Celemante*. Say that Fortune made me meet a Stone in the middeſt of our Race, was then willing to give thee an advantage, and caſt the Vail of *Areliſe* before thee, as another Stone as one may ſo ſay, caſt at thy Feet, thereby to render me that which ſhe well ſaw it had unjuſtly taken from me. Wherefore thinkeſt thou that they ought rather impute unto me, that to have been ſtayed by a Stone, than for thee to have been ſtayed by a Vail? is it becauſe I ſtumbled not but againſt my will, and thou didſt it by a voluntary delay? altogether contrarily, one ought not to reproach me with a Miſchief that hapned me againſt my will: but thy delay proceeded from thy own default, becauſe it was voluntary. Thou wilt perhaps tell me, that good manners obliged thee to do as thou haſt done, but we were not to diſpute good manners, congruity and correſpondency, we were to diſpute who ſhould overcome in the Race, it was requiſite firſt and primarily, to attempt the gaining of the Dart, and afterwards to take up the Vail of *Areliſe*, the Service had been much more conſiderable, to have been done by a victorious Perſon. But however it be, 'tis a miſcheif for thee, if thou haſt thereby bin obliged to ſtay thy ſelf, as it was for me to have ſtumbled. Caſualties make a great part of the Sport and Victory. Doſt thou not call to mind, that in the Races that *Achilles* cauſed to be run in the Funerals of *Patrocle*, although the Gallant Son of *Admet* ran beſt, he notwithſtanding loſt the firſt Prize becauſe his Chariot brake in the midſt of the Race? it was a misfortune to him, as one of his Comrades told him. Thou ſhouldſt have beſought the Gods, that they would not ſend thee this Misfortune. Art thou yet ignorant of what happened in the Famous Courſes of *Atalante?* ſhe had ſurpaſſed *Hippomene*: but ſhe loſt the Victory, becauſe ſhe ſtayed to gather up *Apples* that they caſt in her way, it is here even the ſame *Ergaſte.*

Take the meeting of the Vaile of *Areliſe*, for a Fortune, or for an Unhappyneſs, and if thou wilt not, that a ſtone hath caſt Fortune upon thee, Imagine that it was an *Apple* of *Gold*, wherewith the World have tempted thee: but ſince it is a hazard, or caſualty that hath ſtayed thee, that I have carryed off the Dart, ſee that by conſequence therefrom I have Vanquiſhed thee.

After that *Celemante* had finiſht, *Ergaſte* replyed him, having always a knee on the ground before the Shepherdeſs, as had alſo *Celemante*, I cannot be ſufficiently amazed at thy impudence, *Celemante*, to preſume to diſpute me the Prize of a Victory that I have gained from thee, in the clear view of ſo many Juſt, and Equitable Shepherdeſſes. If the advantage of a Race, depends upon the Agility and Celerity of thoſe who have Ran, as thou canſt not deny, have I not ſurpaſſed thee in Agility? I who advanced many paces before thee? To what deſign had they fixed the Dart, unleſs it were to aſſiſt them to Judg who Ran beſt. If I have then demonſtrated that it is my ſelf, and have had more Advantages, Signs, Marks, and Evident Tokens, what had I to do with that there? It is a Misfortune for me ſayeſt thou, that this Vaile hath ſtayed me. God forbid that I ſhould take for a Misfortune, which occaſioned my ſerving the Fair *Areliſe*, nor that I bewail me of performing a more acceptible Office, which could be rendred me by Fortune. But ſuppoſe they call it a Misfortune, that Misfortune ſhould it take from me an advantage, which my Agility (if may dare ſay ſo) hath acquired me? doſt thou not call into Memory, that in the Courſes of *Achilles*, whereof thou ſpakeſt unto me, although the Son of *Admet* arrived not but at the laſt, at the end of the Race, or Tilt-Yard, he omitted not however to carry off the Prize from all them, even them that Advanced before him, becauſe he had an advantage over them, when his Misfortune ſtayed him? well ſaid *Ergaſte*, interrupted *Celemante*, there needs no more. I yeild thee alſo the ſecond Prize, and demand of *Coris* but the firſt, and whence would you then that I took, or ſhould take the ſecond? ſeaſonably and handſomly demanded him that ſecond. Amiable *Coris*, replyed *Celemante*, if there be but that, it will not be difficult to reconcile us. Place upon my head the Crown that you have, and *Areliſe* ſhall Coyf *Ergaſte* with her Vail, ſince he hath found ſo much Honour in taking it up, he will undoubtedly find more to wear it.

They could not all refrain from laughing at the pleaſant imagination of *Celemante*. *Ergaſte* ſmiled himſelf and rejoin'd him: Shepherd? neither thou nor my ſelf, are worthy to wear that which hath been upon the head of *Areliſes*, but if I deceive that Honour, doubt not, not only that I ſhould eſteem to have gained the firſt Prize, but that I ſhould make even a greater account thereof, than of all the Crowns in the World,

World; during their conteſt all the Shepherds which were preſent at the Race were come to hear them, and took ſo much pleaſure in their diſpute, that they apprehended not any thing, but that it would too ſoon be decided. *Areliſe* and *Coris* were very well pleaſed to let it continue, and that is the cauſe why the Shepherds prayed them immediately to judg them; they refuſed a long time to give, or to declare their advice. *Areliſe* excuſed her ſelf, becauſe the difference had not ſprung but on the ſubject of the Service, that had been rendred her by *Ergaſte*, ſhe well ſaw that ſhe was in ſome ſort ſuſpected by *Celemante*. *Coris* defended her ſelf handſomly on what ſhe alledged, that agitating her in ſo Importunate a matter as a Crown, was of too great weight to be left to the judgment of one Shepherdeſs; all the reſt of the Company diſpenſed themſelves, alſo in referring the, Honour to the judgment of *Coris*, becauſe ſhe had choſen upon her to give the Prize. However they agreed all together at laſt to give their Sentiments, and after *Celemante* and *Ergaſte*, had yet added ſome reaſons on their own parts reſpectively, *Coris* having taken advice of the Company, they judged that *Celemante* had gained the Prize of the Race, but that it was not therefore Juſt, but that *Ergaſte* ſhould have a recompence, and *Areliſe* becauſe ſhe had a Branch of *Mirtle* in her hands they appointed that ſhe ſhould therewith make a Crown to put it upon his head, whilſt *Coris* placed that of hers on the head of *Celemante*.

Whilſt this Fair Aſſembly ſpent the day in theſe Diverſions *Telamon* and *Philiſte* Generouſly imployed all theirs to ſuccour their Unfortunate, and Illuſtrious Gueſts, from time to time he went to know if the King of *Leſbos* wanted any thing, they ſent likwiſe to inform themſelves, of the ſtate of that Fair Unknown one, whom he had met in an equipage ſo aſtoniſhing and deplorable in the corner of the Forreſt: he ſtirred not the reſt of the time to be neer *Tarſis*, and went out yet one of the next ſucceeding days towards the evening, when that ſelf ſame man, whom the unknown one had retained by her, came to inform him, that his Miſtreſs deſired to ſpeak with him, and beſought him to aſcend into her chamber. He immediately repaired thither, and ſhe ſaw him no ſooner enter but ſhe drew one of her Arms out of the Bed, and ſtretching forth her hand, ſaid unto him: I well ſee, *Telamon*, that your Family is in poſſeſſion of me, and in preſerving my Life, and I begin to hope well, ſince I have known I am fallen into your hands; *Telamon* was much aſtoniſhed at this diſcourſe, anſwered he; I have reputed it a great Honour for me to have occaſion to render ſervice to a perſon, the ſole view of whom hath made me conceive ſo great an opinion, and if this ſame Honour, had formerly hapned unto me, or to ſome one of mine, the which I knew not, I would have eſteemed my ſelf much more happy.

Then the unknown one made a ſign to the ſervant maid, to retire out of her chamber, who was there to ſerve her, and having alſo appointed the man, whom ſhe had ſent to fetch *Telamon*, to leave them alone, ſhe ſpake to the Shepherd in theſe terms. If they have not deceived me in the Particularities, that they have taught me from your Family, you are the Brother of the Shepherd *Tarſis*, and he might poſſibly have declared you the obligation that *Amelicente* had to him. *Telamon* who had underſtood from his Brother the Adventure of *Amalecinte*, not having doubted by theſe words, but that it was he who ſpake ſo to him; admired how Nature had given ſuch a Beauty to the Countenance of that Young Prince, as if it had made him expreſly for that Perſonage, whom Fortune alone made to ſport and jeſt withal; and as he was but eighteen years of Age, he found in his youth ſo great a delicacy, a hue, and dye ſo little beſeeming, or becoming a man, that he ſcarcely believed him to be he whom he was, if what his Brother had not formerly ſpake of him, had not prepared him to that credulity. He then ſpake unto him, with much aſtoniſhment and reſpect: What, my Lord, is it poſſible that you are the Prince *Amelecinte*, and that your Imbarking hath alſo had ſo mournful an Iſſue? Ah it is indeed, it is true that I ſhould eſteem my ſelf happy, to receive into my houſe a Prince for whom I have conceived ſuch a Veneration and reſpect without knowing him, if the eſtate and condition wherein I ſee you, my Lord, did not almoſt diſſipate all my Joy.

Amalecinte replyed obligingly to this Civility, and Teſtified him that he would Inlighten him in this laſt Adventure, but beforehand, added he, I will demand from you, news of your Brother. *Telamon* told him the accident in few words, and this Prince who had already known ſomething from thoſe who ſerved him (for it was by that which he heard of the name of *Telamon*, and of the accident of *Tarſis* that he had Judged with whom he was) ſignified unto him that he had received a very ſenſible diſpleaſure.

The Shepherd would have retired himſelf after that for fear of giving him to long occaſion to ſpeak, and ſome curioſity that he had to learn by what Courſe, and Sequel of Adventures, was found at *Tempe* with a Ship ſo ſoon after he had been parted a Fugitive, and without a thought of returning there: however he did all that he could to oblige him to conſerve his reſt, repreſenting to him the evil that the Emotion could cauſe him in the ſtate wherein he was. But *Amalecinte* to whom they had made or put the third preparation, and who felt himſelf very much better, replyed him, That it was of importance to him to take Counſel of him, upon the conſideration of ſome affairs wherein he had need of his ſuccour, and it was for that which he ſent to fetch him. And as he was a young Prince, of an active and lively Spirit, and who tormented himſelf for the reſt, when it was neceſſary for him to defer the execution of things that he had projected, all that the Shepherd could do, it was to obtain of him only that he would attend till the morrow, when having ſent again to fetch him he ſpake unto him after this ſort.

The Sequel of the Hiſtory of Amalecinte.

YOu have underſtood by your Brother, after what manner I Imbarked upon your River; and by what neceſſity I undertook to croſs the Gulph, and even the Sea with one Boat-man alone, in a ſingle Bark, and a ſimple one too. The weather was favourable to my Deſign, the Waves quiet and calm, and we rowed in the Gulph with all manner of good Fortune, but we had no ſooner doubled the Cape, which is at the entrance, but we ſaw our ſelves chaſed by a *Corſario* who held himſelf ſheltred under one ſide, and we were taken. I will leave you to Judg of my Grief to ſee my ſelf fallen into that Captivity, then when I thought to ſhun another.

This here ſeemed to me notwithſtanding leſs dangerous than the firſt, and that which I did regret the more, was an occaſion that I had loſt by my precipitation, to change the habit of a Woman who diſguiſed me, and who could aſſiſt to make me known, and to replace me in the hands of the King of *Crete*, or of his Son.

I bewailed my ſelf with ſo much the more diſpleaſure, that I imputed the fault to my ſelf, without thinking, that all this made it ſelf by a peculiar order from the Gods, who take pleaſure to confound Human Prudence. I was tormenting my ſelf thereupon when I ſaw the Captain of the Ship enter into a wicked abridgment where they had put me, and approached me with all the Marks and Tokens of a deep Reſpect.

Madam, ſaid he, I a thouſand times praiſe the Gods, who of a *Corſario* as I was have poſſibly made me the reſtorer of *Cyprus*, and the deliverer of my Princeſs. Truly, the life that I led deſerved rather their puniſhment, than a favour of that Nature. But undoubtedly, they conſidered that I have not choſen this kind of Life, by a free election, but by pure neceſſity, and I hope they will make all the pains to fall on the King of *Crete*, who thereunto conſtrained me. In the mean time, Madam, begin here if you pleaſe to Reign over your Subjects, and be perſwaded that I will be the firſt, that will in all things obey you. I was ſo ſurprized with this complement, that I knew not almoſt whether I ſhould believe my own eyes or ears, when he taught me more at length that he was of *Cyprus*, and that he named himſelf *Pantacule*.

At this name this Shepherd who underſtood the Hiſtory of *Alceſte* and *Eliante*, by reaſon *Ergaſte* had recited it unto him, called to mind that he here ſo named the *Corſario*, who had alſo taken them, and doubted not but this here was the ſame: but as that was not a ſubject to interrupt the Prince, he only made a reflection in himſelf, and leſt *Amalecinte* to continue who was thus perſiſted. This *Corſario* ſaid unto me, that he had for a long time ſerved under the deceaſed King my Father, in the command and charge of a Captain of a Ship. That it was he who had been one of the Authors of the two Revolts, which had hapned in the Iſland after our Captivity, and that the King of *Creete* having proſcribed his Head, for that Reaſon he had bin reduced to the neceſſity of making himſelf a *Corſario.* He added that for him, he would not have preſently known me, not having ever more than once ſeen me at *Creete* in a Voyage, that he had made there unknown: But that there was in his Ship two or three Native Inhabitants of *Crete* who had told him my Quality, and principally, *added he,* That *Cypriot* who is fallen into my hands ſince ſome time. In ſaying that, he preſented me a Man, whom I knew to have bin the firſt Squire of the deceaſed Queen my Mother, who returning to *Cyprus* after her death had bin taken by theſe *Corſarios.*

The ſight of that faithful Servant, whom the Queen had always loved made me ſhed Tears from my eyes, in renewing in me the ſad and cruel remembrance of her Death: but between theſe Tears of Grief I cannot deny there were mixed ſome of Joy, when of a Captive and of a Slave as I thought I had bin, I ſaw my ſelf Maſter, or to ſay better, a King of that little Kingdom floating, for you ſhall obſerve that there were a hundred and fifty Men in that Ship, all expert, Three Natives and Inhabitants of *Cyprus* whom the like neceſſity as that of their Captain had reduced to the like kind of Life. All theſe People having heard that I was the Princeſs of *Cyprus* were run together with great Vehemency, and ſmothered themſelves as one may ſay in the Preſs one amongſt another to ſee me and teſtifie their Joy, in ſuch a manner that 'twas requiſite, I ſhould go upon the Deck to give them that Satisfaction. As for me I can ſcarce do any other thing than admire the Providence of the Gods, who ſeemed to lead me even as by the Hand to my Liberty, amongſt Rocks, Shoals and Precipices. In fine, after I had told them all in general and particular, ſome obliging things to teſtifie then my Friendſhip and Acknowledgment, and principally to their Captain; I retired my ſelf into his Chamber or Cabin which he had readily prepared for me, and made variety of Reflections on what I had to do in this Encounter.

All knew my Birth, but not one my Sex, I doubted if I ſhould not diſcover it unto them, not having more, as ſeemed me to fear of Inconvenience, and dreaming on the contrary that if they knew I was Prince, my Sex would yet give me more Authority, and them more Courage and Affection to ſerve me. Notwithſtanding, I thought on the other ſide, that I was in the hands of people whom I yet knew not, and who knew me not themſelves, but upon the Faith of a Priſoner, and of two or three proſcribed Perſons, who had not ſeen me but very few times, that in the prevention wherein they all were that there remained but one Daughter of our Houſe, I ſhould infallibly by ſome doubt refreeze them coming to diſcover my ſelf for a Man; or at leaſt Wiſe, I ſhould make ſome ſcruple to ſpring up in their minds that it was all that could make the People well confirmed, than to know the Miracle or believe the Wonder, for ſo I may ſay, of my diſguiſe, and that not having any preſent neceſſity of diſabuſing them, it were much better to enjoy in peace, the occaſion that the Gods had offered me, than to hazard a Loſs in being to undertake too much, and all at a time. So I reſolved to paſs always in their minds, as the Princeſs of *Cyprus,* untill I ſaw a greater neceſſity and ſecurity to diſcover my ſelf. Before night, the Captain came to demand me, where

I would deſire to be conducted, and I was thereupon a little diſcouraged. He made me underſtand, that he had bin cauſed not long ſince to revolt a third time in *Cyprus*: But I was not aſſured of the State of things, nor if they were not appeaſed, briefly if there would be imprudence, to expoſe my ſelf there with the few Forces I had, I therefore ſaid that they ſhould only plye in the open Sea, and that I would determin the next day with his Counſel, but Fortune took care to determine me it ſelf.

At the break of day, the Mariners diſcovered a Ship who had a Standard, and who was the Prince of *Crete*, and for as much as we had then fixed the Standard of *Cyprus* (for the *Corſarios* have all the Kingdoms to ſerve themſelves with, according to their need) he cauſed a Skiff to be mann'd in the Sea, and ſent to know who we were. That Prince as one of his Dependants gave me to underſtand afterwards, had finiſhed his Negotiation at *Pidne*, with the Governour of that Province, and had concluded a Treaty with him, by which he was obliged to furniſh him in a little time, with four thouſand Men to make War againſt the King of *Macedonia*. That Negotiation had bin ſo quick, that I had bin happy to eſcape from his Guards that Evening when your generous Brother ſuccoured me, for that next day he was come to *Gonnes* to take me there, and to bring me back with him to *Crete*; they told me that he had not heard of my eſcape but with great Fury, and that the third of his Guards, whom I had wounded and put to flight, having told him of the Death of his two Comrades, he had drawn his Sword to kill him, in that he had not dyed with him rather than to let me eſcape. In fine, that Prince having underſtood of my imbarking, he quickly put himſelf under Sail in queſt of me, I know not well, if it was his Paſſion for me that made him uſe ſuch diligence, or if it was not the fear he had, that my going to *Cyprus* would there ſecond the Revolt: But ſo it was that having ſeen our Ship, and then and there alſo the Standard of *Cyprus*, he had ſent to know who was on board, and make us ſtrike the Flag.

I would not have had them diſſemble, and knowing well that it was difficult for him to have as good men as were ours, inſtructed by length of time and experienee in Sea Combats, I ſhewed my ſelf to the Enemy upon the Deck, and anſwered that they might make a report to their Maſter that I was the Princeſs of *Cyprus*, who expected him. Undoubtedly I committed a raſh and indiſcreet Action, for he had two great Ships and we had but one; and immediately I very well ſaw that the Captain was not too well content. But I could not reſolve my ſelf to fly from my Enemy, and imagined with my ſelf that the Gods who had ſo manifeſtly protected me, would not ſend me but to deliver them into my Hands. I then betook my ſelf to my Bow and Arrows, I girt on my Sword, put on my Head-Piece, after the *Greek* mode, and in that Equipage I made a ſmall Oration to our Men to encourage them. My brave Souldiers, ſaid I unto them; behold the faireſt Opportunity that ever you had to ſignalize your Courage. There is a long time that you have lived wandring and roving as Fugitives upon the Sea, and that you daily expoſe your Lives to

Combats, and the Mercy of the Waves, without any other hope but to get ſome ſmall pillage, and to ſubſiſt in a Life always accompanied with fear and toyl. This now is another different Fortune that calls you: you agitate not now upon, or with petty Merchantſhip for booty, but now you are upon the Spoyls of a Prince, who holds your Country in Irons, and to make himſelf a Slave, and ſet his Kingdom at Ranſom to Redeem him. He agitateth to Revenge the Death of your King, the Matricide of a Great Queen, the Maſſacre of all the Family Royal, he agitateth to revenge you himſelf. You go to ſee, and have your Queen, to go to witneſs your actions, and not only to witneſs, but to go and be of your Company, aſtoniſh not your ſelves therefore that you have a Maiden to command you, the Gods have given her the Courage of a Man, and I demand of you alone nothing, unleſs you are aſhamed not to be able to do as well as ſhe. I ſo animated them by this ſmall diſcourſe, that they breathed out nothing but longings for Fight: to make it ſhort unto you, after a ſhowr of Arrows ſhot on both ſides, our Ships Grapled, and there was a horrible ſlaughter upon the Deck of that of the Prince, where I had commanded our men to faſten themſelves; I was the firſt that leapt on board, and ſought him to fall upon him. And on the other ſide he leaped aboard ours to find me, and ſeize me. Now there happened an other Adventure rare enough. For whilſt he was in our Ship, his two which grapled ours, ſunk her down, who finding himſelf ſunk in the Sea, and drowned by his own men, who were the beſt of thoſe that had followed him, few of ours were loſt in the Shipwrack, becauſe they had leapt with me into the Enemies Ship, and that we there became the ſtrongeſt. Some of ours would cry that the Prince of *Crete* was dead, and that he had been ſunk down. That was out of deſign to Alarm the other Ship, and Terrify them: but I hindred it, not only becauſe it was out of deſign to advertiſe them to endeavour to ſave the Prince, whom yet I ſaw labouring in the Sea, but principally, becauſe ſomething fell into my thought, to whom the error of the Enemies ſerved me extreamly, I commanded ours to ſeize upon the Rudder of the Ship, where we were, and to get off at a diſtance, as much as might be with all ſpeed from the other Ship of our Enemies, that having ſeparated them one from the other, that we might finiſh, and abſolutely become Maſters of one of them, to return afterwards, to charge furiouſly upon the other. On the other ſide I cauſed them to hoiſe the Skiff into the Sea, to go to ſave as many of our men as they could who ſwam. Alſo thoſe on the other Ship, believing that all this was done by order of the Prince of *Crete* their Maſter, and ſeeing that it was their Skiff who Rowed in the Sea, perſued us not, nor ſhot againſt thoſe who went to ſuccour our men, thinking that it was their own. In ſuch a manner that we finiſhed in a moment, to render our ſelves intirely Maſters of the Ship, and ſaved the major part of our men, only ten, amongſt whom was the poor Boatman who conducted me. Immediately I made them return to charge upon the Enemy, and I leave you to Judg of their aſtoniſhment, when they dreamed of nothing elſe, but to come to congratulate the good Succeſs and Victory of their Prince, they were taught that they were overcome, that their Prince was dead, and that we prepared

red to charge them. This news aſtoniſhed them in ſuch a Nature, that they had not ſo much as the Courage to oppoſe us, and betook themſelves to flight. I gave them chaſe two days, and ſo many nights, and undoubtedly they had not eſcaped me, but by means of a Violent Stormy Tempeſt, which after a long time toſſed, and agitated us, caſt me again into the Gulph, and obliged me to come to refreſh our ſelves in your Road. Whilſt they repaired our Veſſel which ſprang a Leak, by means of our Furious Fight, and the late Tempeſt, I would come to ſet foot on ſhore, and walked without dreaming of the advice that had been given me by one of our Priſoners, whom the Prince of *Crete* had yet left there amongſt others to ſeek me out there, in caſe that the advice of my Imbarkment was not true. I went accompanied only with two of my men, through this Wood where you met me, when I was attacked by eight Souldiers, who immediately fell upon me. I put my Sword in hand, which I ſtill have carryed ſince the day of our Naval Combat, and ſeconded by the two men that accompanied me, I ſo well defended my ſelf, that we put our *Aſſaſſines* to Flight, and ſix others out of a Condition to attack me. But this could not be, without ſeeing before my Face to dye my two Seconds, nor without falling my ſelf into a condition where you have ſo Generouſly Succoured me.

So *Telamon*, if *Cyprus* hath ſome intereſt in my conſervation, I can ſafely ſay that it ought to look upon you, your Brother, and your Self as hath its two Titulary Originals, and I proteſt unto you alſo, that if I have ever there any power, the names of *Telamon* and *Tarſis* ſhall be there alſo known, as thoſe of *Ariſtogiton*, and *Harmodiſis*, are both in *Athens*. In the mean while as it's apparent, theſe People who attacked me were not alone, and that I am from elſewhere in the Government of *Alcime*, an ally of mine Enemy, you ſee how it imports me not to be known here, but you judg alſo well, *Telamon*, that I ought to ſleep there, whilſt that the Death of the Prince of *Crete* will apparently prove true, and made great changes in *Cyprus*, and in the States of the King his Father.

Which is the cauſe wherefore I will ſend with the firſt opportunity ſome of my People to *Cyprus*, there to confirm the Truth of his Death, and to diſpoſe the People there to receive me. I will even depart with the ſooneſt to be there, ready to profit by this occaſion. And there to ſecond by my Preſence, and by my Courage, that which ſhall be found of good diſpoſition in their minds. But as there is not a moment of time, to be loſt here, that my Ship where I make account to Imbark, cannot be repaid but in ſome days, and that in the mean time, it is of importance, that thoſe whom I ſend to prepare their minds ſhould depart before me, I have for that end preſent need of another Ship. I had ſince yeſterday ſent to *Gonnes* to contract for a Ship in that Port, but I have underſtood that ſince *Alcime* is returned, there is prohibition made to let none depart without his expreſs order ſigned with his hand, and that there is a thouſand difficulties to obtain Paſs-Ports, at leaſt to be known. Now you ſee the intereſt that I have, ought not to be made known to a man in Alliance, and Confederacy with my Enemy. So I have need of your Credit and Generoſity, *Telamon* to indeavour to obtain one with the ſooneſt, and that is the requeſt that I will make you.

Whilſt he thus ſpake, *Telamon* on one ſide admired the Courage wherewith this young Prince framed his deſigns, for the Conqueſt of a Kingdom, in a condition wherein he had not only the ſtrength to riſe from his bed, and on the other, he had not the Ability of Apprehenſion, that the agitation wherewith he had ſpoken, might enkindle ſome Feaver within his Body, which naturally appeared to be in a temper all of fire. He therefore beſought him not to give himſelf any further trouble, in any thing that he had commanded him, and promiſed him that he would go there the ſame hour, to give order. Immediatly he took leave of him, but at the inſtant he thought to go out, *Amalecinte* recalled him, and ſaid unto him: Generous *Telamon*, the care of my affairs hath made me forget a thing which poſſibly may regard yours, and which have made me call to mind the name of that Shepherdeſs, of whom you have lately told me, that her loſs hath reduced *Tarſis* into that condition you have related me. It's from the firſt day that I imbarked here, as I would have demanded of my Boat-man why he had ſo much deſired to recoil in parting, until he had even conſtrained him thereunto by force; he told me for a reaſon, that he expected a Shepherdeſs, whom he named as ſeemed to me, *Zelie*, as you have done the Miſtreſs of your Brother, he added that he ſhould by the ſame occaſion conduct her I know not where, and that it was to do ſervice to a Shepherd named *Alpide*, who I ſhould alſo have come with her. Ah my Lord! cryed he Immediatly, I mean *Telamon*, it is the ſame Shepherdeſs whom we ſeek; and thereupon as he ſaw that the Prince could not inſtruct him further, he retired to make ſome reflection on this laſt news, which more occupied his mind than all the reſt.

In ſum, that which his Brother had related him the day following, of the loſs of *Zelie*, of that Mariner whom he had taken in the night for *Alpide*, and the Great Aſſiduity, that the ſame *Alpide* had ſignified to her, after that *Tarſis* had no more ſeen her, had already given them much cauſe to ſuſpect him: however he could not make any certain Judgment thereupon, becauſe that *Alpide* had not diſappeared with *Zelie*, but otherwiſe was her Couſen German, and moreover, for that he was more concerned, preſſed for her more than any other, and did much regret this Shepherdeſs. But after he had learnt that from the Prince of *Cyprus*, there was no place left for him to doubt, but that *Alpide* was the Author or at leaſt an Accomplice in this misfortune, as ſo many others have followed.

It was almoſt night when *Telamon* went out from *Amalecinte*, that Shepherd not being there gon, but very late after dinner (by the counſel of the Chirurgeon) to leave always ſo much time with the Prince, as to repoſe himſelf, before engaging him in a diſcourſe, which he well Judged would be of ſome time. In going out from thence, he deliberated whether he ſhould direct this piece of news to *Tarſis*. He was preſently tempted thereunto becauſe he thought that it would ſtill be ſome Joy to that unfortunate Lover, to know at leaſt a way by which he might be aſſured to be able to learn, what ſhould become of *Zelie*. But he immediatly alſo well Judged afterwards, that in thinking to regive him thence ſome hope, he ſhould not fail to renew his Inquietudes, and to cauſe in him ſtrange Alarms, that it would be to hold him all the night in impatience, which would be a means to hinder his reſt, and might poſſibly cauſe ſome ſeaver to ſeize upon him by ſo great a Commotion, or Violent Inclination of the Mind. So that after having been only to ſee him, to give him in ſecret the contentment, with which he well knew that this Shepherd would learn news of the return of *Amalecinte*, he retired into his Chamber, where he writ to *Gonnes* to have a Paſs-port for the Prince of *Cyprus*, and having given his Letter to a Shepherd with order to carry it the next day to his Friend, to whom it was addreſſed, he went to bed that he might riſe at break of day to go to *Alpide*, and endeavour to ſurprize her at his houſe.

On the other hand whilſt *Amalecinte* made his recital to *Telamon*, the King of *Lesbos* informed *Philiſte* Accidents, and Adventures which were much more ſurprizing.

That Prince had always appeared ſo Melancholy ſince his arrival at *Tempe*, that he would ſcarce ſee any but that Wiſe Shepherdeſs. He was charmed with her Sweetneſs, Modeſty, and Converſation, and found in all her diſcourſe a certain cleer ſingularity, and ſimplicity, and Spiritual Goodneſs, which he preferred before all the utmoſt Gallantry that he had ſeen in his Court. The Shepherdeſs was all in Confuſion for the urgency which he ſtill ſignified to ſee her, and her ſcrupulous Vertue not permitting her to go into the Chamber of the King all alone, ſhe came to pray her Husband to go for her, to go and keep Company with that Prince, either willing to excuſe her ſelf under ſome kind of pretence, or at leaſt to come there with her. *Telamon* who rather doubted of his own proper Vertue, than that of his Wives, took pleaſure to Jeſt with her, and beſought her himſelf not to refuſe that Conſolation to the diſgrace of that unfortunate Prince. Notwithſtanding all that, ſhe ſhunned all opportunities and occaſions of ſeeing him, as much as the King ſought it, inſomuch that the Prince having alſo perceived it himſelf, he reſolved to take from her that Scruple. And to that end, from the very firſt Moment that he could find himſelf alone with her, having under ſome pretext, ſent thoſe who ſerved him out of his Chamber, *he ſaid unto her*; Vertuous *Philiſte*, I well ſee that the King of *Lesbos* is ſuſpected by you. He pauſed there ſome minutes to attend the reply ſhe would make him; and ſeeing ſhe anſwered him not but by a ſilent Modeſty, accompanied with Bluſhing, which commenced to ſpring up into her Countenance, he continued thus to ſpeak to her. But, wiſe Shepherdeſs, tell me by your good Favour, may the Queen of *Lesbos* hope to have a little more Intereſt in your Friendſhip and Kindneſs? At theſe words an admirable and gracious Shamefac'dneſs, Chaſtity and Pudicity, finiſhed the ſpringing up of an amiable Bluſhing, in the Countenance of this incomparable Shepherdeſs, for yet ſhe ſaw not to what this diſcourſe ultimately tended, and foraſmuch as ſhe believed that the Prince would ſpeak either of his Mother or his Wife, not knowing if he were married, ſhe *reply'd him*; My Lord, the Queen of *Lesbos* would not daign to caſt her eyes, upon ſuch a ſimple Shepherdeſs as I am, and I would eſteem it too great an Honour, that ſhe would accept of my Reſpects and humble Services. The King of *Lesbos*, *replyed her*, Amiable Shepherdeſs, it is howſoever the Queen of *Lesbos* deſires to know it. *Philiſte* taking theſe words for a continuation of Jeſting, *replyed not thereto but with a modeſt Smile, ſo that the King perſiſted thus :* You believe that I Jeſt, *Philiſte*, but it is a certain Truth that I am thereſore going to declare you, which will ſurprize you much more. It is I that am the unfortunate Queen of *Lesbos*. *Philiſte* was ſo aſtoniſht with this diſcourſe, and knew not how to take it, when ſhe had a Confirmation thus ; Aye, *Philiſte*, I even I, am the unfortunate Queen of *Lesbos*, and Judge of the Opinion I have of your Vertue, becauſe I will place my Confidence in your Secreſie, which I will conceal from all the reſt of the World. But that you may not doubt of what I declare you, come and receive the Confirmation between my Arms.

At the ſame Moment opening unto her half her Neck with a vertuous Modeſty, becauſe the neceſſity of her Condition forced her ſelf that Violence ; ſhe ſtretced forth her Arms to *Philiſte*, and gave her Liberty to ſee the faireſt Boſom, and moſt clear white ſnowy Pair of Breaſts that ever Nature had formed in a Maiden.

After that *Philiſte* had ſignified her great ſurprize and admiration, and then how much ſhe felt her ſelf obliged by the Confidence wherewith ſhe had honoured her; the Queen of *Lesbos* (for we will for the Future give her that name more convenient for the Truth of her Sex) would teſtifie a Confidence wholly and entirely in that Shepherdeſs. It is true that which principally obliged her thereunto, was that finding her ſelf in the Houſe of *Philiſte* and *Telamon* her Husband, deſtitute of People and Counſel, and in a Condition where we ſhall ſee her hereafter ; ſhe judged ſhe might diſpence with the diſcovery of her ſelf unto them, at leaſt than to renounce to all, the Services whereof ſhe had occaſion, and in whom ſhe might be forced to imploy them. Thus that Queen having cauſed *Philiſte* to ſit down by her, ſpake unto her in manner following.

The Hiſtory of Philetere *Queen of* Lesbos.

YOu are happy, O *Philiſte*, to be born in the Condition of a Shepherdeſs ! That the Liberty and Repoſe of your Life is preferrable to the Arrogancy and Vanity of thoſe of the greateſt Queens ; and that we are unfortunate, we unto whom it is not only permitted to live as we liſt, but to whom it is frequently prohibited to be that which we are. No, *Philiſte*, we dare not ſometimes come into the World, ſuch as the Gods have formed us, and when Fortune pleaſeth not to avow our ſelves that for which Nature hath framed us, it is abſolutely requiſite that we diſguiſe our ſelves unto it, that they tranform us, for ſo it may be ſaid, and to be what ſhe would almoſt have us ceaſe to be our ſelves.

Behold, wiſe Shepherdeſs, what is the Image of my Deſtiny, and of my Misfortunes in an Abridgment, but to let you underſtand them by Retail or Piece-Meal, you ſhall know that there are ſome *Olympiades* ſince which *Eriane* Queen of *Lesbos* being dead at *Mitilene*, the Metropolis of the Iſland, the People were ſo ill ſatisfied with her Government, that they made a Decree after her Death, in hatred of her Memory, by which they appointed that the Kingdom ſhould not any more fall into a Diſtaff, or into the Feminine Line hereditarily, and that Women ſhould be abſolutely excluded from the Royal Supremacy, and Soveraign Dignity and Authority.

It is true, that this Decree was not accompanied with all that which would have been deſired to render it entirely Solemn; for the two neareſt Heirs of the Crown, would not thereunto give their Voices, neither the one nor the other, having then in all but two Children, each one a Maiden. My Father was the eldeſt of two; and this Prince the moſt penetrating and the moſt politick that ever was, having had in his Life time even from the Queen ſome advice of what was projected after his Death, was adviſed at my Birth to make me paſs for a Boy, which unto him was then eaſie, the one and the other Sex being yet equally capable to ſucceed in the Kingdom. For that end he even gave me the Name of a Man, and made me be called *Philitere*, as was he; it is not but that he pretended ſtill to diſſemble that which I was. He only thought that in the deſign that he had to oppoſe himſelf to that Decree, his Oppoſition would be ſo much the more conſiderable, then having apparently a Son, he would appear diſintereſted, and he dreamed that in all caſes, if he could not hinder it in the firſt Movements of the general Averſion, that the People had againſt the Government of *Ariane*, he could at leaſt whilſt he ſhould have the Helm in hand, find a day to cauſe it to be revoked.

His Stratagem had not neither the one nor the other, the ſucceſs which he imagined, for he could neither hinder the decree, nor being become King cauſe it to be broken. It was then requiſite to continue by neceſſity the diſguiſing which had bin begun by Artifice, and the better to ſucceed therein, from the time I had a little Strength the King my Father cauſed me to learn all the exerciſes convenient for a Prince. But as he judged well that the difference that Age hath accuſtomed to put between the Countenances of Boys and thoſe of Maidens would not fail one day or other to betray his Intention, and that the People would be aſtoniſhed at the concluſion, not to ſee born on my Cheeks, the ordinary Marks which ſerve to diſcern betwixt both Sexes; he feigned I know not what Accident by which he cauſed deafly and dumbly to ſow a noiſe, that they had bin obliged to abandon me to the hands of Chyrurgions, and to reduce me to the condition of thoſe People, to whom the *Perſians* do commit the Guard of their Wives and their Treaſure. The fair Queen could not ſpeak this without uſing ſome violence to her Modeſty and Pudicity; and the redneſs which appeared in her Face, finiſhed the explaining to *Philiſte* that which ſhe would have her underſtood. After that that Bluſhing had vaniſhed away, ſhe thus continued her Diſcourſe.

The King, as I have told you, did not however ſow this Noiſe, but confuſedly and with ſome kind of uncertainty, to ſound and fathom only their Minds and Diſpoſitions, and to diſpoſe them one day or other to receive it and believe it, when it was needſul; for he was not ignorant that the major part of the Greeks, have as much Miſpriſion for or of theſe ſort of People, which I have ſpoken to you of, as the *Perſians* have them in Veneration. They will have Kings, which can be able to give them Succeſſors, and are aſhamed to obey Perſons whom they put in the rank of Monſters, rather than among the number of Men, ſo he would not hazard this noiſe with ſo much certainty, but that he was ſtill the Maſter to revoke or confirm it at his own Leiſure. Whatever it was, the King my Father reigned peaceably enough, during the firſt years, and during the minority of a natural Son that a Brother of the deceaſed Queen had left, but when the Son was grown greater, ſome diſcontents were buzzed in his ears, that the Kingdom appertain'd to him being Nephew of the Queen, and my Father being but a Relation diſtant enough, and as there wasnot a preciſe Law in the State by which Baſtards were excluded from Succeſſion, he did ſo well that the Eſtates were convoked or aſſembled together, to judge of this great difference.

The King my Father carried it, but not by all Voices. The Baſtard Prince did not render himſelf to the Judgment of the States, he would decide the queſtion by force of Arms,and as he had a very ſtrong Party we ſaw our Army leſs than nothing, at the Gates of *Mitilene*. What ſay I, he was Maſter almoſt as ſoon as he appeared there, by the means of intelligences which he there practiſed, and my Father who was not then miſtruſted was reduced to fly from his Capital City. It is true, that it was not but to re-enter therein with more Honour afterwards, for when he had had Leiſure to Levy his Army, he reconducted it before *Mitilene* in Perſon, he there gave Battel to the Enemy, and having vanquiſhed them in the Combat, he beſieged him and took him in the ſame City. After this manner, all the War was ended in a very little time. I paſs over all theſe things lightly, O *Philiſte*, not only by reaſon that that's nothing but Wars, which are not convenient for our Sex, and where you could not take pleaſure, but alſo foraſmuch as you undoubtedly know all that which paſſed there moſt memorable, ſince that they were *Telamon* your Husband and *Tarſis* your Brother-in-Law which did them. Philiſte *having replyed*, that ſhe had heard them ſometimes ſpeak thereof, but after a different manner; I doubt not, interrupted the Queen, that their Modeſty hath ſupplanted their Honour: But it is however true, wiſe Shepherdeſs, that theſe two Brothers who travelled, then being happy for us met in our Iſland, and having offered their Service to the King; bore up alone on a ſmall Bridge the effort of a Battalion, who had put a part of our Men in diſorder, and routed them, and having given them time to rally themſelves, they were the cauſe of gaining the Battel. This is not all, in the Siege they were the firſt that aſcended ſcaling, and having caſt themſelves alone into the City, as they ſay that *Alexander* the great formerly did at *Tire*, they foiled the Troops deſtinated to the guarding and keeping of the Wall, gave opportunity to ours to follow them, and cauſed the taking of *Mitilene*. Alſo there were not Honours enough by which the King attempted not to acknowledge due to their Valour, and I remember (for this Prince would that even at the Army, I was always near him) I remember I ſay to have heard him ſay, that to pay well for ſuch a ſignal Piece of Service, it was requiſite to offer them a part of his Kingdom. He did all he could to oblige them to continue by him, by the offer of the firſt dignities; but all our Court had nothing capable to tempt them, and I am not aſtoniſhed, for aſſuredly *Telamon* would have found nothing there, in compariſon with *Philiſte*. The Shepherdeſs not having replyed to this obliging Diſcourſe, than by a reſpectful Inclination of the head and by a modeſt Silence, the Queen perſiſted thus; the taking of *Mitelene* was ſoon followed by a Treaty of Peace. But alas! the King did not long enjoy it, for he dyed ſoon afterwards, and left me in an Age young enough, over burden'd and oppreſſed by the weight of all the Kingdom. I was Crowned King of *Lesbos* without any contradiction: Becauſe the Fidelity of thoſe whereof the Miniſtry had bin employed to conceal the ſecret of my Sex had bin ſo great, that until then no Perſon whatſoever, had ſo much as a miſtruſt or diffidence of what I was. It is not but that *Demotime*, that is the name of the Baſtard Prince, had not been well pleaſed to hurry, confound, and diſorder. But my Father in his Life time, had given him ſome employment by which he had, as I may ſo ſay, honourably baniſhed him out of *Lesbos*. For in that time *Lyſimachus* King of *Thrace* having had *Phrygia* for his part and ſhare from the Spoils of old *Antigonus*; This Prince, to whom my Father had rendred the Signal Offices in this War, would teſtifie unto him his acknowledgment, and by a Confidence extraordinary enough, but which merited undoubtedly the quality of thoſe Services which he had received of us, he ſent him the Proviſions in Blank, from the Vice-King of *Phrygia* (an important Province, and which is not ſeparated from *Lesbos*, but by a very little Ferry over the Sea) to fill them with the Name of him, whom my Father would have gratified. The King my Father to oblige *Lyſimachus* by a Signification of the eſteeem which he made by this Preſent, filled them with my Name.

Howſoever reſerving the Title to me, he gave the employ to *Demotime* whom he ſent to command for *Lyſimachus*, in that great and important Province; ſo then *Demotime* being occupied elſewhere, did not then thwart nor croſs my eſtabliſhment in the Throne. But behold the Commencement of my Misfortune.

My Governour had a Son, whom my Father had made my great Chamberlain, he might then have been about twenty two years old, and one could ſay that he was almoſt one of the beſt ſhaped Men in the World. His Countenance amongſt others was ſo very fair, that all the Ladies of *Lesbos*, envyed ſome his eyes, another his mouth and teeth, and all the clearneſs and purity of his Hue. As for his Wit he had it vivacious and full, but his Soul was without Religion and Fidelity. He was ambitious, arrogant, inſolent, vain and preſumptuous, to the laſt point, ſo full of a good Opinion of himſelf, that he imagined not but that the moſt vertuous Women, nor yet the wiſeſt could reſiſt his amiable Countenance, and he believed not any thing could (in a word) be above him.

That which encreaſed his audacity, was that although he was of Nobility, freſh and new enough by his Fathers ſide, he notwithſtanding vaunted himſelf, by reaſon of ſome diſtant Alliance on the Womans ſide, deſcended from the ancient Kings of *Lesbos*. My Father having known his Wit very much repented himſelf, and that many times, that he had put him in an Office which ſo neerly approached my Perſon, the exerciſe whereof obliged me in ſome ſort to confide in him. But his Father by an abuſe, which is too common in the Courts of Princes, had obtain'd this Office for him from his Youth, and before one might know what he would be, and ſince there was no other means to diſpoſſeſs him by the apprehenſion that we had of hurrying, or giving a check to my Governour, on whom we had made in ſome ſort a participant of the knowledg of our ſecret. I had ſhunned all manner of confidence in this young man, as much as to me could be poſſible, and for that end I would not that he ſhould lie in my chamber, as thoſe are accuſtomed to do, who poſſeſs the like Offices in the Courts of Princes; I would neither lye down, nor riſe up before him, and I attired my ſelf always particularly: but as he ſaw the affectation which I had to deprive him of the beſt, and moſt Beneficial Dues of his Office, he could not reſrain from ſpeaking to his Father, to learn the reaſon. It is true, I ought here to complain of my ſelf, as well as of my Governour, for he came to propoſe it to me, before he would diſcover it to his Son, but he made me find ſo great a neceſſity in Confiding in him, and as a Father is almoſt always Blind for his Children, he anſwered me ſo abſolutely, aſſuring me of his Fidelity, that I gave my hands to what he would. In the Interim, ſee, *Philiſte*, the ſtrange ſucceſs of his Counſel.

Olearque (this Chamberlain was ſo named) being a participant of my ſecret, it was neceſſarily requiſite that I ſhould ſhew him a good Face, and Pleaſant Countenance, and that by ſome particular marks of Eſteem, and Friendſhip, I engaged him to Silence, and to the Fidelity whereof I had need. His Natural Vanity failed not immediately to play his Game: he put himſelf in his own head that I loved him, and that the Teſtimonies of Goodneſs, which I gave the ſole Services of his Father, and the neceſſity of my Deſtiny, were ſo many effects of my Springing Paſſion. I entred then into my Fourteenth Year. It muſt neceſſarily be altogether deformed, miſhapen not to have in that Age acceptableneſs, and good liking, and principally when one is Queen, and when one appears in the eyes of one Ambitious. My Youth, his Ambition, and his Vanity therefore enflamed him, or rather made him to loſe his Judgment.

I ſo little miſtruſted, or was diffident of his Audacity, that I was a long time without perceiving my ſelf, I did not impute his Aſſiduity, his Cares, nor his continual Looks and Regards, but to the Addreſs of a Courteſan, who will comply with the Queen: I attributed not his Sighs, which he reiterated frequently enough, but to ſome vexation or to ſome ſtrange Love, and was ſo Innocent, that when they Jeſted him to be in Love with ſome Fair One of *Mitelene*, I Jeſted alſo as did the others.

As for him, who in his Vanity believed me pre-occupied, he thought that I underſtood him very well, that the manner wherewith I treated him, was a tacite Approbation of his Love, and all that loſt in him his Wit more and more. In fine, I began to perceive him my ſelf at a Tournament that I made at *Mitelene* (for I affected thoſe Divertiſements of Men, to entertain the Popular Error) the Spectacle laſted three days, and at every time, thoſe that were of the Tourney were obliged to appear with Liveries, and of different devices. As for him at three times he put an *Eagle* in his *Shield* or *Target*, with this Diverſity only, that it was an *Eagle* Flying neer the Sun, and a number of other Birds under a Cloud, which hid them from the Light; for the Soul, there was round about, as one worthy to ſee him without Clouds and Shadows, at the ſecond day, it was yet an *Eagle* which ſtedfaſtly looked upon the Sun, with theſe words.

My Eyes would Diſdain a leſſer Light,

And in the third, there was yet an *Eagle* carrying in his Beak, a *Thunder-Bolt* with theſe words,

This is my Art. Or this is the Art of mine.

The morrow of the Turnament, every one being placed before me to diſcover the Devices that they had ſeen, and to Explicate them, all conſented that they had not well apprehended thoſe of *Olearque*, and it was of him they would demand the Signification, or declare it; I will never tell it but to the King alone, replyed he, and yet that ſhall not be, but in caſe his Majeſty Commands me to do it, upon Pain of his Disfavour. That which he ſaid, gave me yet more Curioſity to know the Explication, for I was ſo Eſtranged, and ſo far at a Diſtance, as I have told you, to think of the Folly that he had put in his Mind, that I ſhould never have been diffident of it. I paſſed then laughing into my Cloſet, and there I asked him the Explication in particular, and in way of Merriment, and Sport only. But I was much ſurprized. when in explicating it, he gave me to underſtand, that in the firſt device, thoſe Clouds which hide the Sun from other Birds, was my diſguiſe which ſtole the knowledg of that which I was from all my Subjects, and that it was he, that would willingly Figure himſelf to be that *Eagle*, who alone had the cleer View, that by a part of theſe ſame things, he would mark; in the ſecond that he would only believe me worthy to ſtay his Eyes; and that in the third, by that *Eagle* which carryed the *Thunder-Bolt*, he would have me underſtand that being, as he Vaunted, Deſcended from the Ancient Kings of *Leſbos*, the Scepter was not above his Legitimate Pretenſions.

It is impoſſible for me to expreſs you the Amazement, and the Indignation I was in, and principally when I ſaw the Audacity, and the Inſolence wherewith he durſt ſo to diſcover himſelf unto me, as if he had eſteemed, and accounted, that I ſhould not, or ought not to have found it ſtrange. If I had believed my Fury, I think I ſhould have ſent him Priſoner from the ſame place, but in the State and Condition wherein I was, a Maiden, in my Minority, and in my Kingdom, where I had not mine Authority founded but on a Fable, I depended in ſome reſpect on him, and on his Father; it was then requiſite for me to ſerve my ſelf, of all that Power that I had over me, to uſe Diſſimulation, and I contented my ſelf, to anſwer him with a Sound, where he might however mark, and take notice of my intention, and vexatious deſpight: You have done well, *Oliarque*, to ſay nothing of all this before the World; for you would have made your ſelf Laughed at, Mocked, and Scorn'd, and there is none but my ſelf can, or could excuſe ſuch an Extravagance. Immediately I paſſed into my Chamber, but with ſo much Confuſion, that he could not poſſibly avoid the obſerving it. In the mean time he recoil'd not, nor would be repulſed for that, and although he ſaw that after that time, I ſpake to him leſs then ordinary, and that I never did it, but with even a Serious, and ſevere Countenance, he gave not over hoping but that he ſhould ſucceed in his Deſigns. He redoubled his Cares and Aſſiduities, and his reſpects, and I would have had too much Subject of being Contented, if I had not known the cauſe. All that not giving me again Incouragement to be with him, nor that Familiarity which I hod done, he counterſeited to be Sad, Penitent, and even to be Sick; in fine, I thought he had in his heart, that which he teſtified without, and I believed he would become, or had been more Wiſe, but I was very ſoon diſabuſed.

One day he ingaged me to go to Supper to one of his Houſes in the Country, where he cauſed to be prepared, a Sumptuous Feaſt under an Arbour of Trees, in the Branches of which hung an infinite number of Lamps, of Chryſtal, which ſeemed to brave the number of the Cleer Shining and Glittering, and Sparkling of the Stars. Under the ſpace or diſtance of the Trees, he had cauſed to be Enchaſed, great Tables, or Pictures which ſerved as Walls, ramed after the manner of a great Hall, or put us under, and Vailed from the Winds.

After the Supper, he made us take three different Divertiſements. The firſt, was of a Dance, where they repreſented the Loves of the *Moon*, and of *Endymion*. The ſecond a Comedy of Loves of *Venus*, and of *Adonis*, and the third, the explication of thoſe Pictures, which three or four Actors came to interpret the Subject, in Verſes, in Form of a Dialogue, and it was found they were the Amours, or Loves of *Cephale* and *Aurore*. That Affectation in all theſe three Subjects, which repreſented the unequal Alliance of three Goddeſſes with men, made me well Judg that that was not but with ſome Deſign, and principally becauſe in the Verſes, be they of Balls or Dances, be they of Comedies, be they of the Explication of the Pictures, there had been the greateſt part in Praiſes, and Commendations of the Generous Paſſion, and Diſintereſt of the Goddeſſes, and the Fidelity that they had found in Men more then the Gods. But poſſibly he believed, that I yet apprehended not the end ſufficiently, ſince that, the next day all the World having very much commended the Order, and Oeconomy of the Feaſt or Banquet, and all that which had followed, and ſeeing I ſaid nothing, he asked me if it could be poſſible, that he could be ſo Unfortunate, that I ſhould find nothing there that pleaſed me. I anſwered him coldly enough, that his Feaſt was not too orderly, and that I was angry he had been at that great expence. My Lord, ſaid he unto me, I have not hoped for your approbation of the Feaſt, and it ſufficeth me if your Majeſty refuſed it not at the Action of the three Great Goddeſſes, who have had the Honour to direct you. He ſaid that unto me aloud, but with the Equivocation that you ſee; that thoſe before whom he ſpake unto me, might believe that he underſtood the ſpeaking of the repreſentation of their Loves, and he well Judged, that never any one of thoſe who were preſent did not comprehend him after another manner. But as for me I had already the knowledge of his intention; I well ſaw that he otherwiſe underſtood it, and I knew it better, by the manner of his expectation of an anſwer, looking ſtedfaſtly upon me with a ſuſpended Action, as I may ſay, betwixt Joy and Fear, and with eyes who ſufficiently enough declared his thoughts. I did not at all ſeem to comprehend him, becauſe I ſhould have bin obliged to teſtifie him in the Countrey my reſentment and my Anger. I anſwered him only that the Dancers, and the Actors had very well done. He who would not leave me in doubt, *replyed unto me*; Your Majeſty at leaſt, approves of the Goddeſſes as well as the Actors. I could not hinder my ſelf from bluſhing at his Impudence, although I very well knew, that no Perſon but my ſelf could underſtand his true meaning, and unleſs I had explicated it to others, I had then teſtified him all my Indignation. But I contented my ſelf to reply him with a cold and ſevere Countenance; *Olearque*, it becomes not men to Judge of the Actions of the Gods; but I believe Women of Heart would never do that which they impute them. At the Inſtant leſt he ſhould continue that diſcourſe I reaſſumed another.

The occaſion which he had to be all the day near me and ſpeak to me made me well believe that to take one away from him, I was not precautioned againſt another, for time to come. That was becauſe I would break the Courſe of all the deſigns he could have to ſeek any, I was reſolved to advertize his Father.

I took him then one day particularly, and after I had made him remember the Proteſtations with which he had anſwered me, in relation to his Son, complained to him of his Audacity, and conjured him to employ himſelf in making him more wiſe, with all the reaſons that I could poſſibly call to mind. The Father was aſtoniſhed at the folly of his Son; he proteſted me he knew nothing of it until then; and after he had asked my Pardon a thouſand times, he returned to his own houſe where he read a Lecture to this young Man, both as a Father and as a Maſter, that is to ſay, with a Lenity mixed notwithſtanding, with very ſevere Threats, if he profited not himſelf by this firſt remonſtrance. But that which ſhould have rendered him wiſe, caſt him into the laſt exceſs. For in fine, he conceived ſo ſtrange a deſpight, and of the complaints that I had made him, that by a kind of Deſparation, he went to find the Prince *Demotime* in *Phrygia*, and after he had prepared his Mind for the Deſign he would inſpire into him, he diſcovered him what I was, and declared him that acknowledging him to be his only and Legitimate King, he could not reſolve with himſelf to contribute a longer time in this kind of Treaſon.

Demotime who conſerved always in his Heart, all the Sentiments of that Ambition which had formerly obliged him, to take up Arms againſt the deceaſed King. My Father, received this News with the ſame Joy as if they had already ſet the Crown upon his Head; He embraced a thouſand times the young *Olearque*, and excited him by the hopes of the moſt high and vaſt Recompences, if he could in any kind convince him by reaſon, or demonſtration, or action, make him believe that that was really true that he had declared. There was no need to uſe Arguments or make ſo much difficulties, to carry *Olearque* from any, or all undertaking, and would make good his Declaration. The deſpight in his Heart was ſo joyned with Love and Ambition, that in that condition there was not any thing, whereof he felt not himſelf capable. What ſhall I ſay unto you more? He ingaged *Demotime* to make a Voyage to *Mitilene*, under pretext of coming to give me an accompt of his Employment, and there to make his Court: he promiſed him that he would give him an opportunity of ſeeing me in the Bath; and in effect, having corrupted with much Money, thoſe which were neceſſary to his deſign, he cauſed *Demotime* to conceal himſelf in a Corner of my Chamber where I bathed my ſelf, and (I am in confuſion only in calling to mind his Inſolence,) this Perfidy betrayed my Secret, and my Chaſtity, and acquitted himſelf of his word to *Demotime*. This ſame here cleared from his Doubts, dreamed a long time in what manner he ſhould make known to the Publick what I was. He well believed that it would be a difficult thing, if he did not comport himſelf therein handſomly, becauſe there was ſo little appearance of the Truth thereof, that the very ſmall Semblance thereof would only render the Propoſition ridiculous, and might take away all credulity from his words. Behold his firſt thought was to put it in the Peoples minds that it was requiſite to preſs me to marry, to aſſure Succeſſors to the State, dreaming of the refuſal that I would make, would be the beginning of a Conviction againſt me. My Father had thereunto in ſome Reſpect made Proviſion by the noiſe that I have told you that he had dumbly and deafly cauſed to be ſpread abroad, and which might ſerve me for ſome kind of excuſe: But howſoever that noiſe had bin ſo uncertain that they knew not certainly whether it were a Fable or a Truth. *Demotime* himſelf well judged that if this excuſe ſhould be ill received of any to whom the ſole Doubt. that they had had might have given an occaſion of making Inſolent Jeſts enough, ſo that he thought that that would be to him, but a ſmall advantage, if he obliged me to have publick recourſe to an apparition or dumb ſhew, which would cauſe my Perſon to be deſpiſed, and would alienate in ſome ſort the minds of my Subjects, from the reſpect, affection, and allegiance, which they ought me.

So although I was yet very young, it might be inſinuated into their minds, that it was therefore requiſite to preſs me to chuſe a Wiſe, to produce an Heir to the Kingdom, and as his Intereſt therein would appear contrary, in the pretention that he could be to ſucceed therein, that would make it be thought, that he ſpake not but for the good of the Kingdom, and that which he ſaid, would make much more Impreſſion. And in truth he in fine, perſwaded the neceſſity of this Marriage to ſo many Perſons, that I underſtood not of any other thing ſpoken than of theſe Propoſitions.

He himſelf was always urging me thereunto, yea he ſo perſiſted in it until my Subjects expreſly deputed ſome to invite me thereunto, popoſing me a Princeſs named *Aremiſe* who being fair, of my Blood, and of my Age, ſeemed not to leave me any pretext to refuſe her. I have told you that the two Princes, who oppoſed themſelves againſt the eſtabliſhment of the Decree, who declared the Daughters uncapable to ſucceed to the Crown, had each of them a Daughter.

I was the Iſſue of the eldeſt; *Artemiſe* of the ſecond. The People very much affected this Princeſs, becauſe her Father during his Life had been extream Popular, and ſhe was very much her ſelf. She had moreover a thouſand very amiable Qualities, a penetrating Wit, agitating to the very utmoſt point. But even all theſe advantages which rendered her ſo commendable and praiſe-worthy, made an unfortunate effect againſt me, by reaſon the more amiable ſhe was, the more they would aſtoniſh themſelves if I made any difficulty to eſpouſe her. I notwithſtanding dallied ſome time with the artifice of *Demotime*, in temporiſing and excuſing my ſelf with the youthfulneſs of my Age; without my belief that his urgency was an Artifice. For as I knew not that he had any knowledge of my Sex, I thought not alſo that all this was done by an evil intention. Only I aſtoniſht my ſelf that *Demotime* who was married, and who had Children, was ſo affectionate for my Succeſſors that he would forget his own. In fine, the ſucceſs of his Stratagem ſeeming to him too ſlow, he believed it would be neceſſary to advance it, by ſtronger and more violent Remedies.

At that time *Lyſimachus* King of *Thrace* having at the ſolicitation of *Arſinoe* cauſed the laſt of fifteen Children, which he had by another Wife to be poiſoned, and who all were periſhed by ſome kind of Tragick Death; That Parricide rendred him ſo odious to all his People, that there was not any of his Provinces, where he had not cauſed ſome riſing; I hindred it as much as I could in *Phrygia* in his Life time, but immediately after that *Lyſimachus* having bin killed himſelf, and not having left any Legitimate Heirs, I believed that I ought not to let paſs that Inheritance to Strangers, nor looſe the opportunity of uniting that great Province to my own Kingdom; that was the cauſe wherefore in the Confidence I had yet in *Demotime*, I not only preſſed him to return there to put things in order, but I gave him four thouſand Men which I drew out of *Lesbos*, to aid him to preſerve *Phrygia* under my Obedience. *Demotime* omitted not to do all things neceſſary for that effect: But the Sequel made me well know, that it was for his Intereſt that he had there ſo carefully laboured. For after all things were there pacified under my name, after the having eſtabliſhed ſtrong Garriſons in all the Cities, he confederated with the great Ones, the Men of War and the People, he corrupted all the Governors of Places, even with the Mony that I furniſhed him to render them affectionate unto me. He cauſed them to ſwear in his name, and having by his Emiſſaries combined by ſecret Practiſes even in the principal Places, and with the principal Officers of *Lesbos*, he reimbarked himſelf one night with the ſame Troops which I had given him to go to *Phrygia*, and appeared the next day at the head of four thouſand Men, at the Gates of *Mitilene*. Immediately he cauſed himſelf to be proclaimed King by his Army, ſent his Emiſſaries into the City, who cryed to the People in the Streets; Long live *Demotime*. They noiſed every where that I was but a Maiden, and that it was not but for that, that I would not eſpouſe the Princeſs *Artimeſe*. You may Imagin in what alarms I found my ſelf; for although I had had in the end, ſome advice of theſe Confederacies, and that I minded to put ſome order thereunto convenient, I did not notwithſtanding believe them ſo ready to burſt forth. I cauſed the Guards to be doubled in *Mitilene*, and ſent to all parts to inform my ſelf of the Countenance of the People. I aſſembled my Council, one whereof was the Father of *Olearque*, whilſt that his Son was at the Head of the Troops of *Demotime*, and was a long time irreſolute what deſign I ſhould take.

In ſum, imagine with your ſelf, what I could determin upon. It was not that four thouſand Men, were capable to force me in *Mitilene*: But beſides that I could not confide in my principal Officers, after the Treaſon of young *Olearque*, and that I knew not if there would be not many in my Council of the ſame Party. The Citizens moved by the noiſe they ſowed of my Sex, began to aſſemble together by Bands, and although they declared not themſelves yet for the Rebels, howſoever I could not alſo aſſure my ſelf that they were for me. Thoſe whom I had ſent to inform themſelves in the certain Quarters, reported to me from other Places, that the minds of the People were very much troubled. They told me that every one in reality was ready to dye for my defence, if I was their legitimate Prince, but all ready alſo to ſhed even to the laſt drop of their Blood, to uphold the Laws of the State; howſoever they reported me yet, that ſome of the moſt affectionate of my Party being willing to ſay I was not a Maiden, and excuſe the refuſe which it ſeemed that I had done to marry *Artemiſe* on the other Apparition and diſſimulation whereof I have lately ſpoken unto you; many were yet carried away, even to ſay that it were yet better, that I was a Maiden than not to be of neither Sex. So that there was little certainty in an occaſion, where the minds of People were already all moved, to go to hazard a Declaration that they ſaw ſo ill received. In theſe perplexities, I took a reſolution bold enough without doubt, for a Maiden, and that which will aſtoniſh you, that was which I took on the Advice of the Father of *Olearque*, although that in reaſon he ought to be alſo rendred ſuſpect, as you may very well Judg. But that good Man appeared unto me ſo afflicted, and ſo Unworthy of the Perfidy of his Son, he demanded and cordially begged my pardon, and in effect was ſo faithful to me, that ſeeing from elſe-where the way which he had Counſel'd me to be, the only one capable to appeaſe the Tumult, and the minds of the People, I made no difficulty to follow it. I mounted therefore on Horſe-back, I went through the Streets, and made my ſelf ſeen of all the People; I remonſtrated to them, that the Noiſe by which they was abuſed were an Artifice of *Demotime* to uphold his new Reſolution; I made them remember from the firſt, to Demonſtate how much they ought to believe him capable to do it a ſecond time. I exhorted them to conceive, if there were only an appearance of the falſe Noiſe which he had cauſed to be ſown, and boldly added to them in fine, that if they doubted, I was now quite ready reſolved to ſhew the falſity thereof, by eſpouſing the Princeſs *Artemiſe*; I knew well beſides, that that diſcourſe was able of it ſelf to take from them the Impreſſion which did damnifie me, the affection which they had for that Princeſs, would not fail to give great weight to my words.

I was not deceived, the People by this diſcourſe of mine, ſhewed themſelves very ready to obey me. They ſent to *Demotime*, and commanded him to lay down his Arms, or that they would run upon, and oppoſe his Troops. *Demotime* replyed them, they were abuſed;

that the propoſition of Marriage wherewith they were flattered, was a Stratagem only to make him lay down his Arms, and mock him after that they ſhould ſee him diſarmed, that that which he knew was not upon the Faith of others, but of his own proper knowledg, which he openly declared. That to demonſtrate the Veracity of all that which he publiſhed, they had but to require the accompliſhment of my Promiſe, and if I durſt perform my Word, he ſolemnly proteſted, not only to obey me, but he would be ready to come, and place his head between my hands, to do with it according to my pleaſure; after my Marriage, the Deputies of the People returned, almoſt perſwaded themſelves by the anſwer of *Demotime*. Immediately the Tumultuous Populacy, who deſired but trouble and diſorder, and to whom nothing is ſo ſweet, as to give Laws to their Soveraign, cryed, that if I were their King I ought not to refuſe immediatly to give them a Queen.

I avow you that I ſaw my ſelf then in an ill caſe, and ſtrangely perplexed, for the thought of old *Olearque* had been even as mine, that the propoſition of my Marriage , having appeaſed the Tumult, and forced *Demotime* to Diſarm, I could then afterwards take my meaſures to Chaſtize the Seditious, and his Son himſelf (againſt whom he was more Irritated than any other) aſſure my ſelf of *Demotime*, and ſhould, in fine, be able to hinder new diſorders. But the urgency of the People prevented us, and I confeſs unto you , that I was in Fears, and in Unconceiveable Terror, by reaſon we could not apply any Remedy thereto; howſoever after having compoſed my Countenance the beſt I could, I ſhewed my ſelf again, from a Balcony or Terrace before that Populacy who aſſembled, by, or at the Pallace, and with a Tone the moſt Severe, and moſt Fiery which my Fury could Inſpire into me, I anſwered them, That I well ſaw, that it was not ſo much of *Demotime* as of themſelves that I had to complain, that it was their Inſolence, and Infidelity, which rendred them Bold, Arrogant, and Proud, and that it was not for my Marriage they asked, but my Crown, and my Life. That they might very well Judg, this diſorder was not the preparation, nor a dreſſing for a Marriage, that it was unheard of that the People ſhould force their King to Marry himſelf at the head of an Army of Rebels, and that it was an Indignity , and a Shame which I would never ſuffer. That it was a wicked pretence for them to apprehend, that I would not keep my word , as if the ſole doubt which they made, had not been another Crime, that in all caſes it were requiſite then to wait and bemoan themſelves, that I had refuſed the Execution, and not to come Seditiouſly, to Beſeige their King upon a *Chimera*, and Diffidence , inſpired by a Revolted Subject. In a word, I declared them ſo many things, that in the end as they were to me at other times ſufficiently affectionate, by reaſon of the Mildneſs, and Lenity wherewith I had always treated them,) they ſent again to that Prince, proteſting that they would with Weapons in Hand, fall foul of their Troops if they would not preſently Diſarm.

Demotime ſeeing himſelf ſo preſſed, was obliged to Capitulate; he teſtified he was ready to retire from *Mitilene* , but that he could not yet diſarm ſo ſoon after that which had paſt; that they ought not to wiſh it themſelves, ſince that being hereafter the ſole Deſcendant of the Kings of *Lesbos*, it was alſo he alone was intereſted in the execution of their Decree. That they would ſee that Decree Repealed, and Aboliſhed in ſpight of themſelves, when there remained no more a Prince to uphold them. That they might take me at a time, wherein I could perform my Word, and Solemnize my Marriage, and if I did it at that time, then and there, he promiſed to Diſarm; that if I would yet defer it, they would well ſee themſelves, that they were deceived. That as to the reſt, his Arming ought not to be to them ſuſpected, ſince that they very well knew, that with ſo ſmall a Force as he had, he could not do any thing without them, and that they ought not to be any more mine, ſince that I ſhould ſtill be Omnipotent, if I ſhould ſtill have the People on my ſide; that after all, his Army was not his own, but theirs ſolely and properly, ſince that he proteſted, that he would not ſerve himſelf therewith, but to uphold their Decrees.

But to be ſhort, I will tell you that four or five days paſſed in this Negotiation, and that I ſaw my ſelf, in fine, reduced to Capitulate with *Demotime*. The Capitulation was, that I promiſed to Eſpouſe the Princeſs *Artemiſe* in a Month, that in the mean time *Demotime* ſhould inceſſantly make his Troops to withdraw off from the City, under the Conduct of Young *Olearque*; that the Prince ſhould have Liberty to come there during that time, and for his ſecurity the People ſhould take him into Protection. You would have reaſon, *Philiſte*, to be Aſtoniſhed, that I would ſuffer the ſtrange Capitulation, if I had been in a condition to do better: But I had not in *Mitelene* all the Militia in Warlike Diſcipline, but the Regiment of my Guards, whereof *Olearque* had even Debauched or Corrupted a part, and *Mitilene* being a City very great and well Peopled, the Burgeſſes or Citizens there, were abſolutely the Maſters. During all theſe things, *Artemiſe* would not forget any thing to teſtifie to me, that ſhe had not there any part, and in truth, I am aſſured that ſhe did not at all contribute thereunto, although there in ſome appearance, that her intereſt hindred her to be very angry.

As for me I diſſembled the beſt I could, and as if I had been effectually reſolved to eſpouſe her, I viſited her and even counterfeited to be in Love with her. But in the mean time *Attale* and *Tumne*, who were two of my Brothers Maternally of my Mothers ſide (my Mother having already been Married once before ſhe had eſpouſed my Father) took care ſo as the Father of *Olearque*, to treat with the Governours of *Phrygia*, to cauſe ſome Troops to come to me from the Frontiers, and to make them ſecretly draw out towards *Mitelent*, their advice was not but to amuſe the People. I made a ſhew of eſpouſing the Princeſs, and even cauſed to be made Preparatives; and that in the mean time I might amuſe *Demotime* by ſome particular accommodation, (which was ſo much the more eaſie to me, as that this Prince had of himſelf made me a Propoſition to repudiate his Wife, if I would eſpouſe him) and when my Troops ſhould be come, that I ſhould cauſe in one Night the Soldiers to enter into the City, cut the Throats of the moſt Seditious of the Citizens, and that I ſhould ſieze into my hands *Demotime*.

I had preſently ſet my hand to that Counſel: But our Sex, *Philiſte*, is not proper for violent Enterprizes, and whatſoever Courage or Boldneſs we have at the preſent Reſolution, our Valour fails us at the Execution. I had horror and terror at the Cruelty of this Remedy; and I could not determine to ſhed the Blood of a People who are not in effect deficient, but in being willing to follow the Laws of the State. With much Endeavour to practiſe *Artemiſe*, I knew that as generous and altogether diſintereſted as ſhe was, ſhe was not therefore without Ambition; and that Knowledge perſwaded me, that with the Greatneſs of her Courage, the Strength of her Wit, and the Affection ſhe teſtified to me, ſhe might be capable of another Deſign which fell into my Thoughts. I reſolved therefore to diſcover my ſelf unto her, and after having prepared her to the opening of it, which I went to do to her by all the Reaſons and Demonſtrations of Friendſhip that I deemed capable to diſpoſe her thereto; I freely declared unto her my Sex, and propoſed her to ſhare and part the Royal Authority together under the appearance of a ſeigned Marriage. *Artemiſe* appeared to me extreamly aſtoniſhed, not only upon the Acknowledgment that I made her; but of the Propoſition of a Deſign ſo great. I will not tell you what was the Retail of all our Diſcourſe. But for as much as her mind, who ſeemed to recoyl at firſt, being accuſtomed thereunto by little and little, and that we fell, in fine, to an Agreement, as well as the Accompliſhment, and Execution of it.

I well ſee, *Philiſte*, that you your ſelf are aſtoniſhed at the Novelty of this Project, but you ſhould be yet much more by the Sequel: for, in fine, the Solemnities of the Mariage, or Wedding were prepared, and this Rare and Marvelous Marriage, was made as we had agreed. I leave you to think what was then the aſtoniſhment of the Prince *Demotime*, when he ſaw me (a Maiden as I was) Eſpouſe another Maiden, with ſo much reſolution. He ſtill expected that I would refuſe to come there, and that when the time would be expired, I would either feign ſome preſſing Occaſion, or ſome Sickneſs, or in fine ſome other pretence to differ. He had prepared all their Minds thereunto, in aſſuring them, that I would never come there, and the Vigil, the Evening of the ſame Wedding Day, as he ſaw his Friends begin to doubt of the Truth, of that which he had ſo much aſſured them in relation to my Sex, he yet told them, that they ſhould not put themſelves in pain, and upon the Peril of his head, he promiſed them I would make to ſpring ſome Obſtacle before the Morrow was paſt. Judg then, what ſtrange Surpriſe, and what Confuſion he was in, when he ſaw not only all our Wedding ſpent in Joy, and Solemnity, where they have accuſtomed themſelves to ſpend, and paſs away ſuch Feſtivals, but then that the Morrow, and the following Days he ſaw us united: *Artemiſe* and my ſelf, by the moſt abſolute Friendſhip, which poſſible could be between a Wiſe and her Husband.

After divers reflections, he well Judged in fine that which was, but he ſaw no more means to perſwade him. That which they had ſeen of our Marriage, had made him loſe Credulity, Belief, Faith, and Truſt in the Minds of People; there was no other remedy for him, but to obey by Favour, or to retire himſelf into *Phrygia*. But he well thought, that I would not fail to perſue him there, if he retired there Armed with Weapons, and his Affairs there were not yet well enough fortified, and conſolidated to hold up his head long againſt me. He therefore took other meaſures. He knew well that our Sex is more eaſy to be ſurprized by Submiſſions, and Protractions, then by Reſiſtance and Obſtinacy, and as he knew my goodneſs elſewhere, and my Natural Facility, or rather to ſay my Credulity, and my little and ſmall Experience, he took a way wholy contrary to that which he had formerly held, and employed not almoſt any thing more than an obedience, and Complayſance to betray me. He interpoſed his Friends to treat a Peace, he made me a thouſand requeſts for Pardon, and having in the end obtained ſecurity to come to ſee me Perſonally, he gave me a thouſand feigned ſignifications of Grief, Sorrow, and Repentance. I well believed that it might poſſibly be ſome new Artifice to deceive me: But I was very well pleaſed to retain him at *Lesbos*, and hinder him to return into *Phrygia*, as well becauſe it was more eaſy for me to be aſſured of his Perſon at *Mitelene*, but that thoſe whom I had ſecretly ſent into *Phrygia*, might, during his abſence re-eſtabliſh my Authority in that Province, which alone is much bigger, and more Important than all the Kingdom of *Lesbos*.

It was therefore requiſite for me, for that to feign and diſſemble on my ſide, I did it the beſt I could, and not being able to oblige him aſſuredly to diſarm by force, I endeavoured to reduce him thereunto, in taking from him all occaſions of diffidence.

But if I miſtruſted, or was diffident of *Demotime*, he was yet more diffident of me, moreover that he could not be vanquiſhed, but that I was a Prince, the contrary being to him ſo well known; that is, that Ambition is not taken away, or quitted in laying down Arms, and that they never loſe the thought, nor the deſire of Reigning, when they are once flattered, he made a ſhew, and ſeemed to diſmiſs and diſcharge a part of his Troops, and to return the reſt into *Phrygia*, whence he had drawn them, but in effect he gave Order to the Souldiers in Disbanding themſelves to glide or ſlide inſenſibly into *Mitelene*, where all ſorts of People were drawn by the Spectacle of the Jouſts and Tournaments, and the Divertiſements which were made there for the ſolemnity of our Wedding, and which ſhould continue a Month yet after our Eſpouſals. In the mean time to take from me more and more all diffidence and miſtruſt, he diſſembled and feigned to me all the reſpect and obedience of a Subject, however he conſpired, and confederated under-hand, and not only at *Lesbos* and *Phrygia*, but he ſought to make me Enemies even Strangers; he ſent into *Crete*, he ſent into *Macedonia*, he ſent even here, to treat with *Alcime*, reſolved to puſh things to the utmoſt extremity, and to periſh, or elſe to compaſs his Deſigns. I eſpied his Actions, I had adviſe of his Intreagues, and conferred with *Artemiſe*, and with ſome of my Counſel. We all Judged, that as long as he was at liberty, he would never ceaſe to move and ſtir, and that we ought to aſſure our ſelves of his Perſon. His Party ſeemed not too great, to undertake to deſtroy an open Force, or rather, I was too timerous. I would after the ordinary manner of our Sex uſe Artifices, and as it had been perillous to miſs the blow, which we were reſolved to attempt, I would not hazard it but with great precautions and fore-caſt.

There is a little Iſland near to *Lesbos*, about four Furlongs into the Sea, where the Famous *Piſiſtrate* Antient King of *Lesbos*, formerly cauſed to be built a Caſtle ſo ſtrong and ſo fair, that it could ſerve him altogether for ſecurity, and for his delight, and Recreation.

It was there where we determined to arreſt *Demotime*; for we were too well advertized of the ſuccours that he had in *Mitilene*, to believe that we ſhould be able to execute there the Enterprize with Succeſs. Among the Spectacles, by which the Solemnity of our Nuptials ſhould be finiſhed, there was a Combat upon the Sea, where all the Court, divided into two parts, ſhould Form a Naval Combat, in ſmall Ships, that every one cauſed to be built expreſly and of purpoſe, with Characters and Devices in the Standards and Flags, with all the Magnificence that could be poſſible. *Artemiſe* there ſhould give the Prize to the Vanquiſhing Party, who were Victorious; and as the place of this Combat ſhould be between the Iſland, and *Mitilene*, I cauſed a Magnificent Banquet to be prepared, and a great number of Tables in the Iſland, there to treat all the Combatants. On one ſide I cauſed a great number of Souldiers ſecretly to be concealed in the Towers of the Caſtle to ſerve me in caſe of need, and for the ſame deſign, I cauſed others to be placed upon the edges of the Iſland, under a pretence of hindering by that means the People ſhould not come there in too great Crowds, and thereby make ſome diſorder. I thought the having drawn *Demotime* there, who ſhould be one of the principal of the Combat (for I had done it the better for reconciliation) to arreſt him in the little Iſland at the Banquet, and the apparent confidence, by which he had abuſed me on his part perſwaded me, that I ſhould ſo come to an end, and that he would not any way miſtruſt me. But, *Philiſte*, I ſoon knew the irreparable Fault which I committed. *Demotime*, informed of the great number of Souldiers, that I had cauſed to paſs into the Iſland, doubted not but that it was for ſome Deſign which I had framed againſt him. However he ſeemed not to take any notice thereof. But contrarily, inſtead of being troubled, he teſtified more and more confidence in me, and found means of benefiting himſelf.

He well obſerved, that in Fortifying the Iſland with Armed Men, I ſhould Imprudently Diſgariſon the City, and to oblige me to enfeeble my ſelf more, he propoſed himſelf to make new Companies, to paſs there, as if he had believed, there would not have been enough to hinder the confuſion. For my part, I miſtruſted not his thought, becauſe I believed not that he had any ſuſpicion of mine, and for as much as I eſteemed I could not have too many Forces in the place where I projected the execution of my enterprize, I voluntarily took the occaſion, that himſelf gave me to tranſport there two or three companies more yet of my Guard. The hour of parting came, I conducted *Artemiſe* into the Ship which was prepared for her, and afterwards went my ſelf into another ſmall Ship, which I cauſed to be painted, and guilt and fitted for our Combat, and which was garniſht, and adorned with ſome devices on the Subject of my Love to the Queen, to which I ſeemed to be entirely occupied. *Demotime* who ſhould have chief of the oppoſite party aſcended alſo into his, and our little Ships to the number of one hundred, and more being ranked on both ſides in Form of a Battel, the Trumpets ſounded the Signal, and we began to engage Pell Mell. But behold, *Philiſte*, an accident very ſtrange, inſtead of preparing our ſelves for an imaginary Combat, we ſound our ſelves inſenſibly engaged in an effectual Fight; for you ſhall obſerve, that *Demotime* having cauſed Arms to be concealed in the Ships of the major part of his which he had gained, and even thoſe of ſome of my Troop, whom he had alſo drawn into his confederacy, he had made them engage from the beginning of the Skirmage, ſo that thoſe of our ſide being not prepared for this Attack, we were obliged immediately to diſſipate our ſelves, and think of making a Retreat.

That is not all, while we were in that diſorder upon the *Sea*, he made a far greater one in *Mitilene*. The Souldiers whom *Demotime* had cauſed to enter there ſuddainly, ſeeing themſelves the moſt Puiſſant by reaſon of thoſe whom I had removed, began to range themſelves in ſundry places by Companies, and to chaſe away, and kill thoſe remaining which I had left there, and, in fine, rendred themſelves abſolute Maſters of the City. I learnt this accident by one of mine, who came to joyn me with a Bark at the time when I thought to retire there; but this is nothing as yet: Behold a third accident, which finiſhed the ſum total of my Misfortunes.

Demotime had aſſured himſelf of three of the beſt Ships that were in the Port, and had filled them with armed Men at his Devotion; with theſe Ships he cut off my way from the little Iſland where I might have refuge yet for my ſelf. This was that which I thought to do in my little Ship, where I was with fifteen or ſixteen Men at moſt, when I perceived theſe three great Ships before me. What Equipage was mine, or in what Poſture was I to reſiſt them? there remained in me nothing but hope to ſave my ſelf, and to make my eſcape in the Crowd. I mixed my ſelf amongſt all others, who were diſperſed, and ſeeing my ſelf ſtill perſued, at length I cauſed them to ſhape their Courſe off into the open *Sea*. The Enemy who were neareſt us ſhot at us, we returned them alſo ſome Arrows, even ſome of thoſe they had diſcharged at us, and which we gathered up upon the Deck, for thoſe we had not, having been prepared but for the feigned Combat, had all the heads blunted. For the laſt Misfortune, they killed twelve of my Men, and the Pilot who conducted me. In fine, it was impoſſible for me to ſhun them, if the Night favourably approaching had not ſtole me away in the ſight of my Enemies: but what did it import me to ſhun Enemies, ſince that in the condition wherein I was, I ſaw not any hopes of ſafety upon the Sea? There I rowed all Night, at the ſole devotion of the Wind, without knowing from what ſide they puſhed at me. Imagine you, *Philiſte*, in what Alarms, for it's impoſſible for me to expreſs them unto you; neither can I conceive them my own ſelf. What Refuge? what Succour? what Hopes for a young Maiden fugitive? almoſt alone, at the Mercy of Fortune, and of the Sea, without Counſel, without a Guide or Conduct, ignorant almoſt what to deſire; I then wiſht to fall into the hands of *Demotime*, becauſe I feared him leſs then the Waves whereunto I ſaw my ſelf ſo expoſed. In the mean time to finiſh my deſpair, there immediately aroſe ſuch a furious Tempeſt, that I thought all the Winds were unchained, and I expected not any thing leſs than to ſee my ſelf at once ſwallowed up in the midle of the Sea.

O Gods! What ſhall become of me? then certainly I cannot tell you, for I know it not my ſelf. I fell in a Swoon in the Veſſel without feeling motion or knowledg, and I doubt not but the Gods would not permit ſo to conſerve me my Life, but that the fear and deſpair had undoubtedly taken it from me. For, in fine, Judge what ſhould have been the Violence and Furious Rage of that Stormy Tempeſt, ſince that almoſt in one only Night I ſaw my ſelf caſt from *Lesbos*, into this Gulph where I found my ſelf in returning from a ſleep, that toil and my extream weakneſs, had made to ſucceed my Trance and Convulſion; it is true that the Winds had no great Labour to thruſt forward ſo little a Veſſel as was mine: I am aſtoniſhed, only that it could be able to hold up, and reſiſt the Violence of the Waves in the open Sea. The tempeſt having caſt it on a bank on that ſide, we found our ſelves there in a new danger: not only becauſe the Veſſel remained there almoſt overſet, but alſo forasmuch as we had not there any Skiff to carry us to the Land. Two of my Men having been willing to attempt it by ſwimming, periſhed there one after another, by the following and rolling of the Billows, which were not yet appeaſed. So that one man alone being left with me, and not ſeeing from whom poſſibly I might have ſuccour or recourſe, but that a great Ship which the Tempeſt had caſt upon that ſelf-ſame Coaſt, but who was too far diſtant, to permit thoſe who were therein to hear my cryes. I almoſt diſpaired of my ſafety, when the Gods took care to ſend me to be ſuccoured by Generous *Telamon.*

The Fair Princeſs having ſurceaſed ſpeaking, *Philiſte* reaſſumed diſcourſe, to ſignify unto her all the reſpect, the inequality of their condition, and qualities obliged her unto, how much ſhe had been concerned, and touched with Admiration and Grief by the recital of theſe Misfortunes, and in telling her modeſtly, that ſhe knew well that it was not for a Shepherdeſs, to undertake to conſolate a Great Queen; ſhe omitted not however, handſomly and becomingly to tell her things on the Subject of her diſgrace whence ſhe received all the conſolation ſhe was capable of in the mournful conjuncture of her Fortune.

It was ſo late when the Queen of *Lesbos* permitted *Philiſte* to retire, that there was ſome time that *Telamon* was layen down and gon to bed with a Deſign which he had the next day to ſurprize *Alpide* at his own houſe before day, and that this Shepherdeſs being entred into her Chamber found that he was already fallen aſleep.

The fear ſhe had to awake or diſturb him, obliged her to ſlide into the Bed as ſoftly as he could, but foraſmuch as her Imagination was ſtill full of thoſe Wonderful Accidents and Events which ſhe had heard repeated, ſhe could not hinder her ſelf from employing a part of the Night to paſs them in her Memory, and could not almoſt fall aſleep, but that it was neer break of day. She had not but began to take her reſt, when *Telamon* finiſhed his, and that he awoke through the extream impatience he had to ſeek *Alpide*; that deſign appeared to him of ſuch importance for the enlightning him in the Adventure of *Zelie*, and the reſt of his dear Brother, that he thought he could never execute it ſoon enough; and although *Alpide* concealed not himſelf, his affection made him take the ſame precautions to find him, which he would have had need of, if the other had ſought to ſhun it, and that he had held himſelf upon his Guard. He had the ſame circumſpection for *Philiſte*, as ſhe had for him the preceeding Night, he aroſe without making any noiſe, and went out of his Chamber, and even out of his Houſe, before any Perſon was there awakned. *Aurora* had not yet appeared, but that he was already far off diſtant from his *Hamlet*, and the firſt Rays of the Morning began not to appear and peep cleer, but that he arrived at the River. He walked ſome paces along the River ſide going towards *Gonnes*, until he had found a Boat, wherein he entred to paſs to the other ſide;for the Houſe of *Alpide* was far before, on the other ſide, and almoſt at the foot of Mount *Oſſa*. After he had croſt the River, he faſtned his Boat to the Branches of one of the Trees which were by the water ſide, that he might come there again and take to it, and afterwards continued his way towards *Oſſa*. Fifty Paces from the Houſe of *Alpide*, he found a *Domeſtick* of that Shepherds, of whom he enquired News. That Shepherd anſwered him, that his Maſter was not at home, but that he was the precedent evening gon and departed to *Gonnes*, whence he was not yet returned, *Telamon* fearing that this Slave had not told him the truth, went even to the Houſe, pretending to have ſome buſineſs with him, which did oblige him to ſtay and expect him there. But as he met no Perſon there, he returned to find this Shepherd, endeavouring to make him ſpeak, and to draw ſome demonſtration from him. He had ſoon known, almoſt more than he would, ſince that he had learnt things, which had been advantageous to him, to be ignorant of ſtill. In effect, *Telamon* after ſome other diſcourſe, having pertinently asked him divers queſtions concerning the Places, and Perſons that frequented his Maſter, after the time that *Zelie* diſappeared, that Man replyed: I cannot reſolve you, nor yet declare where he goeth, nor whom he ſeeth, for I concern my ſelf only with the care of his Flock, and do other things which he appoints me, without enforming my ſelf of things that import me not.

It is not but that I begin to be in pain, for that which is happened unto him. For there is very neer fifteen days, that he prepared all things to make a great Journey, I know not where, and I believed him departed one evening by reaſon he gave me divers Orders for the conduct of his Houſe, and management of his Affairs during his abſence; when I ſaw him returning the ſame Night, but ſo ſad, and beſides himſelf that I could hardly know him.

Since that time his affection hath only encreaſed, he neither eateth, nor doth he almoſt take any Reſt, and ſpends entire Days, and Nights in walking, and bemoaning himſelf amongſt the Rocks of Mount *Oſſa*. I was wholly aſtoniſhed, there is not two or three days paſt, but att the time that I kept towards theſe places, there in a certain place, where he believed me not to be, I heard him in the Wood which is near where he bemoaned himſelf, ſaying: Ah! Miſerable One that I am, muſt it be ſo, that my returning to *Tempé*, but that 'tis to be the cauſe of this Miſfortune: my Amiable Maiden, cryed he afterwards, muſt the pain of the Crime fall upon thee? and that the Innocent ſuffereth the torment and execution of the Guilty I ſoon believed that there was ſome Maiden with him to whom he ſpake, and that was the cauſe, that I had the curioſity to advance me forward very ſoftly to ſee who he was: but I ſaw him layen along upon the Ground, and as he had his Face turned towards the other ſide, and that he ſaw me not, that made me to continue a time long enough to contemplate, and ruminate upon him. I obſerved that from time to time he wiped his Eyes, as if he had wept, and I heard what he yet ſaid: but I am in the wrong, Great Gods, to accuſe youre Juſtice in the puniſhment of a Criminal. . No, no, You are not therein deſpiſed.

And you, Divine *Zelie*, you are not to complain, ſince that you have not without doubt loſt this Miſerable Life, but to reaſſume another much more happy. But what Torments are equal to the Anguiſhes which devour me? the Gods, can they deliver me, or can they deliver me to Executioners? more cruel than my Pain and Grief? and if thy Fair Soul can be beaten and made flat, by the ſweetneſs of the Vengeance, ſhould it not be too fully ſatisfied? he accompanied theſe words with a thouſand *Hick-boxes*, and as ſince, about twelve or fifſeen days that he hath been in his affliction, his Viſage is ſo changed, that he could not be known, I am ſtill in pain leſt he ſhould fall into ſome furious *Malady* or Diſeaſe, and I would that ſome one, had the goodneſs to give him a little Conſolation. He departed yeſterday in the evening with one of his Friends, who led him to *Gonnes* to divert him, as I believe, from his Grief, and I know not when he will Return.

Whilſt that that Shepherd ſo ſpake, *Telamon* applying all the Circumſtances of what he had recited him to thoſe which he already knew of the Accident, or Adventure of *Zelie*, received (as one may ſo ſay) ſo many Mortal Wounds in his Heart, as he heard words, there not being one which confirmed not in him more and more the death of a Perſon, who to him was ſo dear for her own ſelf, and for the intereſt of his Dear *Tarſis*.

What Obſcurity ſoever could remain in the manner wherein this diſmal accident happened, he found but too great a Demonſtration of the certainty of this Loſs. He knew not if it was the effect of the Crime of *Alpide*, or that of a ſimple accident caſually. He ſaw well by the diſcourſe of the Shepherd, that his Maſter was not Innocent, ſince that he had accuſed himſelf. But the means of thinking that *Alpide*, who was a near Relation to *Zelie*, would have attempted at the Life of that Illuſtrious Shepherdeſs, by what Intereſt, by what Paſſion would he have ſuſpected to have undertaken that Dreadful and Hainous Murder? ſometimes thinking of the extream Beauty of *Zelie*, and of the great and extroardinay Paſſions, that ſhe was capable to inſpire, he doubted, whether *Alpide* were not become in Love, and if he ſhould not be carryed away to thoſe cruel extremities by ſome Tranſport of Jealouſy: Notwithſtanding, beſides the Proximity of the Relation that was between him and this Shepherdeſs, Defaced, Raſed, and Aboliſhed all the appearances of that Love, whence *Alpide* could be able to take any Foundation of Jealouſy? poſſibly that ſome days before *Tarſis* had been able to give him ſome, but then *Tarſis* was Baniſht, ſhe had not ſeen him ſince the Return of *Alpide*. *Telamon* therefore

fore ſaw from thence that it was impoſſible, that this Shepherd was the cauſe of the Death of *Zelie*, if it were not by ſome caſual accident, and he Judged in gathering together all the Circumſtances of this Adventure, that this accident could be no other, unleſs that this Shepherdeſs being with *Alpide* in the Boat where *Tarſis* had heard it, the Night that ſhe had diſappeared ſhe was unfortunatly fallen into the River, whilſt he attempted by Swimming to approach, and to come to her. Three things clearly demonſtrated that ſhe was fallen into the River, *viz.* The certainty that *Tarſis* had, to have ſeen two Perſons preſently in the Boat where he had heard her, and there to have found but one alone, although that Boat had not approached, nor arrived at any Place; this Role of Paper, that they had met there the next Day, and her Vail found taken hold of by ſome Reeds of the River, and taken up by one of theſe unknown ones. And it appeared yet rather, that it was *Alpide* who was then with her by that which *Amalecinte* had repeated to him of the old Mariner who attended at that time there *Alpide* and *Zelie*, by the neglect with which that ſame Mariner taking *Tarſis* for *Alpide* had asked him, why ſhe then did come alone: In a Word, by all that the Shepherd had recited him, of the Preparatives that *Alpide* had made the preceding day for a Voyage, his unexpected return that ſelf ſame Night, his ſadneſs, the Regrets that he had made for the Death of *Zelie*, and the blaming himſelf for her loſs. It was not but that he had yet ſomething that he could not ſpread a broad, and explain, and which left him ſome Ray, or Beam of Hope.

He asked amongſt others of himſelf, how it was poſſible that ſhe was drowned, that they had not found her Body upon the Bank, or in the River, or in the Gulph wherein ſo many People had been Employed in her ſearch, during ſo many days, and where the Water never faileth to caſt forth and expel, all and every Perſon that there is Loſt; then that a ſecond Shepherd chanced to come in, drew *Alpide* a little aſide and asked him, Knoweſt thou not how that Maiden is called, which about twelve days paſt, thy Maſter found her dead Body upon the Bank of the Gulph, and whom I aſſiſted to bring hither?

Although that that Man appear'd to have an intention to ſay this to the other in particular, notwithſtanding he ſpake not ſo low, but that *Telamon* heard theſe words very diſtinctly.

They ſmote him all at once, both in Ear and Heart, and as he gave attention to what followed; he heard that the Shepherd of *Alpide* having demanded of the other, of what Body, and of what Maiden he would ſpeak, the ſame here replyed him: What then, is it that thy Maſter hath told thee nothing? at theſe words drawing him a little more out of the way or aſide, he continued to ſpeak unto him, but ſo low that *Telamon* could not hear nor underſtand. One could not depaint, nor expreſs the trouble of Mind, wherein this poor Shepherd was, nor the impatience which he had in his Grief, to hear the Sequel of the diſcourſe, the beginning whereof had ſo ſtrangely alarmed him. He was ready two or three times, to interrupt them for his own enlightning: nevertheleſs he dreamed, that ſince they did it in ſecret they would make ſome difficulty to explain it unto him one before another, and that he ſhould be better pleaſed to draw out what he would in particular.

And for as much as he, thought that the Shepherd of *Alpide* would poſſibly be more reſerved by reaſon of the intereſt of his Maſter, he retired himſelf in a place whence he could ſee when they departed themſelves to go to rejoyn the other at his Paſſage. He waited not long, before he ſaw the ſecond Slave reaſſume the way by which he was come. *Telamon* accoſted him ſo directly, that joyning ſome Liberality to the Pertinency of his words, he obliged him to diſcover himſelf openly. My Lord, ſaid that Man, I do belong to the Shepherd *Nephelocrate*, and I ordinarily dwell at a certain place, or peice of Land which he hath out of this Vally, and which I make of value to him. There may have been fifteen Days that I came to render him an Accompt of ſome diſorder which hapned there, I parted hence at Midnight to return, becauſe that in the time wherein we in the Nights, as you know, find more conveniency to walk in than the day time. In paſſing towards the Mouth of the River, I heard a Man who wept and deſpaired upon the Bank, and being approached, I ſaw that he eſſayed to lade upon his Shoulders a Dead Corps, which I knew to be of a Woman. He beſought me to aſſiſt him to carry this Corps to his own Houſe, and told me it was a Daughter of one of his Relations. We carried it therefore, even near to that Houſe, the Maſter whereof I have known ſince calls himſelf *Alpide*. He went there to fetch ſome Clothes, wherein he wrapt the Dead Corps, which was already ſtiff, and having told me that his People were comeing to help him, he diſmiſſed me after he had given me cloths, which I ſold in the day time in my way to Perſons unknown. Yeſterday being return'd to ſee my Maſter, I knew that one of the principal Shepherds of *Callioure* was in great trouble for his Daughter who was drowned, and that he had promiſed a conſiderable Sum to them who ſhould carry him News of her.

The Hour and the Place where they ſaid ſhe was loſt, and even the relation that they ſhewed me ſhe had to *Alpide*, have made me very well obſerve, that ſhe was the very ſelf ſame that I had aided him to bring hither, and I came to aſſure it, with this Shepherd whom I know long ſince to give advice thereof to this Poor Father, to whom I well ſee that *Alpide* hath not ſaid any thing: I ſee that he hath not ſpoken to this Shepherd. However, he ſaid he well remembred that his Maſter being returned there very late, went forth again immediately afterwards, and was a long time without returning, and that in effect having ſince underſtood him to condole the Death of that Shepherdeſs, he heard that they Named her *Zelie*, which is the Name of the Daughter of that Shepherd of *Callioure*.

Whilſt that Man made this recital, a Rivolet of Tears trickled down the Cheeks of *Telamon*, and his Heart was preſſed with ſo much Grief, that he could ſcarce fetch Breath. He then Judged that he had yet till then flattered himſelf with ſome remaining hopes, that he needed no more ask this unknown one, with whom they had ſeen the Vail of *Zelie* had alſo apparel like to hers, and that the Death of that Incomparable Shepherdeſs, was, in fine, a thing but too true and aſſured.

The tenderneſs which he had for this Shepherdeſs, was conſiderable, and toucht him with the laſt Grief and greateſt Pain, but that which afflicted him ſo much the more, was to think of the Deſpair, or that Death would bring to poor *Tarſis*. For, in fine, he knew well that whatſoever belief this Shepherd had before, he had not notwithſtanding extinguiſhed that laſt hope, which with ſo much pains he had kept up the unfortunate One.

But at this encounter he ſaw nothing of mitigation nor of recovery. He remained ſome time in theſe Mortal Reflections, Sad, Mournful, Unmoveable. His Eyes and Arms lift up towards Heaven without ability to expreſs his Affliction, but by Tears and vexing. Afterwards ſmiting his Stomack with his two Hands: *Ah!* Poor *Tarſis*, cryed he, what Account am I come to render thee here, and declare theſe diſmal and dreadful Tidings? afterwards he paſſed with his Hands before his Eyes, two or three times to wipe off the Tears which guſhed out and blinded him, and having afterwards asked this Shepherd ſome queſtions with incredible Trouble and diſorder, he quitted him with a Spirit ſo ſtrangely oppreſſed and overwhelmed, that he ſcarcely knew himſelf, neither what he ſhould ſay, nor what he ſhould do, nor whither he ſhould go.

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FINIS.